

DANIEL

You, God, and a KJV Bible

By Eric Neumann

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Quotations

The only material quoted in this book is the Word of God in the King James Version. No commentaries or scholars are quoted, because God's Word is important, not man's word. As such, I encourage all readers to be good Bereans by searching the scriptures to see if what I have said is true (Acts 17:11). It is okay if you do not agree with what I say, but it is not okay if your disagreement is not based upon the Word of God in its proper context, which involves "rightly dividing the Word of Truth" (II Timothy 2:15).

Goal

The goal of this commentary is to cast "down imaginations, and every high thing that exalteth itself against the knowledge of God and [bring] into captivity every thought to the obedience of Christ" (II Corinthians 10:5) so that members of the body of Christ may "come unto the knowledge of the truth" (I Timothy 2:4).

Contact the author

Therefore, the author encourages any disagreements be brought to his attention so that future versions of this commentary can be changed if deemed necessary.

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Books by Eric Neumann

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Note: This book has been released just after I released the Bible study on Revelation, because Daniel and Revelation contain more prophecy about end-time events than any other books in the Bible. Therefore, I recommend that my studies on Daniel and Revelation be used together.

Daniel Introduction

The book of **Daniel** was written by Daniel during Judah's 70 years of Babylonian captivity. Daniel, Hananiah, Mishael, and Azariah are set aside as God's believing remnant, showing all of Babylon and, more importantly, all of Israel, that the Lord God of Israel is the Lord of all.

Daniel is probably the most important book for Israel to understand, from the time it is written until the time they enter God's kingdom. Daniel 1 shows them to trust in the Lord during the tribulation period, rather than eating food associated with the idolatry of the Antichrist. The result will be spiritual wellbeing in the kingdom. Daniel 2 shows them that, until Jesus comes and establishes God's kingdom on earth, Israel will be ruled by Gentiles. Luke 21:24 refers to this time as "the times of the Gentiles." It is the Lord Jesus Christ as "the stone [that] was cut out of the mountain without hands" (Daniel 2:45), who sets up the kingdom for the God of heaven (Daniel 2:44). Daniel 3 shows that those, who trust in God's law covenant will be a part of that kingdom. Hananiah, Mishael, and Azariah are thrown into a fiery furnace, but the Lord is with them, such that the fiery furnace has no power over them, "nor was an hair of their head singed" (Daniel 3:27). Similarly, faithful Israel will go through the refiner's fire of the tribulation period (Malachi 3:2-4), and they will come out on the other side in God's kingdom without even losing a single hair (Matthew 10:30). Daniel 4 shows Nebuchadnezzar, the king of Babylon, being brought low (Daniel 4:33), just like God will destroy the Antichrist and his kingdom. Daniel 5 shows the Medes taking the kingdom away from Babylon, showing that Israel should not trust in man's kingdom, because it is temporary. Daniel 6 shows Daniel being thrown into a lion's den and not being killed, just like believing Israel will be in the tribulation period with "the devil, as a roaring lion, [walking] about, seeking whom he may devour" (I Peter 5:8), but the devil will not devour them.

Daniel 7-12 is a series of visions that Daniel receives. It reveals that the Antichrist will come at the end of the times of the Gentiles, and detail is given as to what he will do. Most of the visions are concentrated on the time of the Antichrist. The most significant vision is the 70 weeks found in Daniel 9:24-27. This is the most important passage for Israel to understand, because it tells them that 490 years remain in their history before the Lord Jesus Christ establishes God's kingdom on earth. It tells them that the Messiah will be cut off after 483 years, and that the last 7 years are marked by a covenant that the Antichrist makes with apostate Israel, which is the tribulation period. Once those 490 years are over, sin is done away with for Israel forever! Daniel ends with the commandment to "shut up the words,

and seal the book” (12:4). Therefore, there are end-time events revealed to Daniel that are not revealed to Israel as a whole until written over 500 years later in the book of Revelation (when 69 of the 70 weeks of Daniel have already been completed).

Summary: The believing remnant of Judah is protected by God in captivity (3:19-28 and 6:16-22), as a type of them going through the tribulation period, while even Satan, through the Antichrist (11:36-45), is powerless to stop God from making an end of sins (9:24-27) and bringing in God’s eternal kingdom on earth (2:44).

Key passage: 9:24-27 (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.

