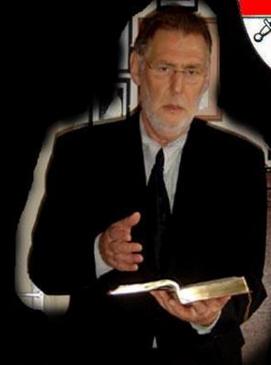


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**Thy Word is a lamp unto my feet
and a light unto my path.
Psalm 119: 105**



ds. Philippe L. De Coster, B.Th.,D.D.

Evangelical House Churches

Book of Daniel Commentary

(with King James Version 1611 reading)



By Arno Clemens Gaebelein (1861-1945) was a Methodist minister in the United States of America. He was a prominent teacher and conference speaker. He was also the father of educator and philosopher of Christian education Frank E. Gaebelein.

Being a dispensationalist, he was a developer of the movement in its early days. Two of his books, *Revelation, and Analysis and Exposition* and *Current Events in the Light of the Bible* explain the dispensationalist view of eschatology.

Gaebelein did not support the Christian Zionists in their alliance with the Zionist Organisation. In

a 1905 speech, he stated:

"Zionism is not the divinely promised restoration of Israel... Zionism is not the fulfillment of the large number of predictions found in the Old Testament Scriptures, which relates to Israel's return to the land. Indeed, Zionism has very little use of argument from the Word of God. It is rather a political and philanthropic undertaking. Instead of coming together before God, calling upon His name, trusting Him, that He is able to perform what He has so often promised, they speak about their riches, their influence, their Colonial Bank, and

court the favor of the Sultan. The great movement is one of unbelief and confidence in themselves instead of God's eternal purposes." He also was the editor of *Our Hope*, a Christian periodical, for a number of years, and was a close assistant to Dr. C. I. Scofield on his monumental work, the Scofield Reference Bible

The Prophet Daniel

by

Arno Clement Gaebelin

1861-1942

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At the close of the history of Hezekiah, the noble king of Judah, as reported by the prophet Isaiah, is found a significant prophecy. Hezekiah, like so many other good men before and after him, had fallen into the crime of the devil, pride (1 Timothy 3:6), and the Lord through the prophet Isaiah announced therefore the future judgment upon the royal house of David: "Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day shall be carried to 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. Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said, moreover, For there shall be peace and truth in my days" (Isaiah 39:6-8).

About one hundred years after this startling prophecy was literally fulfilled. The opening verses of the book of Daniel introduce us to this. The Babylonian king came and besieged

the city of Jerusalem and conquered it. Among those carried away was Daniel and his companions. Daniel, as we learn from the third verse of the first chapter, was of princely descent.

This young man, the captive in Babylon, became, through the marvellous providence of God, one of the leading figures and prominent actors in the great Babylonian empire, under the reign of Nebuchadnezzar. He was made, in spite of his youth, a great man--the prime minister of Babylon.

Of his personal history, his character and remarkable experiences we know more than of any of the other prophets of God. As a mere lad he was brought to the strange land as a captive. We behold him and his companions, true to Jehovah, maintaining their God-given place of separation. He honoured Jehovah and Jehovah honoured him. Soon the Lord used the young captive by revealing unto him the forgotten dream of Nebuchadnezzar and the interpretation of the dream. Then followed the exaltation of the obscure captive; and afterwards he seemed to have been the close companion of the great Gentile monarch, who acknowledged finally the Lord-God of Israel as his God. Then God honoured him by giving him the great visions of the future, so remarkable in their scope. The Lord appeared unto him; he talked with angels, and the messenger Gabriel addressed him as "the man greatly beloved."

As an old man he had been quite forgotten during the reign of the grandson of Nebuchadnezzar, Belshazzar; only the queen mother, the aged wife of Nebuchadnezzar, remembered him. In that memorable night when Babylon fell the old prophet interpreted the handwriting on the wall, though old in years, still young in his faith. Under the reign of Darius he was cast among

the lions, on account of his devotion to Jehovah, and wonderfully delivered.

What a man of prayer he was we learn from the ninth chapter. He reached a very old age, continuing even into the reign of Cyrus, and when his great work was done, ere the Lord called him home, he received the promise: "But go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of days" (12:13). In the great faith chapter of the Hebrew Epistle his name is not mentioned, but his deeds are there. "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions" (Hebrews 11:33).

The Authenticity of Daniel

Perhaps no other book of the Bible has been so much attacked as the book of Daniel. It is a veritable battlefield between faith and unbelief. For about 2,000 years, wicked men, heathen philosophers and infidels have hammered away against it; but the book has proved to be the anvil upon which the critics' hammers have been broken into pieces. The book has survived all attacks, and we need not fear that the weak and puerile critics, the most subtle infidels of Christendom in our day, can harm the book. It has been denied that Daniel wrote the book during the Babylonian captivity. Kuenen and Wellhausen and their imitating disciples like Canon Farrar, Driver and others of inferior calibre, claim that the work was not written in the Exile, but centuries later. Daniel had nothing to do with the book at all; a holy and gifted Jew wrote it instead, and it is avowed fiction. Such are a few of the infidel statements made against this sublime book. These critics follow the wicked assailant of Christianity of the third century, Porphyry, who contended that the book of Daniel is a forgery, that it was written during

the time of the Maccabees, after Antiochus Epiphanes, so clearly foretold in this book, had appeared. The whole reasoning method of the destructive Bible-criticism may be reduced to the following. Prophecy is an impossibility, there is no such thing as foretelling events to come. Therefore a book which contains predictions must have been written after the events which are predicted. But how could the man who committed such a forgery be a pious Jew? No, the book of Daniel is either divine or it is the most colossal forgery and fraud. No middle ground is possible.

We give a few of the evidences which answer the infidel attacks upon this great fundamental prophetic book.

It should be enough for every Christian that our Lord, the infallible Son of God, mentions Daniel by name in His great prophetic discourse delivered on Olivet (Matthew 24:15).

There can be no question that our Lord at least twice more referred to the book of Daniel. When He speaks of Himself and His coming again in the clouds of heaven as the Son of Man, He confirms Daniel's vision in chapter 7:13, and when He speaks of the stone to fall in Matthew 21:44, He confirms Daniel 2:44-45. How does the critic meet this argument? He tells us that our Lord accommodated Himself to the Jewish views current in His day. They say, perhaps He knew better, and some say that He did not know. In other words, they deny the infallibility of our Lord, and with this invention that He accommodated Himself against His better knowledge, they accuse our Lord of something worse. When the Lord uttered the words, "Daniel the prophet" He put at once His unimpeachable seal on both the person and the book of Daniel.

But there are other evidences. The heathen Porphyry declared that the book was written during the days of the Maccabees; as stated above the modern critics have echoed the opinion of that lost heathen soul. But the Septuagint version of the Old Testament, which was made before the time of the Maccabees, contains the book of Daniel. It was in the hands of the learned Hebrews, who translated in the third century before Christ the Hebrew Scriptures into the Greek. The book therefore antedates the time of Antiochus Epiphanes.

Furthermore during the days of the Maccabees a book was written, the first book of the Maccabees, a historical account of those eventful days. This Maccabean work not only presupposes the existence of the book of Daniel, but shows actual acquaintance with it, and therefore gives proof that the book must have been written long before that period (1 Macc. 1:54, compare with Daniel 9:27; 2:49 and Daniel 3).

The reliable Jewish historian Josephus also furnisheth historically an evidence for Daniel. He tells us that when Alexander the Great, who is mentioned in Daniel's prophecy (chapter 8), came to Jerusalem in the year 332 B.C., Jaddua the high priest, showed him the prophecies of Daniel, and Alexander was greatly impressed with them.

Then we have the testimony of another prophet of the exile, the prophet Ezekiel. He speaks twice in the highest terms of Daniel, whose contemporary he was. (See Ezekiel 14:14-20 and 28:3.)

Daniel also betrays such an intimate acquaintance with Chaldean customs and history, as well as their religion, such as none but one who lived there and was an eye-witness could have

possessed. For instance, the description of the Chaldean magicians perfectly agrees with the accounts found in other sources. The account of the insanity of Nebuchadnezzar is confirmed by the ancient historian Berosus.

Then there has been a most striking vindication of this book through the Babylonian excavations, tablets, cylinders and monuments. Into this we cannot fully enter, but we cite but one of the most striking.

The name of Belshazzar furnished for a long time material to the infidels to reject the historical accuracy of the book. The father of Belshazzar was Nabonaid, who was not a son of Nebuchadnezzar at all. How then could Belshazzar be a grandson of Nebuchadnezzar? This objection is seemingly strengthened by the fact that no ancient historians include in the list of Babylonian kings the name of Belshazzar.

Berosus, who lived about 250 years after the Persian invasion, gives the following list of Babylonian monarchs:

Nabuchodonosar (Nebuchadnezzar). Evil Marudak, who is the Evil Merodach of the Bible. Neriglissor. Laborosoarchod. Nabonaid. Cyrus, the Persian conqueror.

Different attempts were made to clear up this difficulty, but they failed. Now, if Daniel wrote his book he must be correct. But the critics are ever ready to put the doubt not on the side of history, but on the side of the Bible. So they said Berosus was not mistaken and that if Daniel really had written the book which bears his name he would have been historically correct. This is how matters stood up to 1854. In that year Sir Rawlinson translated a number

of tablets brought to light by the spade from the ruins of the Babylonian civilization. These contained the memorials of Nabonaid, and in these the name of Bil-shar-uzzar appeared frequently, and is mentioned as the son of Nabonaid and sharing the government with him. The existence of Belshazzar and the accuracy of Daniel were at once established beyond the shadow of a doubt.

Daniel was promised by Belshazzar to become the third ruler in the kingdom (Dan. 5:16).

Why the third and not the second? Because Nabonaid was the first, Belshazzar his son was the second and vice-regent. Nabonaid had a daughter of Nebuchadnezzar for wife and therefore Belshazzar from his mother's side was the grandson of Nebuchadnezzar.

But have the critics learned by this complete defeat? Have they profited by this experience and will they leave the Bible alone? Not by any means. They will continue to look for flaws in the infallible Book. Some day they will discover the seriousness of their work.

The Important Prophetic Message of Daniel

It is impossible to overestimate the importance of the book of Daniel. It is the key to all prophecy; without a knowledge of the great prophecies contained in this book the entire prophetic portion of the word of God must remain a sealed book. One of the reasons why so few Christians have a correct knowledge of the prophetic forecast in the Bible is the neglect of the book of Daniel. The great prophetic portions of the New Testament, the Olivet discourse of our Lord (Matthew 24 and 25), and above all the great New Testament book of prophecy, the book of Revelation, can only be understood through the prophecies of Daniel.

To both, the Babylonian king and God's prophet, were revealed the political history of the "times of the Gentiles" (Luke 21:24). The rise and fall of the great monarchies, Babylonia, Medo-Persian, Graeco-Macedonia and the Roman, are successively revealed in this book. The appointed end of these times and what will follow the times of the Gentiles is made known. Our generation lives in the very shadow of that end. Then there are prophecies relating more specifically to Jerusalem and the Jewish people, showing what will yet come for that city and the nation.

It will be impossible in our brief annotations to do justice to all the details of this prophetic book. The larger work on the prophet Daniel by the author of The Annotated Bible should be carefully studied with the accompanying pages.

The Division of Daniel

The book of Daniel is written in two languages, in the Hebrew and in the Aramaic, the language of Chaldea. The first chapter is written in Hebrew, in style closely allied to the Hebrew used in the book of Ezekiel. Chapters 8-12 are likewise written in the Hebrew language. But chapters 2:4-7:28 are written in the Aramaic language. This gives an additional argument for the authenticity of the book. The author was conversant with both languages, an attainment exactly suited to a Hebrew living in exile, but not in the least so to an author in the Maccabean age, when the Hebrew had long since ceased to be a living language, and had been supplanted by the Aramaic vernacular dialect. Daniel was led to employ both languages for a specific reason. What concerned these great monarchies, Babylonia and Medo-Persia, was written in the language with which they

were familiar. What concerned the Jewish people was written for them in Hebrew. We shall not follow the linguistic division of the book.

We find in the book two main sections:

**I. DANIEL IN BABYLON,
NEBUCHADNEZZAR'S DREAM,
AND HISTORICAL EVENTS**

Chapter 1. Daniel and His Companions in Babylon
Chapter 2. The Great Prophetic Dream of Nebuchadnezzar.
Chapter 3-6. Historical Events

II. THE GREAT PROPHECIES OF DANIEL

Chapter 7. The Night Visions of Daniel
Chapter 8. The Vision of the Ram and the He-Goat
Chapter 9. The Prophecy of the Seventy Weeks
Chapter 10. Preparation for the Final Prophecy
Chapter 11. The Wars of the Ptolemies and Seleucidae
Predicted and the Coming Events of the End
Chapter 12. The Great Tribulation and Israel's Deliverance

Analysis and Annotations

**I. DANIEL IN BABYLON,
NEBUCHADNEZZAR'S DREAM, AND
HISTORICAL EVENTS**

CHAPTER 1

Daniel and His Companions in Babylon

1. The introduction (1: 1-2)
2. The king's command (1:3-5)
3. Daniel and his companions (1:6-21)

Verses 1-2. Divine judgment, which had threatened so long, had finally fallen upon Jerusalem. It was executed by the divinely chosen instrument, Nebuchadnezzar. Three times he came against Jerusalem. In 606 B.C. he appeared the first time. This is the visitation mentioned here. In 598 he came again and carried away more captives, including Ezekiel. In 587 he burned the city and the temple.

Verses 3 - 5. As already stated in the introduction the young captives of the king's seed and of the princes (both of Judah) was in fulfilment of prophecy. They were to be added to the king's court and to receive special royal favours, instructions in the wisdom and language of the Chaldeans and have the privileges of the king's table.

Verses 6-21. Daniel means, "God is my judge"; Hananiah, "Beloved of the Lord"; Mishael, "Who is as God"; Azariah, "The Lord is my help." These beautiful names were soon changed into names of heathen meaning, to blot out the very memory of Jehovah. Daniel becomes Belteshazzar (Bel's prince); Hananiah is named Shadrach (illuminated by the sun-god); Mishael is called Meshach (who is like Shach--Venus); and Azariah is changed to Abednego (the servant of Nego).

The purpose of the four expressed their loyalty to the God of their fathers and their obedience to His law. The Lord rewarded them for their loyalty and faithfulness, as He is still the rewarder of all who trust in Him and walk in separation.

CHAPTER 2

Nebuchadnezzar's Dream and Its Interpretation

1. The forgotten dream (2:1-13)
2. The prayer meeting in Babylon and the answer (2:14-23)
3. Daniel before the king (2:24-28)
4. The revelation and interpretation of the dream (2:29-45)
5. The promotion of Daniel and his companions (2:46-49)

Verses 1-13. The king had a dream which was occasioned by thinking concerning the future (verse 29). God answered his desire by this dream, which made a great impression on him. But he had forgotten the dream. The soothsayers, wise men and magicians, who were kept by him to interpret dreams, were unable to reveal the forgotten dream: they confessed their utter helplessness. The king condemned them to death. Inasmuch as Daniel and his companions were counted among the wise men, "they sought Daniel and his companions to be slain."

Verses 14-23. And now Daniel steps to the front. But there is no haste and no hurry connected with it, for "He that believeth shall not make haste." He is brought before the king and promises to the king the meaning of that dream. It was the language of faith; he had confidence in God. He knew that the same Jehovah who had given another captive wisdom, Joseph in Egypt, was his God also. Then there was a prayer meeting in Babylon. While the condemned wise men, the astrologers and magicians trembled for fear of death, Daniel and his companions asked "mercies of the God of heaven concerning this secret." The prayer was speedily answered.

Verses 24-28. After Daniel had praised the God of heaven he requested an audience with the king. How beautiful he is in the presence of the mighty monarch! What an opportunity to glorify himself. But he hides himself completely and gives God all the glory. Then he tells the king that in the dream he is about to relate God

has made known unto him "what shall be in the latter days."

Verses 29-45. Daniel then told to the king the forgotten dream:

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 threshing-floors; 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 (verses 31-35).

The great man image is the prophetic symbol of the "times of the Gentiles." This expression "The times of the Gentiles" is not found in the book of Daniel, but it is a New Testament phrase. Our Lord used it exclusively. In that part of His prophetic discourse which is reported in the Gospel of Luke and which relates to the fall of Jerusalem and the dispersion of the nation, our Lord said: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled" (Luke 21:24). Now, the times of the Gentiles did not begin when Jerusalem rejected the Lord from heaven. Our Lord does not say that the times of the Gentiles were then ushered in. The times of the Gentiles started with the Babylonian captivity by Nebuchadnezzar. The glory of the Lord departed

from Jerusalem. The other great prophet of the captivity, Ezekiel, beheld the departure of the Shekinah. "Then did the Cherubim lift up their Wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Ezek. 11:22-23). But before that Jeremiah recorded a remarkable word. These are the words of Jehovah concerning Nebuchadnezzar:

I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hands of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand (Jeremiah 27:5-8).