1 Judah goes into Babylonian captivity (v. 1-2). The first wave of captives are those of the ruling class of Judah. To assimilate them into the Babylonian culture, Nebuchadnezzar has all the young Jews go through a three-year training program (vs. 3-5). 4 Hebrew boys believe God over the Babylonians (v. 6). They do not try to overthrow the Babylonians. Rather, they purpose in their hearts to obey God’s commandments (v. 8). The result is that God works three miracles through them: 1) He causes the prince of the eunuchs to bring special favor upon them (v. 9), 2) He makes the Hebrew boys healthier than the others in spite of eating beans instead of meat (v. 15), and 3) He gives them special knowledge, understanding, and the ability to understand visions and dreams, such that they are 10 times better than the Babylonian magicians and astrologers (vs. 17-20). As such, God uses the 4 Hebrew boys to show all in the king’s palace—including the captive Jews—that He is the only true God.

1:1 In Leviticus 26, God details the five cycles of chastisement for Israel. This means that, if Israel stays in unbelief of God, God will chastise them (“For whom the Lord loveth He chasteneth” (Hebrews 12:6).) in five cycles. The fifth cycle is that He will destroy their idols, cities, and sanctuaries, bringing their land into desolation. God will then move them out of their

land so that it can enjoy its sabbaths (Leviticus 26:30-35). According to Leviticus 25:1-7, Israel was to let the land rest one year out of every seven years. Apparently, Israel was in the land for 490 years without giving it its sabbath rests, because II Chronicles 36:21 says: “To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (II Chronicles 36:21). Jeremiah 25:11 says that they will “serve the king of Babylon seventy years.”

Therefore, the historical setting of the book of Daniel is the beginning of the Babylonian captivity. First, the king of Egypt, Pharaoh-nechoh, killed Judah’s king, Josiah. Then, Pharaoh-nechoh made Josiah’s son, Jehoiakim king in Jerusalem. Later on, Nebuchadnezzar, king of Babylon, got Jehoiakim to be his servant for three years, but he rebelled against Nebuchadnezzar (II Kings 23:29 – 24:1). This is when Nebuchadnezzar besieged Jerusalem and took away many in the ruling class into Babylonian captivity. Daniel is part of this ruling class. This begins the 70-year Babylonian captivity.

The captivity comes in three waves. The second wave comes three months later when Nebuchadnezzar attacked Jerusalem again and took into Babylonian captivity the middle class and the remaining upper class (II Kings 24:10-16), including Ezekiel. The third wave begins nine years later and goes until the eleventh year. This is when everything of value (people and possessions) left in Judah is taken away into Babylon with the exception of the poor people in the land (II Kings 25:1-12). The book of Jeremiah primarily deals with the time between the second and third waves.

Note that 1:1 says that Nebuchadnezzar came to Jerusalem and besieged it during the third year of the reign of Jehoiakim. Jeremiah 25:1 says that the word of the Lord came to Jeremiah during the fourth year of Jehoiakim, which was the first year of Nebuchadnezzar. This is not a contradiction. The answer is that Nebuchadnezzar besieged Jerusalem in the third year and took it over in the fourth year. I mention this only because those, who seek to disprove the accuracy of the Bible, will bring up verses like these to say that the Bible is full of contradictions. By carefully examining the words in the verses, we see that there is no contradiction at all. This shows that unbelievers can easily come up with reasons not to believe the Bible, while Bible believers can easily explain away supposed contradictions.

1:2 It may seem like the Lord is conceding victory to Nebuchadnezzar’s god, by allowing Nebuchadnezzar to take away some of the things out of the house of God. However, this is a reflection on the unbelief of Israel, not a lack of power by God. God gives man what he wants. If he does not want God, then God will leave him alone. (This is unlike Satan, who consistently badgers Bible believers.) Since Israel has rejected God, God allows the things of His house to be carried away into Babylon. After all, Babylon is not

any more evil than Israel is, since Israel is like Sodom and Gomorrah (Isaiah 1:9-10).

The fact, that God only allows part of the vessels of the house of God to go to Babylon right now, shows God's mercy in that He is still willing to save Israel, if they will turn from their own self-righteousness and trust in God to save them.

1:3-5 Nebuchadnezzar begins a three-year training program. He takes the smart, young people of the ruling class and trains them in the Babylonian culture to serve in the king's palace. In so doing, Nebuchadnezzar plans to get the next generation of Jews to forget about their God and assimilate into the Babylonian culture so that they will not rebel, desiring to return back to Judah. After all, people usually have great pride in the nation that they come from, especially the young people involved in the nation's government. So, if Nebuchadnezzar can get them to forget about Judah, they will be the new leaders of the people to brainwash them into loving the Babylonian god and culture so that, even if they have the strength to overthrow Babylon, they will have no desire to do so. This is a brilliant strategy. (America follows this same strategy in getting smart, young people educated according to their desires. This is because the young people are the most gullible of society. Then, the media promotes these young people, knowing that the rest of the nation will follow them. This would not work if America tried to re-educate older Americans directly, apart from the young people.)

Note that the king puts "Ashpenaz the master of his eunuchs" (1:3) in charge of the king's seed. This is in fulfillment of Isaiah 39:7, which says, "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." Webster's 1828 dictionary says that eunuchs are men who have been castrated. Basically, the idea is that, if they are castrated, they will not pursue sexual pleasure, which will result in their complete devotion to their god. This shows that Nebuchadnezzar knows that the most effective way to get Judah to forsake their land is to get them to forsake their God. This is the case because the most extreme devotion is found among religious adherents, as seen in them becoming eunuchs.

Note also that 1:4 mentions looking for children who understand science. Today, the western world's educational system says that scientific knowledge and discoveries have grown by leaps and bounds over the last few hundred years. Do not be so sure about that assertion, given that science was a very important field 2,500 years ago, as seen here. What really is going on today is not great scientific discoveries, but it is "oppositions of science FALSELY so called" (I Timothy 6:20). In other words, science has existed since God created the world. What is going on today is the corruption of science to get man farther away from the knowledge of God.

1:7 Nebuchadnezzar even changed their names to names that reflect Babylonian deities. Belteshazzar means “protect his life, O Bel,” while Daniel means “God is my judge.” Shadrach is a reference to the moon god, while Hananiah means “Jehovah is gracious.” Meshach probably refers to the god Aku, while Mishael means “who is as El (God)?” Abednego means servant of Nego, while Azariah means “Jehovah has helped.” In all cases, Nebuchadnezzar changed their names from being centered on Jehovah God to being centered on pagan deities, as a way to begin brainwashing them into the Babylonian religious system.

1:8 1:4-5 tells us that the three-year training program involves secular and religious education, learning a new language, and eating and drinking what the king has. Most anyone would look at these things and conclude that the king’s meat and drink is the reward for having to go to his college.

However, Daniel did not see it that way. Eating the king’s meat and drinking the king’s wine would mean eating and drinking things that had been offered to idols, which is against God’s law (Exodus 34:14-17; Numbers 25:1-3), since it would bring defilement. Therefore, “Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat” (1:8). Although the other 3 Hebrew boys went along with him, only Daniel is said to have such purpose in his heart to obey God in this matter (The other boys will get their chance in Daniel 3 to take a stand for God.). Therefore, he asked that they be allowed to eat beans instead. This has nothing to do with wanting to be a vegetarian or with the false idea that vegetarianism is healthier for you. Rather, Daniel purposed in his heart to obey God. Therefore, from the start of the book of Daniel, we see that these 4 boys are part of the believing remnant, and they take a stand for God, right away. (The faith of these 4 Hebrew boys is astonishing, especially considering how evil Judah was at the time they went into Babylonian captivity.)

1:9-10 A bunch of sickos would say that Daniel had a sodomite relationship with the prince of the eunuchs here. That is absolutely ridiculous! If Daniel and the others there were eunuchs, they had been castrated. Therefore, there is nothing sexual going on.

Such a perverse view overlooks the fact that “GOD brought Daniel into favour and tender love with the prince of the eunuchs” (1:9). In other words, this is a genuine miracle. What this shows is that God is using the faithful remnant to show to Babylon and the unbelieving Jews that He is the only true God. The Babylonian gods are inferior and should not be worshipped. Do not think that this miracle of love for Daniel is a light thing. First, the man would naturally hate his enemy (Daniel), not love him. Second, given how Nebuchadnezzar quickly kills people (e.g., 2:5 and 3:22), disobeying the king’s command could mean death for this man. Therefore, God saw that Daniel had a heart to obey God such that God caused a miracle to happen so that Daniel could obey God.

1:12 Pulse is beans. I am sure Daniel and his friends looked crazy to the rest of the Hebrews, forgoing the king's meat and wine for beans and water. This shows their dedication to God and is a sign of the spiritual battle we undergo today, when we stand on God's Word, when all those around us live by the lusts of the flesh.

1:15-16 God's second miracle is to make the 4 Hebrew boys fatter for eating beans and drinking water instead of eating meat and drinking wine. (Note that being fatter was desired back then, as opposed to now, when people want to be skinny.) Already, all those in the king's house and those of Judah in the 3-year training program have seen God is the only true God, because God made the 4 boys fatter than the gods of Babylon could do with everyone else, even though the Babylonian gods had better food. (Remember that the king's meat and drink were brought before the Babylonian gods first for the food to be blessed, which is why Daniel objected to eating the king's food in the first place. So, this is the first god contest seen in Daniel.)