Jerusalem had been supreme because the throne and the glory of Jehovah was there. Though Assyria, Egypt and Babylon had tried repeatedly to overthrow Jerusalem, they were held in check by the power of God and divine intervention, but when the measure of the wickedness of Jerusalem was full, Nebuchadnezzar was chosen to become the first great monarch of the times of the Gentiles. The dominion was then taken away from Jerusalem and transferred to the Gentiles.

Therefore the golden head in this prophetic man-image represents Nebuchadnezzar and the Babylonian empire. The chest of silver, according to divine interpretation, stands for an inferior monarchy which was to follow the Babylonian empire. This second world empire is the Medo-Persian. The belly and thighs of brass represent the third great monarchy, the Graeco-Macedonian. The fourth great monarchy which was to rise during the times of the Gentiles, represented by the two legs of iron, is the iron empire, Rome. Here, then, is history pre-written. God, who knows the end from the beginning, revealed in this dream the course of the times of the Gentiles, beginning with the Babylonian monarchy and followed by three more: The Medo-Persian, the Graeco-Macedonian and the Roman. Notice the process of deterioration as indicated in the composition of this image: Gold, silver, brass, iron, and finally the iron getting less and clay taking a prominent place. It shows that politically the times of the Gentiles are not improving.

Everything which this image represents has been fulfilled, except the last portion, when a stone falls out of heaven and strikes the ten toes and the clay, so that the whole colossal figure goes to pieces, the different constituent metals become like the chaff on the summer threshingfloor and the striking stone becomes a mountain and fills the whole earth.

The fourth Empire, the Roman, has not yet fulfilled its history. The final form, and with it the final form of the times of the Gentiles is yet to pass into history. This final form is symbolically seen in the ten toes and the clay, in the feet of the image. The territory which constituted the now extinct Roman empire will in the near future undergo a political revival. It will reappear in a confederated Europe, except

certain countries which never belonged to the Roman empire. In that confederacy will be kingdoms to the number of ten; the clay represents democracies, the rule by the people and for the people. The late great war has brought such a political combination into our times. Such is the future and end of the times of the Gentiles, as foretold in the feet of the image.

But what does the smiting stone represent, the stone which abolisheth the image and becomes itself a great mountain filling the whole earth?

The Stone is Christ. That the stone represents Christ is seen from the Scriptures. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation" (Isa. 28:16). Zechariah speaks of this stone with seven eyes upon it and engraven. We read of Him in the New Testament as the foundation stone of the church, the cornerstone, the stone rejected by the builders. Most interesting is His own word in the Gospel of Matthew: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). Here we have Israel's sin and judgment and the fate of the Gentiles. Israel stumbled against this stone; for them He was a stumblingstone and rock of offense. In consequence they were broken as a nation. But the Gentile world, rejecting Him, will be broken when the stone falls. They will be ground to powder by the falling stone. Our Lord must have had the dream of Nebuchadnezzar in mind when he spake these words. The falling stone of which He speaks and the striking stone in the dream mean the same Person, Himself.

The stone doing its work in smiting the image is a prophecy of the second coming of our Lord. The mountain filling after that the earth

foreshadows that kingdom which will be established with the return of Christ and His enthronement as King of kings.

Verses 46-49. The heathen monarch then acknowledged Daniel's God in a threefold way: The God of Gods (the Father); the Lord of Kings (God the Son); the Revealer of Secrets (God the Holy Spirit). Daniel is lifted from the place of humiliation to a place of exaltation. He did not forget his companions; they share honor and glory with him. It is a beautiful picture of that day when our Lord will receive the throne and when His own will not be left behind in sharing with Him His glory.

Historical Events (3-6)

The four chapters which follow the great dream of Nebuchadnezzar are of a historical character. They do not contain direct prophecies, but record certain events which transpired during the reign of Nebuchadnezzar, his successor and grandson Belshazzar, and Darius, the Mede. On the personal history of these three persons and where they are found in profane history we have little to say, as a deeper examination of this subject would lead us too far and would be tedious. But this much must be said that the criticism which charged Daniel with being incorrect has been completely silenced by the Babylonian cylinders of Cyrus and Nabonaid and the so-called annalistic tablets, the very records of those days. It is true the personality of Darius the Mede has not yet been definitely located historically. However, we do not believe the Bible because its historical statements can be verified from profane history. We believe the Bible because its records are divinely inspired and therefore correct. What would we know of the genuineness of these ancient tablets and cylinders covered with cuneiform

inscriptions if it were not for the Bible? These witnesses from the stones, which indeed cry out, do not verify the Bible, they are rather declared genuine and correct by the Word of God.

These four chapters then give us historical events. Each has a prophetic meaning, though direct prophecy is not found in them.

These chapters describe the moral conditions which held sway during the two first world empires; they indicate prophetically the moral conditions which continue to the end of the times of the Gentiles. Five things may be traced in these four chapters: The moral characteristics of the times of the Gentiles; what will happen at the close of these times; the faithful remnant in suffering; their deliverance and the Gentiles acknowledging God, as King and the God of heaven.

CHAPTER 3

The Image of Gold

1. The image of gold (3:1-7)
2. The faithful three (3:8-18)
3. The miraculous deliverance (3:19-25)
4. The worshipping king (3:26-30)

Verses 1-7. He had an immense statue of gold made, the image of a man, no doubt, and he set it up in the plain of Dura in the province of Babylon. It was idolatry and the deification of man. Idolatry and the deification of man are then the first moral characteristics mentioned which are to prevail during the times of the Gentiles. The times of the Gentiles produce a religion which is opposed to the God of heaven. The image was sixty cubits high and six broad. Seven is the divine number and six is the number

of man. Sixty cubits and six reminds us of that familiar passage in the book of Revelation, where we have the number of a man given, that mysterious number "six hundred three-score and six," that is 666. The image then represents man, but the climax of man was not yet reached. However, the beginning foreshadows the end of the times of the Gentiles. That end is described in chapter 13 of Revelation.

The civil power tried to force this universal religion upon the people. The great governors, judges, captains and rulers had to appear for the dedication of the image. But then the whole thing had a religious aspect. Listen, after looking at this great awe-inspiring image of gold--the sweetest music--the cornet, the flute, the harp, the sackbut, psaltery, dulcimer and all kinds of music sounds forth. No doubt the Chaldean priests approached chanting some sweet Babylonian song. Why all this? To stir up the religious emotions and aid in this way the worship of an idol. It is intensely interesting that the ancient Babylonian worship, with its ceremonials and chanting is reproduced in Rome, which is called in Revelation, Babylon. (The book by Alexander Hyslop, *The Two Babylons*, gives reliable and important information on this fact.)

Verses 8-18. The companions of Daniel refused to worship the image and were cast into the fiery furnace. Notice their wonderful trust in God.

Verses 19-25. The very men who cast them down were consumed by the flames. But when the king looked towards the furnace he beheld to his great astonishment not three men bound and burning up, but four men loose and actually walking in the fire. "They have no hurt and the form of the fourth is like the Son of God." And when they brought up from the fiery furnace,

no smell of fire was about them, not even a hair was singed, only the bands which had bound them were burned off. The fire had set them free but it could not touch them. But did the king speak true when he beheld the fourth like the Son of God? Little did he know what he said or what it meant, but assuredly he saw in that fire the Son of God, Jehovah, for He had promised His people, "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle on thee." The faithful Lord kept His promise to His trusting servants.

And has not all this been repeated throughout the times of the Gentiles especially during the Roman Empire? Pagan Rome persecuted the true worshippers of God and in great persecutions multitudes suffered martyrdom. But think of what is worse, Papal Rome, that Babylon the Great, the mother of harlots. There we find the images and the sweet music, the prostrations and political power enforcing unity of worship. The fiery furnaces were there, the stake, the most awful tortures for those who were faithful to God and to their Lord. Think of the story of the Waldensians and Huguenots. And while for these noble martyrs, for whom there is a martyr's crown in the coming day of Christ, there came no deliverance and their bodies were consumed by the fire, yet the Son of God was with them and with praising hearts and a song upon their lips, He carried them through the fire.

And during the great tribulation will a faithful remnant of Jews suffer under the man of sin, as these three Hebrews suffered; but they will likewise be delivered.

Verses 26-30. Once more Nebuchadnezzar acknowledged God and made a decree that

severe punishment should be the lot of all who say anything amiss against the God of Daniel's companions.

CHAPTER 4

The Tree Vision of Nebuchadnezzar

1. The king's proclamation (4:1-3)
2. The king relates the tree vision (4:4-18)
3. Daniel interprets the vision (4:19-27)
4. The tree vision fulfilled, the king's abasement and his restoration, (4:28-37)

Verses 1-3. This chapter is in form, at least in part, of a proclamation. This proclamation must have been written after the king had passed through the experience recorded in this chapter.

Verses 4-18. Read carefully the vision the king had and compare with Ezekiel 31:3 and Matthew 13, the parable of the mustard seed. In each case the great big tree is the symbol of pride and self-exaltation.

Verses 19-27. The prophet's interpretation of this dream needs no further comment. A careful reading will make it clear in its meaning.

Verses 28-37. Twelve months later he walked in the palace of the kingdom of Babylon. Then with a haughty mien he utters the fatal words: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty." Notice the personal pronoun. But while he yet uttered these words a heavenly voice was heard which announced that the kingdom is departed from him. What Daniel had said in his interpretation

is repeated from heaven. The same hour was the thing fulfilled upon Nebuchadnezzar and he was driven from men and did eat grass as the oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds' claws. And after the seven times had passed over him his understanding returned unto him and he blessed the Most High.

The great characteristic here is pride and self exaltation. As judgment came upon the great monarch in the beginning of the times of the Gentiles, so judgment will yet fall upon this proud and self exalting age of the Gentiles. That great big, political and religious tree will some day be hewn down and be destroyed.

And Nebuchadnezzar's great humiliation in becoming a beast for seven times (seven years), points us to the end of this Gentile age once more. (The attempt to ascertain from this "seven times" the length of the times of the Gentiles as some do lacks the support of Scripture. The seven times mean seven years.) Apostasy from God will be the great characteristic of that end. There will be no more looking up to God, but the attitude of the beast will be the attitude of the nations. We see much of this already. They mind earthly things and become the "earth dwellers" so frequently mentioned in the book of Revelation. Madness and bestiality will seize upon the Gentiles, after the One who hinders, the Holy Spirit is removed. Then proud and apostate Christendom will believe the lie and follow the beast with its lying wonders. This will last seven times, that is, seven years.

The stump of the great tree which remains in the field suggests the fact that the judgments which fall upon the nations in the time of the end will not completely destroy all nations. Many

of them will be swept away. For those who wilfully rejected the gospel and turned away from the truth, there is no hope. But there are others which will be left and when these judgments are in the earth, the nations learn righteousness.

The millennium is also seen in this chapter in the restoration of Nebuchadnezzar and in the praise He gives to the Most High. In the previous chapter the three friends of Daniel speak of "our God," but in this chapter we hear of "the Most High." It is the millennial name of God. We see then in the fourth chapter the pride and self exaltation of the Gentiles, and how the Gentiles will be humiliated and judged. First there is self exaltation, that is followed by judgment, and then follows restoration and the acknowledgement of the Most High.

That nothing more is now reported of Nebuchadnezzar, that the last which we hear of him in Scripture is his acknowledgment of the Most High, is also not without meaning. It foreshadows the universal acknowledgment of God in the kingdom which the God of heaven will set up, when the stone fills as the mountain the whole earth.

CHAPTER 5

Belshazzar's Feast

1. Belshazzar's licentious feast (5:1-4)
2. The writing on the wall (5:5-9)
3. Forgotten Daniel (5:10-16)
4. The message of Daniel (5:17-31)

Verses 1-4. This feast of wickedness and blasphemy needs no further annotations. But it shows the great decline morally in the great Babylonian empire. Nebuchadnezzar, no doubt,

had handled the golden vessels of the house of the Lord most carefully. He had stored them away, fearing to misuse them. The grandson sent for these vessels to drink out of them wine with his harlots and to praise his idols.

Verses 5-9. A mysterious finger then wrote over against the candlestick on the wall. The king saw plainly the part of the hand that wrote. The feast of licentiousness became suddenly a feast of gloom and consternation. Nor could the astrologers and wise men read the writing which had appeared on the wall.

Verses 10-16. At this point the queen, the aged widow of Nebuchadnezzar, appeared on the scene and called attention to an old man, who played such an important part during the reign of her husband. Daniel is sent for.

Verses 17-31. Daniel refused the honours of the king. He knew that ere long the blaspheming king would be no more. And Daniel was more than an interpreter of the handwriting on the wall. He is God's prophet and messenger, as a reading of this portion of the chapter shows.

This chapter reveals the blasphemous character of the end of the Babylonian monarchy. Blasphemy, rejection of God's truth are about us on all sides. There is a "Mene, Mene, Tekel" for apostate Christendom and for that final phase of Babylon as revealed in Rev. 17 and 18.

CHAPTER 6

Under Darius the Mede and Daniel in the Lion's Den

1. The decree of Darius (6:1-9)
2. Daniel's faith and steadfastness (6:10-15)

3. Daniel cast into the lion's den and the deliverance (6:16-24)
4. The Decree of Darius (6:25-28)

Verses 1-9. From the opening of this chapter we learn that Daniel also held a very high position in the beginning of the second monarchy, which had conquered Babylonia. He was preferred above all the other presidents and princes. This created jealousy. They devised a very cunning plan and made the king sign a decree, which they were sure Daniel would break. Inasmuch as the law of the Persians and Medes was irrevocable they were sure that the hated old man would be cast into the lion's den.

Verses 10-15. It is a beautiful scene. When Daniel knew the decree had been signed, he went calmly back into his house and with his windows open towards Jerusalem he prayed and gave thanks to the Lord. He looked away from earthly circumstances and looked to the Omnipotent One. The accusation followed. The king now discovers that he is in a desperate condition. His law demands that Daniel be cast to the lions, but his heart filled with love for Daniel would have liked to save him, but he found no way of delivering him.

Well may we think here of another law and another love. God, a holy and righteous God and a God of love, found a way to save man. God's holy law condemns man, who is a sinner and the curse of the law rests upon him. God's love is set upon the world, and He "so loved the world that He gave His only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The curse of the law came upon Him who knew no sin and who was made sin for us, and therein is love manifested. Daniel is cast into the lions' den as our blessed Lord was given to the lion (Psalm 22:21), and a stone is laid upon the mouth of the den and

it is sealed with the king's signet. He is so to speak in a grave, as good as dead in the eyes of the world, for who has ever heard of hungry lions not devouring a man. And all this brings before us that other place, the tomb in the garden, where He was laid and the stone before it, which bore the seal of the Roman world power. But as Daniel could not be hurt by the lions, so He who went into the jaws of death could not be holden by death. The tomb is empty and He is victor over death and the grave. All this is blessedly foreshadowed in this experience of God's prophet.

The Lord in whom Daniel trusted and whom he served delivered him from the lions. His accusers and their families were given to the ferocious beasts, which devoured them at once.

Verses 25-28. King Darius also acknowledged the God of Daniel.

The final characteristic of the times of the Gentiles is man worship. The heads of these empires including the Roman Caesars claimed divine honors. Papal Rome also puts up man as the viceregent of the Lord. And all about us we find the deification of man. Finally there comes the head of all this apostasy, the son of perdition, the man of sin, who demands worship for himself (2 Thessalonians 2).

II. THE GREAT PROPHECIES OF DANIEL

CHAPTER 7

1. The night vision of the three beasts (7:1-6)
2. The night vision of the fourth beast (7:7-8)
3. The judgment vision (7:9-12)
4. The son of man and His kingdom (7:13-14)
5. The interpretation of the visions given (7:15-28)

Verses 1-6. The sea in the vision is the type of nations (Rev. 17:15). The three first beasts he saw represented the same great monarchies which were shown to Nebuchadnezzar in his dream by the gold, silver and brass. The lion Daniel saw first rising out of the sea stands for the Babylonian empire symbolized by the lion (Jer. 4:7). The plucking of the wings and the man's heart must refer to Nebuchadnezzar's insanity and restoration (chapter 4). The bear is the emblem of the Medo-Persian monarchy (corresponding to the chest of silver in the image). One side of the bear was raised up, higher than the other, because the Persian element was the strongest. The three ribs denote the conquest of three provinces by this power. The leopard with four heads and wings is the picture of the great Alexandrine empire, the Graeco-Macedonian (corresponding to the belly and thighs of brass in the image).