This miracle should also remind us of Israel in the wilderness. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no" (Exodus 16:4). God gave them just what was needed to sustain them to see if they would have faith in Him or not. Instead, they lusted after meat saying, "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Numbers 11:5-6). God was humbling Israel so that they would learn "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3). They did not learn that lesson, and so they died in the wilderness.

By contrast, Daniel knew this lesson coming in, and **CHOSE** the bland food over the tasty food in obedience to the Lord. Therefore, God blessed him. Now, the rest of Israel could look at the 4 Hebrew boys and see in them what God was trying to accomplish in the nation as a whole. Perhaps it is because of their example that, when Israel returned to their land after the 70-year captivity, Israel served the Lord initially.

We need to keep in mind that God performed a miracle here. The king's meat and drink ordinarily would have led to better physical condition than the diet of beans and water. Therefore, these verses are **NOT** saying that Christians should become vegetarians. This point should go without saying. However, in modern times, Rick Warren has come out with a book for Christians called "The Daniel Plan", which touts Daniel's diet as God's plan for what you should eat. This is a ridiculous misapplication of the verses that has led to millions of people buying the book. People may or may not be healthier for following his book, but that is not the point. God wants us to consider the spiritual things of God as our daily food and not worry about

the physical. Jesus said, “Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. **Is not the life more than meat, and the body than raiment?**” (Matthew 6:25).

Our Biblical dietary instructions for today come from I Timothy 4:4-5, which tells us that we can eat whatever we want, because our individual food choices are not important to God. “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.” However, no one will get rich off of the “Everything Diet”, which is why “The Daniel Plan” was made into a best-selling book instead!

Instead of pulling these verses out of context to make millions of dollars, we should learn the lesson of these verses that God is the only God. He alone should be worshipped. That is the lesson that God is teaching those in Babylon through the 4 Hebrew boys prospering by obeying God in not eating meat sacrificed to idols. He is NOT telling us today to avoid meat!

1:17 God’s third miracle is supernatural knowledge and skill that God gave the 4 boys. For Daniel, this included being able to understand visions and dreams, because it was Daniel who set himself apart for God by purposing in his heart not to be defiled by the king’s meat (1:8). (If the Daniel diet was really for today, shouldn’t at least some adherents also receive visions and dreams like Daniel did?) Their knowledge and skill were not just merely increased test scores through harder studying as people like to say God does today. Rather, it was God’s miracle, apart from any studying that the 4 boys did.

In Joel 2:28, God promises that, in the last days, He will pour His Spirit upon all flesh, such that “your old men shall dream dreams, your young men shall see visions.” The reason for this is that God will pour out His wrath upon the world at Jesus’ second coming, but “whosoever shall call on the name of the Lord shall be delivered” (Joel 2:32). In other words, God works supernaturally so that people may be saved. Similarly speaking, God gives the understanding of visions and dreams to Daniel so that people may be saved.

God set Israel above the Gentiles with the express purpose of them going to the Gentiles so they may be saved (Exodus 19:5-6). Since Israel is in unbelief, God causes them to suffer at the hands of Gentiles so that people may be saved through their suffering. In other words, since Israel would not do things the easy way, God uses them to accomplish His purpose through them the hard way.

This is right in line with what God warned Israel would happen. He said that “the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the

commandments of the Lord thy God, which I command thee this day, to observe and to do them” (Deuteronomy 28:13). “But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God,...the stranger that is within thee shall get up above thee very high; and thou shalt come down very low....He shall be the head, and thou shalt be the tail.” (Deuteronomy 28:15, 43-44). Thus, Israel was exalted above all nations, and now they are serving Nebuchadnezzar in Babylon due to their unbelief. Either way, God uses Israel for His glory.

1:18 Since this verse says that it was “at the end of the days” that they came in to the king and 1:5 says that the training program was to last 3 years, it appears that this verse skips ahead to the end of the 3-year training program. In 2:1, Nebuchadnezzar has a dream during the second year of his reign. This would, then, be before the end of the 3-year training program. Thus, it seems like 1:18-21 is giving a general summation of the entire time that Daniel served the king.

1:19-20 1:19 tells us that, the result of the 3-year training program, was that these four Hebrews became servants of the king, along with the Babylonian magicians and astrologers. I would assume that, among the Hebrews, only these four made it to this high of a rank in Nebuchadnezzar’s kingdom, as I am sure there was racial discrimination going on.

This is probably why 1:20 tells us that the 4 Hebrew boys were 10 times better than the magicians and astrologers of the Babylonian gods. It took that wide of a margin between the Babylonians and the Hebrews in order for these 4 Hebrews to make it in the king’s court. This also shows that God has, again, won the god contest. Now King Nebuchadnezzar knows that Jehovah is the only true God.

1:21 This verse tells us that Daniel remained in the king’s court for the whole 70 year captivity (see Ezra 1:1-2).

2 God gives Nebuchadnezzar a dream that says what will happen from now until the end of the world in Israel’s program. However, he cannot remember the dream, much less interpret its meaning (vs. 2-5). He calls on the Babylonian religious leaders, and they can tell him nothing. So, he figures, “Why am I paying these bozos for doing nothing?” So, he vows to destroy them all (vs. 8-13). This edict even extends to the lowly Hebrew boys. When Daniel hears about it, he wisely asks for time to find out what the dream is, and he asks for Shadrach, Meshach, and Abednego to pray with him for the answer from God (vs. 14-18). God reveals the dream (v. 19). It is of the kingdoms that will be coming in “the times of the Gentiles” (Luke 21:24), beginning with Nebuchadnezzar’s kingdom (vs. 31-45). Daniel gives credit to God, but Nebuchadnezzar bows down to Daniel. However, he at least acknowledges God (vs. 46-49), which will become important in his later salvation (4:34-37).

2:1 If I have counted correctly, the 2nd year of Nebuchadnezzar's reign would be the year after the events of chapter 1:1-16. Jeremiah 52:12 says that Nebuchadnezzar burned down Jerusalem in the 19th year of his reign. This would have been after Zedekiah had reigned for 11 years (II Kings 24:18). Before him was Jehoiachin for 3 months (II Kings 24:8) and before him was Jehoiakim (II Kings 23:36) for 11 years. Subtracting 8 years from the 11 brings us to the third year of Jehoiakim, which is when the 4 Hebrew boys were taken captive (Daniel 1:1). 19 years for Nebuchadnezzar minus 11 minus 8 = 1st year of his reign, which means that Daniel 2, being the 2nd year of his reign, is 1 year after chapter 1:1-16.

2:2 If my calculations in 2:1 are correct, the 4 Hebrew boys were only in the second year of their three-year training program. This is why they were not called to stand before the king at this time. Thus, Nebuchadnezzar only calls the Babylonian religious leaders to him to tell him the interpretation of his dream.

2:4-6 You may think that Nebuchadnezzar is being unreasonable here. After all, how can the Chaldeans tell him what his dream means, if he does not tell him the dream first? And, why be so harsh as to kill them and their families, if they cannot tell him the dream and the interpretation of it? However, given that the Chaldeans are magicians, astrologers, and sorcerers, this is their job. If he told them his dream, they could make something up as to the interpretation of it, and he would not know if it is true or not. However, if he requires them to also tell him his dream, this would show that they are truly in touch with the supernatural. If they cannot tell him the dream, it means they are a bunch of fakes and should be killed for lying to him. On the other hand, if they can tell him his dream, he will reward them, because they really are doing their jobs as true magicians, astrologers, and sorcerers. Therefore, from this perspective, Nebuchadnezzar's request is very reasonable.

We should also note that 2:4 says that the Chaldeans spoke to the king in Syriack. This must be important, or else it would not be mentioned. Commentators say that this is to signal the beginning of the part of Daniel written in Aramaic, which runs from 2:4 through 7:28. Since I know nothing of languages other than English, I do not know if this is true or not.

2:7-9 Nebuchadnezzar shows his intelligence. He does not seem to believe that the Babylonian religious leaders are worth anything. If they can tell him the dream, then they really are connected to the spirit realm. If they cannot tell him, then anything they say would be "lying and corrupt words." God told Israel that a false prophet, i.e., someone who says that God told him something but that thing does not come to pass, should be killed (Deuteronomy 18:20-22). Therefore, it is not unreasonable for Nebuchadnezzar to kill all of his religious leaders, if they are going to lie to him, because that is exactly what God said to do with false prophets.

Therefore, Nebuchadnezzar is actually obeying God, whether he knows it or not. Contrast this with Israel's kings, who wanted false prophets to lie to them (See I Kings 22).

2:10-12 The Chaldeans admit that only "the gods" can tell the king his dream, but their "dwelling is not with flesh." Therefore, they say, no man earth can tell the king his dream. What is ironic about this is that these people are magicians, astrologers, and sorcerers (2:2). They are paid to get into contact with the spirit realm, i.e., the gods, in order to determine supernatural things. Therefore, by their own admission, the Babylonian religious experts have no contact with their own gods that they supposedly lead the whole nation to worship!

Nebuchadnezzar probably believed in the Babylonian religious stuff, since he assimilated the Hebrew boys into it by giving them names to fit Babylonian gods. Now, he realizes that the religion is powerless. This is why he is "angry and very furious" and decides to "destroy all the wise men of Babylon." In other words, Nebuchadnezzar has discovered that the whole system is a scam.