The four wings denote its swiftness, the four heads the partition of this empire into the kingdoms of Syria, Egypt, Macedonia and Asia Minor. It is seen in the next chapter as the rough he-goat with a notable horn (Alexander the Great) and the little horn (Antiochus Epiphanes). The fourth beast was not seen in the first vision. Before we turn to the second night vision of the prophet we call attention to the fact that in the selection of beasts to represent these world powers who domineer the times of the Gentiles, God tells us that their moral character is beastly. The lion devours, the bear crushes, the leopard springs upon its prey.

Verses 7-8. This represents Rome, corresponding to the two legs of iron and the ten horns with the little horn between has the same meaning as the ten toes on the feet of the image. The little horn we find more fully mentioned in another portion of this chapter. Thus the prophet

beheld the same monarchies revealed in the second chapter under the emblem of ferocious beasts. Such the nations are and in their standards and national emblems they have borne witness to their beastly characters. Notice also here the same process of deterioration as in the image. The monarchies degenerate from lion to bear, from bear to leopard and then into a great nondescript.

Verses 9-12. This vision brings us to the close of the times of the Gentiles. When the fourth beast with the ten horns and the little horn, the last thing spoken of this world empire, is in full swing, then the end comes. It is a great judgment scene which is here before us. How different the end of this age as revealed in the Word and as it is believed in Christendom. The great mass knows nothing whatever about this age coming to an end. It will go on indefinitely, so they believe, and its future is world progress, better times and the triumph of the Christian civilization. But others concede that a judgment must come and they think of the judgment here as the universal judgment, the great white throne judgment. This judgment is not the last judgment at all. It is a judgment which precedes the final judgment by 1,000 years. This judgment here must be read in connection with passages like Matthew 25:31-46 and Rev. 19:19-21. In reading the last passage no one can doubt that we have the same judgment here revealed to Daniel. But who is the one who occupies the central place in this vision of judgment? There can be but one answer. It is our ever blessed Lord and Saviour Jesus Christ. John 5:22 gives the conclusive answer: "For the Father judgeth no man, but hath committed all judgment unto the Son." The Ancient of Days is the Lord Jesus Christ. It is still more demonstrated if we turn to John's great Patmos vision.

Verses 13-14. These words are so plain that every Christian knows what they mean. They describe the second coming of Christ and the kingdom He then receives from the Father's hands. If this passage were more considered, Christians would stop speaking about the kingdom now. No kingdom till Christ comes again. Both the judgment vision and the vision of His coming to receive the kingdom correspond to the stone which smites the image and as a mountain fills the whole earth.

Verses 15-28. First, Daniel hears about the four beasts. But there is a significant statement in verse 18, the saints of the Most High receiving the kingdom.

Who are the Saints of the Most High? The fact that the term "Most High" is in the plural and may also be translated with "the most high or heavenly places" has led some expositors to say that the saints are the same who are seen in the Epistle to the Ephesians in which "the heavenly places" are repeatedly mentioned: in other words, the saints which compose the Church. It is true the Church will be with the Lord in Glory and "we shall reign over the earth," but this does not necessarily mean that the saints here represent the Church. There are other saints besides "Church saints." The saints of whom Daniel was thinking were his own beloved people. To that people is promised a kingdom in the days of the Messiah. With Him, the Lord in glory, there is a heavenly people, so as Messiah and the Son of Man in connection with the earth He has an earthly people, saints which will receive and possess with Him that kingdom which will fill the whole earth. These saints are the God-fearing Jews, who pass through the great tribulation and inherit the blessings and promises which God gave through their own prophets.

Another important matter is the little horn of whom now Daniel hears more fully. The ten horns are kings and the little horn in their midst will be the final imperial head of the revived Roman empire, that world domineering person of whom we read repeatedly in the Word of God. He must be distinguished from another one, the personal anti-Christ, the man of sin and son of perdition. In Revelation the revived Roman Empire is seen in chapter 13:1-10, and the second beast which John saw rising from the sea is the false Christ having two horns like a lamb but speaking like a dragon (Rev. 13:11, etc.) A closer study of these coming leaders of the end time is needed to understand the details; here we but point the way. Our larger work on Daniel will give help on all these chapters.

CHAPTER 8

The Ram and the He-Goat

1. The vision (8:1-14)
2. The interpretation of the vision (8:15-27)

Verses 1-14. Beginning with this chapter to the end of the book prophecy will lead us mostly upon Jewish ground. While some of these prophecies were fulfilled in the past, most of them are related to the future when the great end fulfilment takes place before the coming of the Son of Man in the clouds of heaven to receive the kingdom. The phrases "the latter times," "the time of the end," "in the last end of the indignation," appear several times in these chapters. These phrases describe the same period of time mentioned in the seventh chapter, "a time, times and dividing of times;" the 1,260 days or 42 months in the book of Revelation. It is the great tribulation which is recorded in the last chapter

of this book.

The time and place of the vision in this chapter are given in the beginning. The ram, according to divine interpretation (verses 15, etc.), is the Medo-Persian monarchy--the silver kingdom, the kingdom also typified by the bear. The he-goat with a notable horn is the Graeco-Macedonian monarchy and the notable horn is Alexander the Great. In 334 B. C., Alexander leaped like a swift he-goat across the Hellespont and fought his successful battles, then pushed on to the banks of the Indus and the Nile and then onward to Shushan. The great battles of the Granicus, Issus and Arbella were fought, and he stamped the power of Persia and its King, Darius Codomannus, to the ground. He conquered rapidly Syria, Phoenicia, Cyprus, Tyre, Gaza, Egypt, Babylonia, Persia. In 329 he conquered Bactria, crossed the Oxus and Jaxaitis and defeated the Scythians. And thus he stamped upon the ram after having broken its horns. But when the he goat had waxed very great, the great horn was broken. This predicted the early and sudden death of Alexander the Great. He died after a reign of 12 years and eight months, after a career of drunkenness and debauchery in 323 B.C. He died when he was but 32 years old. Then four notable ones sprang up in the place of the broken horn. This too has been fulfilled, for the empire of Alexander was divided into four parts. Four of the great generals of Alexander made the division namely, Cassander, Lysimachus, Seleucus and Ptolemy. The four great divisions were, Syria, Egypt, Macedonia and Asia Minor.

Then a little horn appeared out of one of these divisions; it sprung up out of Syria. This little horn is of course not the little horn mentioned in the previous chapter, for the little horn in Daniel 7 has its place in connection

with the fourth beast (Rome), while this one comes from a division of the third beast, the Graeco-Macedonian monarchy.

History does not leave us in doubt of how and when this great prophetic vision was fulfilled. This little horn is the eighth king of the Seleucid dynasty. He is known by the name of Antiochus Epiphanes; after his wild and wicked deeds he was called Epiphanes, the madman. Long before he invaded the pleasant land (Israel's land), Daniel saw what he would do. He conquered Jerusalem. He took away the daily sacrifice in the temple and offered a swine and swine's blood upon the altar. He introduced idol worship, devastated the whole land and killed some 100,000 Jews.

In verses 13-14 is an angelic conversation. The 2,300 days (literal days) cover just about the period of time during which Antiochus did his wicked deeds. When they were ended Judas Maccabaeus cleansed the sanctuary about December 25, 165 B.C.

We believe these 2,300 days are therefore literal days and have found their literal fulfillment in the dreadful days of this wicked king from the north. There is no other meaning attached to these days and the foolish speculations that these days are years, etc., lacks scriptural foundation altogether. Such views and fanciful interpretations bring the study of prophecy into disrepute. We have special reference to the Seventh Day Adventist delusion. They teach the abominable falsehood that the Lord Jesus Christ did not enter into the Holiest till the year 1844 had been reached, because this is according to their reckoning 2,300 years after Cyrus had issued the command to build the temple. That this is a denial of the gospel itself and satanic is self-evident.

Verses 15-27. Gabriel is the interpreter of the whole vision. It should be carefully studied. It points to a future fulfilment.

Gabriel told Daniel that the vision has a special meaning for the time of the end. Four different expressions are used to denote the time of the final fulfilment of the vision: (1) "The time of the end" (8:17); (2) "The last end of the indignation" (8:19); (3) "The latter time of their kingdom" (8:23); (4) "When the transgressors are come to the full" (8:23).

Once more, at the close of the age, before the Lord comes in visible glory, in the days of the great tribulation, the time of Jacob's trouble, an invasion from the north takes place. Israel's land will once more undergo the horrors of a devastation, foreshadowed by Antiochus Epiphanes. The king of the north, as he is also called in Isaiah's prophecy, "the Assyrian," will do this work. For details and other prophecies relating to this coming event see our exposition of Daniel, pages 102-118.