2:13 The 4 Hebrew boys were not called before the king to tell him his dream, because they were only in the second year of their three-year training program. However, because they are considered to be part of the "wise men," they are going to be killed, since the decree is to "destroy ALL the wise men of Babylon."

2:14-18 1:17 tells us that "Daniel had understanding in all visions and dreams." However, as mention in the notes there, that verse is a summary of Daniel's time in Babylon. Based upon what goes on in 2:14-18, it appears that Daniel had never received a vision from God before this time. All he knows is that he is about to be killed, and so he asks for time to find out what the dream is. Then, he asks the 3 Hebrew boys to pray for God to give him the understanding so that none of them are killed.

Now, when the king asked the wise men for the dream and they could not tell him, the king accused them of trying to buy time until they could make something up (2:7-9). However, in the case of Daniel, he asks the king's captain for time, and it was granted. This is noteworthy in itself, just because the king's captain was going around "to slay the wise men of Babylon." Arioch was putting his own life in danger just by granting Daniel an extension.

Daniel probably received time in light of the 3 miracles of God in Daniel 1. In other words, Daniel was given time because he had already been observed to have access to Jehovah God, who has supernatural power to protect His people, as evidenced by God making the 4 Hebrew boys fatter than others, in spite of eating nothing but beans and water. My point is that, if not for Daniel purposing in his heart not to be defiled with the king's

meat (1:8), he never would have even had the opportunity to go to God to ask for the revelation of the king's dream. Daniel's faith gives God the opportunity to make His power known, both to the Hebrews and the Babylonians.

2:19 "THEN was the secret revealed unto Daniel." It was only after Daniel placed faith in God to reveal the secret to Daniel that God responded with the answer. Faith is what pleases God, and He rewarded Daniel for his faith (Hebrews 11:6).

Note that Daniel received the vision in the night. The nighttime is probably a type of the time of the Gentiles that had just started with Nebuchadnezzar's reign. Note also that Daniel "blessed the God of heaven." He stays humble, even though God just revealed to him a secret that no other man knew. As such, God gets the glory, rather than Daniel, and God wins this third god contest between Him and the Babylonian gods.

2:20-22 The first thing Daniel says when he finds out Nebuchadnezzar's dream and the interpretation is "wisdom and might are" God's (2:20). This shows that Daniel understands that Israel was chosen to be God's people, they rejected God in unbelief, and now God will have Gentiles reign until God brings the Gentiles low and sets up His kingdom on earth Himself. In other words, Daniel recognizes the wisdom of God to come up with a plan by which He will reconcile the earth back to Himself, and he recognizes the might of God to be able to bring about this plan, in spite of man's unbelief. We see this in Daniel's statement that God changes times and seasons and removes and sets up kings (2:21).

Note also that Daniel says that God "knoweth what is in the darkness, and the light dwelleth with Him" (2:22). Since Daniel has been among the Babylonian ruling class, he has seen how corrupt rulers are. He has probably figured out that God set aside Israel due to their corrupt rulers, and he now knows that God will eventually do the same with the Gentile rulers.

Because Daniel has faith in God, he sees the dream as good news. Yes, Gentiles will rule for a while, but God will eventually set up His everlasting kingdom (2:44). Then, Daniel will not have to worry about sin and corrupt rulers ruining the earth.

2:25-28 Daniel could have easily said, "Yes. I will show you your dream and interpretation." And, Daniel would not have been lying because he did know the dream at this point. However, he uses this as an opportunity to let the king know that Jehovah is the only true God. The Babylonian astrologers, magicians, and soothsayers know nothing, because their gods are nothing (2:27). However, Daniel is able to show the king his dream and the interpretation of it, because his "God in heaven...revealeth secrets" (2:28). Contrast this with Arioch, who tells the king, "I have found a

man...that will make known unto the king the interpretation” (2:25). Arioch did not find Daniel, but Daniel found him (2:24).

2:30 Again, Daniel emphasizes that his knowledge has nothing to do with his intelligence. Rather, it has everything to do with the God of heaven revealing this information to him. He gives two reasons as to why God revealed the dream to him: 1) So that the 4 Hebrew boys would be saved. God is not trying to save the rest of Israel, because they do not have faith in God. Therefore, they are not worthy of saving. However, God does want to save the lives of these 4 Hebrew boys, because they have faith in God, and 2) So that Nebuchadnezzar knows the future, because God is using him as the first king in the times of the Gentiles.

2:31-35 Nebuchadnezzar’s dream was of a great image of different metals that was eventually destroyed by a stone that became a great mountain that filled the whole earth.