CHAPTER 9

The Prophecy of the Seventy Weeks

1. The time and occasion of Daniel's prayer (9:1-2)
2. The prayer (9:3-19)
3. The answer and the prophecy of the seventy weeks (9:20-27)

Verses 1-2. It was in the first year of Darius, of the seed of the Medes, that Daniel understood by the sacred writings of his people, especially by the prophecy of Jeremiah, that the end of the years of the captivity was at hand. The promises in the Word of God led him at once to seek the face of the Lord and he poured out a wonderful prayer in His presence.

Verses 3-19. It has three parts: Verses 4-10: Confession of the failure of his people and acknowledgment of God's covenant mercies. Verses 11-14: The deserved curse as written in the law of Moses. Verses 15-19: Pleadings for mercy to turn away His anger and to remember His city, Jerusalem and His people. Throughout this prayer we read how completely he identified himself with the sins, the failure, the shame and the judgment of the people of God. This is remarkable. As we have seen from the first chapter, he was brought to Babylon when quite young and belonged even then to the believing, God fearing element of the nation. Yet he speaks of the nation's sins, their rebellion, their transgressions of the law and their wicked deeds as if they belonged to him. Of all the Bible characters Daniel appears as the purest. The failures of Abraham, Moses, Aaron, David and others are recorded, but Daniel appears with no flaw whatever in his character. As far as the record goes he was a perfect man. Of course he too was "a man of like passions" as we are, and as such a sinner. Yet this devoted and aged servant with such a record of loyalty to God and to His laws confesses all the people's sins and the curse and shame, which came upon them, as His own.

Verses 20-27. The prayer was not ended. How near heaven is may be learned from verses 20-32. Heaven is not far away, for there is no space and no distance with God. When Daniel began his confession and humiliation the Lord called Gabriel and instructed him what he should tell the praying prophet, and then Gabriel was caused to fly swiftly through the immeasurable space, and before Daniel ever reached the "Amen" the messenger stood before him and stopped his prayer. What blessed assurance! The moment we pray in the Spirit and in His

Name our voices are heard in the highest heaven.

We give a corrected text of the great prophecy, perhaps the greatest in the entire prophetic Word.

Seventy weeks are apportioned out upon thy people and upon thy holy city to finish the transgression and to make an end of sins, and to cover iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint the holy of holies. Know therefore and understand: From the going forth of the word to restore and to rebuild Jerusalem unto Messiah, the Prince, shall be seven weeks and sixty-two weeks. The street and the wall shall be built again, even in troublous times. And after the sixty-two weeks shall Messiah be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with overflow, and unto the end war, the desolations determined. And he shall confirm a covenant with the many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease and because of the protection of abominations there shall be a desolator, even until the consummation and what is determined shall be poured out upon the desolator (verses 24-27).

The literal translation of the term "seventy weeks" is "seventy-sevens." Now, this word "sevens" translated "weeks" may mean "days" and it may mean "years." What then is meant here, seventy times seven days or seventy times seven years? It is evident that the "sevens" mean year weeks, seven years to each prophetic week. Daniel was occupied in reading the books and in prayer with the seventy years of Babylonian captivity. And now Gabriel is going to reveal to him something which will take place in "seventy-sevens," which means seventy times seven years. The proof that such is the case is furnished by the fulfilment of the prophecy itself

Now seventy-seven years makes 490 years.

What is to be accomplished. Verse 24 gives the great things which are to be accomplished during these seventy-year weeks or 490 years. They are the following: (1) To finish the transgression; (2) To make an end of sins. (3) To cover iniquity, (4) To bring in the righteousness of ages; (5) To seal the vision and prophet; (6) To anoint the Holy of Holies.

It must be borne in mind that these things concern exclusively Daniel's people and not Gentiles but the holy city Jerusalem. It is clear that the finishing of transgression, the end of sins and the covering of iniquity has a special meaning for Israel as a nation.

Now, these seventy year-weeks are divided into three parts. The first part consists in seven weeks, that is seven times seven, 49 years. During these 49 years the street and the wall of Jerusalem was to be rebuilt and the complete restoration accomplished. The reckoning of this time begins in the month Nisan, 445 B.C., when the command was given (Nehemiah 2). Then follows the second division consisting of 62 weeks of years, that is sixty-two times seven, 434 years. At the close of these 434 years, or 483 years reckoned from the month Nisan in 445 B. C., Messiah the Prince should be cut off and have nothing. Messiah the Prince is none other than the Lord Jesus Christ. Here then is a startling prediction of the death of Christ, the Messiah rejected by His people and not receiving the kingdom which belongs to Him as the Son of David. The sixty-two weeks, or 434 years, expired on the day our Lord rode into Jerusalem for the last time; during that week He was crucified. (For full proof see *The Coming Prince*, by Anderson, and our book on the Prophet Daniel.)

Then we have a remarkable prediction concerning the fate of Jerusalem after the nation rejected the Lord Jesus Christ: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with an overflow, and unto the end war, the desolations determined." Who is "the prince that shall come?" Expositors have erred seriously in making of this prince the Lord Jesus Christ. This prince is not our Lord. It is the little horn predicted in Daniel 7 to rise out of the Roman Empire in the time of the end, when the Roman Empire is revived politically and has its ten horns. Therefore "the people of the prince that shall come" are the Roman people. Here then is a prediction that the Romans were to take the city and burn the sanctuary. How literally this has been fulfilled! And all this was revealed when the Roman Empire was not yet in existence. Such are the marvels of divine prophecy. After that there are to be wars and desolations for Jerusalem and the Jewish people. It is the same that our Lord predicted when He said: "They shall fall by the edge of the sword, and shall be led away captive into all nations" (Luke 21:24).

But all this leaves seven years, that is one week, unaccounted for. We have up to now 483 years, and there are to be 490 years. The last week of seven years is still future. The course of the Jewish age was interrupted. It is an unfinished age. Between the 483 years which ended when the nation rejected the Lord of Glory and the beginning of the last seven years of the Jewish age, this last year-week is this present age, the unreckoned period of time during which God does His great work in sending forth the gospel of His grace to the Gentile nations, to gather out of them a people for His Name. This age of grace is still on but it will end

some day when God's purpose is accomplished. Then the true Church will be gathered home to glory and the Lord will turn again to His people Israel and the last week of Daniel will pass into history. During these seven years the Prince that shall come, the little horn of Daniel 7, will enter into a covenant with the Jewish people. Not with all of them, for there is a remnant of godly Jews who will not accept this one (indicated by the expression the many"--see correct translation). In the middle of the week he breaks that covenant and the result will be the great tribulation, the time, times and half of a time, 1,260 days, 42 months of Daniel 7 and Rev. 13. When this great tribulation ends the Lord Jesus Christ comes back and the great things mentioned in verse 24 will be accomplished.

CHART

THE SEVENTY PROPHETIC YEAR WEEKS OF DANIEL'S PROPHECY

(Chart reformatted into chronological order. A * [asterisk] denotes the title of each of the sections.)

*** Seven Weeks**

49 years later the street and wall built Artaxerxes in the month Nisan gives edict to rebuild Jerusalem 445 B.C.

*** Sixty-two Weeks--434 Years**

From the word to restore and build Jerusalem seven weeks and sixty-two weeks (483 years) till Messiah the Prince

The 69 weeks, or 483 years, expired in A.D. 32

In the week they expired Christ died on the cross as predicted. Messiah shall be cut off and shall have nothing

End of 69th Week, April 10, A.D. 32

* The Great Unreckoned Period

The Romans under Titus destroy
the city and sanctuary, 70 A.D.

Jews are scattered among all nations

Jerusalem trodden down

Desolations till the end

The mystery hid in former ages made
known (the Church)

Worldwide preaching of the gospel

Apostasy of Christendom

Part of the Jewish nation returns to
the land in unbelief (Zionism)

The coming of the Lord for His saints.

Dead saints raised and living saints changed
(1 Thess. 4:13-18)

* The Last Week--7 Years

First half, 3-1/2 years, 1260 days

Roman prince (little horn, Dan. 7) makes
a covenant with the Jews

Jewish people fully restored and temple
worship resumed

Many other predicted events in prophets
and Revelation fulfilled

The covenant broken

* The Middle of the Week

Second half, 3-1/2 years, 1260 days,

The Great Tribulation

Sacrifices and oblations cease

Antichrist in Jerusalem

Image set up and its worship demanded

Great tribulation

Jerusalem in distress

The little horn (Dan. 8), the king with
fierce countenance

The Lord appears to deliver His people

* The end of the seventieth week brings in the

Righteousness of Ages through the second coming of the Lord. The kingdom established. All vision and prophecy fulfilled. Jerusalem a praise in the earth. Universal peace. Nations learn war no more.