2:37 The Lord Jesus Christ is called “the king of kings” (I Timothy 6:15), but Nebuchadnezzar is called “a king of kings.” The difference between “the” and “a” is that the Lord Jesus Christ will rule over all kings forever, while Nebuchadnezzar only rules over kings temporarily. Even that is not of his own choosing, but “the God of heaven hath given thee a kingdom, power, and strength, and glory” (2:37). Thus, Nebuchadnezzar is the world ruler only because God made him to be so.

2:38 It is very important for us to note that Nebuchadnezzar is the image’s head of gold. He is not the entire image, and only the head is made of gold. I note this here because he will make an image of gold and cause all to worship it or be killed (3:1-7). In other words, God tells him that he is the head of gold, and he will be replaced by another kingdom, which is the breast and arms of silver (2:32). But, Nebuchadnezzar lets his pride get in the way so that he thinks that he will rule the world forever, such that he makes the whole image out of gold.

2:39-40 The Bible does not tell us what the second through fourth kingdoms are. Many believe that they are: 2) The Medes and Persians, 3) Greece, and 4) Rome. This is assumed from history. Note that the third kingdom rules over the whole world, as Greece did. Rome came after Greece and did rule over the whole world, but we have not had another world kingdom like that since then. 2:41 says that the fourth kingdom is strong as iron, but it breaks in pieces and subdues. I would take this to mean that, after the fourth kingdom, the world is no longer ruled by one nation, which is what happened after Rome.

2:41-42 Note that 2:41 mentions “the feet and toes.” Both of them are partly iron and partly clay. Then, the toes are talked about, not the feet. I believe that the dispensation of grace is represented by the feet. This means there are various rulers over different kingdoms of the world from Rome’s

fall until the end of the dispensation of grace. Then, 2:42 picks up with the ten kings that rule between the end of the dispensation of grace and the beginning of the tribulation period. The Antichrist will be one of these 10 kings, and he will subdue 3 of the other 10 kings, as seen in 7:24-25, which leaves 7 kings that rule the world at the beginning of the tribulation period. These details will be filled in for Daniel later. For now, God is giving a broad perspective of the times of the Gentiles.

2:43 By telling us that the kings will mix with the seed of men, we know that some of them are not men—rather, they are Satanic forces. The Antichrist is a beast, in the last half of the tribulation period, that is resurrected by the devil (Revelation 13:1-2). The same holds true of the false prophet (Revelation 13:11-12). The dragon is the devil (Revelation 12:9). He gives his power, seat, and authority to the Antichrist (Revelation 13:2), while the false prophet speaks “as a dragon” (Revelation 13:11). Therefore, there is a mixture of men with Satanic power to create beasts. We also see apostate Israel described as “brute beasts” (II Peter 2:12 and Jude 10). Therefore, the devil mixes with men during the last half of the tribulation period, because he is cast out of heavenly places halfway through the tribulation period (Revelation 12:7-9) and knows that he has a short time to try to keep God from reconciling the earth back to Himself (Revelation 12:12). The devil did this before in the days of Noah (Genesis 6:1-4), and he will do it here again, in the last half of the tribulation period. Perhaps this is why 8:10 says that the Antichrist will cast some of the host of heaven and the stars down to the ground.

The devils and the men not cleaving to each other (2:43) tells us that there is no marriage between them. (See Genesis 2:24, where one of the characteristics of marriage is a man cleaving unto his wife.) This probably means that, unlike Noah’s day when the devils mixed with women, they probably mix with men in sodomy. This makes sense in light of the statement in Daniel 11:37 that the Antichrist will not “regard...the desire of women,” and that Luke 17:34 says that two men will be in one bed at Jesus’ second coming.

2:44 The God of heaven sets up His eternal kingdom in the days of the ten kings. This makes sense because the sin of sodomy had before resulted in God giving man over to a reprobate mind (Romans 1:26-28). The reason for this is because man will not believe the gospel when he gets involved in sodomy, due to the great sin he is committing against his own body (I Corinthians 6:18). Since God is not willing that any should perish (II Peter 3:9), God will suffer with wicked man until he is to the point where he will never believe the gospel and be saved. This is why God destroyed Sodom and Gomorrah when they were wholly given over to sodomy, and God says that they “are set forth for an example, suffering the vengeance of eternal fire” (Jude 7). This means that they are an example of the destruction of the kingdom of the Antichrist, known here for its mixture with devils in sodomy, when the God of heaven sets up His kingdom that destroys and consumes

all of these other kingdoms. (Jesus said that, if the tribulation period continued on beyond seven years, “there should no flesh be saved” (Matthew 24:22).)