CHAPTER 10

The Preparation for the Final Prophecy

This chapter contains the preface to the final great prophecies as found in the last two chapters of this book. The certain man who appeared unto Daniel at the banks of the river Hiddekel (Tigris) was the Lord. Compare with Revelation 1, where John, the beloved disciple, beheld Him in a vision of glory. Daniel's vision is a pre-incarnation vision of the same One whom John beheld after His resurrection and in His glorified humanity.

The delayed answer by the angelic messenger is explained by the power of darkness. A powerful demon-prince, a satanic agency, having control over Persia, so that he claimed the title the prince of Persia, kept back the answer. Then the prophet was strengthened.

CHAPTER 11

The Wars of the Ptolemies and Seleucidae Predicted

The Coming Events of the End

1. The wars of the Ptolemies and Seleucidae (11:1-35)
2. The time of the end and the man of sin (11:36-45)

Verses 1-35. Here we have history pre-written and the greater part of this chapter (verses 2-35) is fulfilled historically. So accurate are these predictions and their subsequent fulfillment that

the enemies of "the Scripture of truth" have declared that it could never have been written by Daniel several hundred years before these persons came into existence and fought their battles. The pagan Porphyry in the third century in his "Treatise against Christians" bitterly attacked the belief that Daniel wrote these predictions. He argued that all was written after the events had taken place. The same arguments are used by the critics. Such is this most subtle infidelity that it can make use of the statements of a poor heathen in opposition to the divine revelation.

The prophecies given here were minutely fulfilled during the years 301 B.C., to 168 B.C. History verifies everything. The history covers a good part of the Persian and Graeco-Macedonian Empires, but mostly the wars of the Ptolemies and Seleucidae. Artaxerxes, Darius, Alexander the Great, Ptolemy Lagris, the King of the South, Ptolemy Euergetes, Seleucus Calinicus, Ptolemy Philopater, Antiochus Epiphanes, even the Roman fleet (the ships of Chittim), all enter into this prophecy. A detailed exposition of the prophecy and its fulfillment would fill many pages.

Before we pass on we desire to say again that all in these verses we have briefly followed has been historically fulfilled. We point out a mistake in which some have fallen. In verse 31 we read of "the abomination that maketh desolate." Our Lord in His Olivet discourse (Matthew 24:15) said: "When ye therefore shall see the abomination of desolation, spoken by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." Some believe that when our Lord spoke these words he referred to Daniel 11:31, and that this is the abomination of desolation. This is not quite correct. The abomination that maketh desolate of verse 31

is past and happened in the days of the atrocities committed by Antiochus Epiphanes. The abomination of desolation to which our Lord refers is mentioned in chapter 12:11, and it points, as we shall find later, to the abomination set up by the Antichrist, the second beast, in the middle of the week. The typical meaning of Antiochus Epiphanes and his crimes in the land of Judea and against Jerusalem we have already learned in connection with chapter 8.

Verses 36-45. The time of the end is mentioned in verse 35. What is to befall Daniel's people in the latter days as Daniel was told in chapter 10:14 is now revealed. Between verses 35 and 36 we must put a long and unreckoned period of time. Antiochus Epiphanes and the victorious Maccabees end the historical fulfillment of the predictions of the great prophecies in the first part of this chapter, and since then over 2,000 years have come and gone and the fulfillment of verses 36-45 have not yet been. First we read of a wilful king. Who is this king so fully pictured in verses 36-45?

Many expositors of Daniel apply this passage to Antiochus Epiphanes because they see not the important interval which exists between verses 35 and 36. However, a closer examination of the description of this king shows that he cannot be Antiochus. He is another person altogether, and as we shall see later, will be a Jew and assume kingly honors in the midst of the Jewish people. Antiochus was a Gentile. Others again identify this King with the first beast in Revelation 13, and say that the head of the revived Roman Empire, one like Napoleon the First is meant, while others see here a reference to the pope in Rome. And whether the head of the Roman power, or the pope, or perhaps Mohammed, the term "Antichrist" is freely applied to each. Those who see the

papacy here and the Romish corruption make some startling applications which are extremely fanciful.

The wilful king is the Antichrist. The Jewish people rejected their King, the Messiah, who came to His own, the Lord Jesus Christ. Our Lord told the Jews: "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). This other one has not yet come. We have his photograph here. He appears in Israel's land in the time of the end as a counterfeit Messiah and takes also the place of king in their midst. This wilful king, the personal Antichrist who deceives the apostate mass of the Jewish people, is repeatedly mentioned in the Old Testament prophetic Word. Isaiah speaks of him and his end (Isa. 30:33, 57:9). Zechariah calls him "the idol shepherd" (Zech. 11:15-17). He is repeatedly mentioned in the Psalms as "the wicked man"--"the man of the earth"--"the bloody and deceitful man." In the book of Revelation he appears as the second beast out of the land (Palestine) (Rev. 13:11-17). The two horns like a lamb as he is described there show clearly that he imitates Christ. He has the spirit of the dragon and appears as a religious leader, for this reason he is also called "the false prophet" in the book of Revelation (chapters 16:13, 19:20, 20:10).

In the New Testament he is called in the writings of John "the Antichrist". (See 1 John 2:18-22, 4:3; 2 John 7). Another great prophecy of the same person is found in 2 Thess. 2, where he is called "the man of sin, the son of perdition." The early Church believed that this evil person will be a real man, a Jew, and be energized by Satan. That he is the papal system or something else was invented later.

In verses 40-45 we have a prophecy of the wars and conflicts during the time of the end. The false king, Israel's false Messiah, the Antichrist, plays an important part in these conflicts. Then there are the kings of the south and of the north. The king of the south comes out of Egypt. His antagonist is the king of the north. The king of the south will be overthrown by the powerful king of the North, the same who is typified by the Antiochus Epiphanes. (Read about this invasion in Joel 2 and Zechariah 14.)

While the king of the north and his proud hosts are thus overthrown by the army of the Lord, what becomes of the wilful king, the Antichrist in the city? The king of the north cannot touch him. But the Lord Himself will deal with that wicked one. "Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thess. 2:8). Thus ends the great conflict of the time of the end. The eternal abode of the satanic instruments of the time of the end, the beast, that coming prince, the Antichrist and the king of the north will be the lake of fire.

CHAPTER 12

The Great Tribulation and Israel's Deliverance

"And at that time." What time? The time of the end, the time of trouble such as never was before; the same time to which our Lord refers in Matthew 24:21.

Michael, the great prince which standeth for the Jewish people, is now also mentioned again. He will stand up and take a leading part in the events of that time. From the book of Revelation we learn (chapter 12) that there will be war in heaven, that is where Satan has his dominion now as the prince of the power of the air.

Michael, assisted by his angels, will cast out the great dragon, the devil and his angels. They will be forced down to the earth. Then when Satan and his angels are cast out the great tribulation will be instituted (Rev. 12:12). Michael will stand up in another sense and take a definite part in the deliverance of Daniel's people. It is not fully revealed what that will be.

The deliverance of which we read in these verses and the awakening of those "who sleep in the dust of the earth" has likewise been grossly misinterpreted. Because expositors have not seen the application of all this to the Jews in their future history in the land, they have read the church in here, and even what they term a general resurrection on a general judgment day. But we shall see now what is meant by the deliverance of Daniel's people.

Physical resurrection (as so often stated: a general resurrection) is not taught in the second verse. Physical resurrection is used as a figure of the national revival of Israel in that day. They have been sleeping nationally in the dust of the earth, buried among the Gentiles. But at that time there will take place a national restoration, a bringing together of the house of Judah and of Israel. It is the same figure as used in the vision of the dry bones in Ezekiel 37. This vision is employed by the men, who have invented the theory of a second chance and larger hope for the wicked dead to back up their evil teaching, but anyone can see that it concerns not the Gentiles but the Jewish people and that it is not a bodily resurrection, but a national revival and restoration of that people. Their national graves, not literal burying places, will be opened and the Lord will bring them forth out of all the countries into which they have been scattered.

There will be two classes, the godly and the

ungodly. The ungodly accept the false Messiah, and in their national revival, shame and everlasting contempt awaits them, while the others, the godly, will enjoy life in the kingdom. The wise in verse 3 are the Jewish teachers and witnesses in the end time, those which compose the godly remnant. A special reward will be theirs during the kingdom, they shall shine as the stars forever. The same holds good, only in a higher sense for all those who are witnesses for Him during this age, who are faithful to Christ.

Then Daniel is addressed and beholds angels once more, as well Him who appeared clothed in linen, none other than the Lord. Then Daniel asked his final question.

Verses 11-12 have puzzled many readers of the book. Different theories are given.

But what is the meaning of these 1,290 and 1,335 days? Can there be anything plainer than the fact that these 1,290 and 1,335 days are literal days? Who authorizes us to make of these days years? By what process of exposition are we to arrive at the conclusion that "days" mean "years?" It is worse than folly to do that.

Now, the great tribulation lasts for 1,260 days. But here we have 30 days or a whole month added. The Lord will be manifested at the close of the great tribulation of 1,260 days, 3-1/2 years. Matthew 24:29-31 teaches us this. The extra month will in all probability be needed to make possible certain judgment events especially with the overthrow of the nations which came against Jerusalem and the judgment of nations as given in Matthew 25:31. We cannot speak dogmatically on all this. But certain it is that 1,335 days after the Antichristian abomination had been set up in Jerusalem, that is, 75 days, or 2-1/2

months beyond the time of the great tribulation, the full blessing for Israel and the establishment of the glorious rule of Israel's King, the once rejected Lord Jesus Christ, will have come, for it is written, "Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days." This is as far as any teacher can safely go, and here we would rest.

The Book of Daniel

chapter 1

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

2: 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.

3: 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;

4: 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.

5: 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.

6: Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7: 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 Abed-nego.

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

9: Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10: 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.

11: Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

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

13: 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.

14: So he consented to them in this matter, and proved them ten days.
15: 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.
16: Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.
17: 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.
18: 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.
19: And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.
20: And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.
21: And Daniel continued even unto the first year of king Cyrus.

Chapter 2

1: And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.
2: 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.
3: And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.
4: 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.
5: 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.
6: 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.
7: They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.
8: The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.
9: 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.

10: 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.

11: 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.

12: For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13: And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14: 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:

15: 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.

16: Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17: Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18: 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.

19: Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20: Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

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

22: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23: 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.

24: 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.

25: 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.

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

interpretation thereof?

27: 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;

28: 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;

29: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30: 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.

31: 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.

32: This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33: His legs of iron, his feet part of iron and part of clay.

34: 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.

35: 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.

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

37: Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38: 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.

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

40: 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.

41: 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.

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

43: 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.

44: 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.

45: 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.

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

47: 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 couldest reveal this secret.

48: 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.

49: Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Chapter 3

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

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

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

4: Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

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

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

7: Therefore at that time, when all the people heard the sound of the cornet,

flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8: Wherefore at that time certain Chaldeans came near, and accused the Jews.

9: They spake and said to the king Nebuchadnezzar, O king, live for ever.

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

11: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

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

13: Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14: Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15: Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16: Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17: If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

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

19: Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

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

21: Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

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

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

24: 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.

25: He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

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

27: 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.

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

29: Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

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

Chapter 4

1: Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2: I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3: How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4: I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6: Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7: Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

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

9: O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10: 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.

11: The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12: 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.

13: I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14: 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:

15: 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:

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

17: 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.

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

19: Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20: The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21: Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22: It is thou, O king, that art grown and become strong: for thy greatness is

grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23: And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24: This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

25: 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.

26: 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.

27: 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.

28: All this came upon the king Nebuchadnezzar.

29: At the end of twelve months he walked in the palace of the kingdom of Babylon.

30: The king spake, and said, Is 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?

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

32: And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

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

34: And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the

earth: and none can stay his hand, or say unto him, What doest thou?

36: 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.

37: 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.

Chapter 5

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

2: Belshazzar, whiles 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.

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

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

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

6: 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.

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

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

9: Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

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

11: There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king,

I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12: Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13: Then was Daniel brought in before the king. 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?

14: 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.

15: And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16: 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.

17: 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.

18: O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19: 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.

20: 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:

21: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: 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.

22: And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23: But hast lifted up thyself against the LORD of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine 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:

24: Then was the part of the hand sent from him; and this writing was written.

25: And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26: This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27: TEKEL; Thou art weighed in the balances, and art found wanting.

28: PERES; Thy kingdom is divided, and given to the Medes and Persians.

29: 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.

30: In that night was Belshazzar the king of the Chaldeans slain.

31: And Darius the Median took the kingdom, being about threescore and two years old.

Chapter 6

1: It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2: 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.

3: 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.

4: 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.

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

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

7: 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.

8: 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.

9: Wherefore king Darius signed the writing and the decree.

10: Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11: Then these men assembled, and found Daniel praying and making supplication before his God.

12: 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.

13: 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.

14: 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.

15: 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.

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

17: And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18: Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

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

20: 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?

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

22: 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.

23: 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.

24: 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.

25: Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26: 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.

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

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

Chapter 7

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

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

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

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

5: 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.

6: 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.

7: 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.

8: 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.

9: 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.

10: 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.

11: 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.

12: As concerning the rest of the beasts, they had their dominion taken away:

yet their lives were prolonged for a season and time.

13: 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.

14: 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.

15: I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16: 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.

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

18: But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19: 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;

20: 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.

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

22: Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

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

24: 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.

25: 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.

26: But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27: And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28: 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.

Chapter 8

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

2: 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.

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

4: 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.

5: 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.

6: And he came to the ram that had two horns, which I had there seen standing before the river, and ran unto him in the fury of his power.

7: 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.

8: 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.

9: And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10: 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.

11: 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.

12: 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.

13: 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?

14: And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15: 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.

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

17: 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.

18: 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.

19: And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20: The ram which thou sawest having two horns are the kings of Media and Persia.

21: And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22: Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

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

24: 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.

25: 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.

26: 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.

27: 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.

Chapter 9

1: In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2: In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3: And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes:

4: 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;

5: We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6: 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.

7: 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.

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

9: To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

10: Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11: Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

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

13: As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14: Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

15: And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16: 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.

17: 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.

18: O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our

supplications before thee for our righteousnesses, but for thy great mercies.

19: 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.

20: 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;

21: 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.

22: And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23: 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.

24: 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.

25: 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.

26: 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.

27: 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.

Chapter 10

1: In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2: In those days I Daniel was mourning three full weeks.

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

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

5: 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:
6: 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.
7: And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.
8: Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.
9: Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.
10: And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.
11: 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.
12: 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.
13: But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.
14: 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.
15: And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.
16: 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.
17: For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.
18: Then there came again and touched me one like the appearance of a man, and he strengthened me,
19: And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.
20: 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.

21: 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.

Chapter 11

1: Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2: 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.

3: And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4: 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.

5: 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.

6: 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.

7: But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8: And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9: So the king of the south shall come into his kingdom, and shall return into his own land.

10: But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11: And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12: And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13: For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army

and with much riches.

14: And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15: So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16: But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17: He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18: After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19: Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20: Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21: 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.

22: And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23: And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24: He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

25: And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26: Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27: 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.

28: 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.

29: At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30: 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.

31: 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.

32: 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.

33: And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34: Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35: 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.

36: 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.

37: 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.

38: But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39: 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.

40: 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.

41: 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.

42: He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43: But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his

steps.

44: But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45: 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.

Chapter 12

1: 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.

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

3: 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.

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

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

6: And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7: 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.

8: And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9: And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11: 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.

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

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

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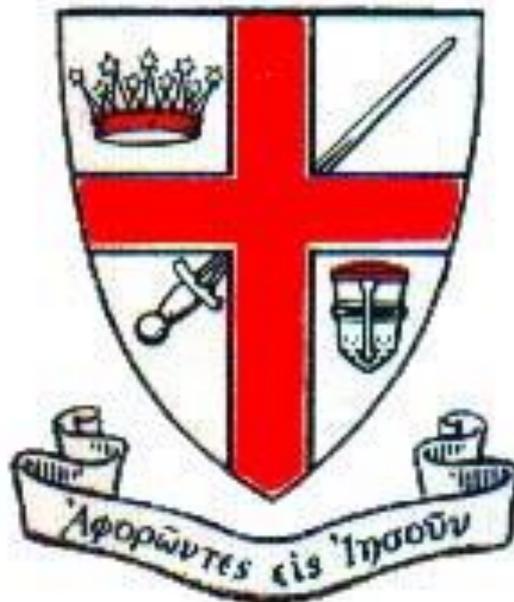
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