Note that 2:35 says that the God of heaven breaks the whole image to pieces, they become like chaff, and the wind drives them away so that their place is found no more. God says, in Psalm 1:4, that the ungodly “are like the chaff which the wind driveth away,” and so we know that these kingdoms of the Gentiles are ungodly. Furthermore, Matthew 3:12 says that the Lord Jesus Christ will “burn up the chaff with unquenchable fire.” Thus, God takes the kingdoms of this world and throws them into the lake of fire, never to rise up again.

2:35 further states that “the stone that smote the image became a great mountain, and filled the whole earth.” Based upon I Corinthians 10:4, this stone is Christ. The mountain ends up being Mount Zion (Psalm 48:1-2), and it fills the earth with the knowledge of the Lord during the millennial reign so that the Gentiles may be saved (Isaiah 11:9). Thus, God allows the times of the Gentiles to spring up, and He brings them down, resulting in the salvation of Israel (Romans 11:26), which results in the salvation of the Gentiles during the millennial reign. God’s kingdom “shall stand for ever” (2:44). Praise the Lord!

2:45 The significance of the stone being “cut out of the mountain without hands” is that the eternal kingdom is made by God. This comes from II Corinthians 5:1, which says that, for the Body of Christ, “we have a building of God, an house not made with hands, eternal in the heavens.” Thus, the stone “cut...without hands” comes from God to make His eternal building in the earth for Israel’s program.

The stone, the Lord Jesus Christ, “is become the head of the corner: **this is the Lord’s doing**, and it is marvellous in our eyes” (Matthew 21:42). The Lord is the one who sets Jesus Christ in motion. Jesus destroys Satan’s kingdoms in spiritual realms through His death, burial, and resurrection (Colossians 2:14-15). Then, He comes the second time to give salvation in Zion to His believers. All of this is the Lord’s doing, as seen by the stone being “cut out of the mountain without hands.”

2:46 Although Daniel was careful to give credit to God for the dream and interpretation, Nebuchadnezzar worships Daniel as if he is God himself. This shows how an ungodly man takes God’s holy plan and changes it into a religion with oblations and sweet fragrances. This is a lot like what the Catholics have done with God, and it shows that the beginning of the times of the Gentiles is paganism, as it has been and will be throughout its history.

2:47 God has won the god contest with the Babylonian gods. At least Nebuchadnezzar recognizes God as “a God of gods” (2:47). Nebuchadnezzar

looked at the Babylonian religious system and decided to destroy its “wise men,” while he looked at Daniel and declared that his God has true power. Nebuchadnezzar will eventually become a believer at the end of his life (4:34-37), and this telling of the dream and interpretation of it is probably his first step toward believing God.

2:48 Apparently, Daniel’s training program is over, seeing that he is now over all the wise men of Babylon. This also probably means that many of the “wise men” survived, thanks to Daniel. Since Daniel is over them and they know of God’s power, this is a tremendous opportunity for them to be saved. However, they probably do not believe God, in light of what happens next in chapter 3.

2:49 All 4 of the Hebrew boys end up with prominent positions in Nebuchadnezzar’s kingdom. Shadrach, Meshach, and Abednego end up being administrators, while Daniel is both a political and a religious ruler over Babylon (2:48).

3 Nebuchadnezzar gives God the middle finger by building a golden image to say that Nebuchadnezzar’s kingdom will last forever (v. 1). Then, he put it in God’s face by requiring God’s people to bow down to his image or be killed (vs. 2-7). The jealous Chaldeans use this to their advantage by getting Shadrach, Meshach, and Abednego sentenced to death for refusing to bow down (vs. 8-20). The 3 Hebrew boys stand firm against Nebuchadnezzar, since they know that, even if he kills them, God will deliver them out of his hand by resurrecting them into God’s eternal kingdom on earth (vs. 16-18). God delivers them from physical death, as well, by the Lord Jesus Christ Himself walking in the fiery furnace with them, as a type of God being with believing Israel during the future tribulation period (vs. 23-26). Nebuchadnezzar then gives the Jews the freedom to worship Jehovah God (v. 29), but he still considers himself to be god over Jehovah God (v. 28).

3:1 The image in the dream in Daniel 2 was of different metals and different kingdoms. Nebuchadnezzar was the head of gold to be taken over by the Medes and Persians. Yet, Nebuchadnezzar does not see it that way. He sees himself as god, the one king who will reign forever. Therefore, he makes the entire image of gold. This shows that, while he did acknowledge God as “a God of gods” (2:47), he is not a saved man yet, because salvation requires that you recognize that you are a sinner. If you make an image of gold and cause everyone to bow down to it or be killed, you have not recognized your sin!

Note also that the image is 60 cubits high and 6 cubits wide. 6 is the number of man, and Nebuchadnezzar is a type of the Antichrist, whose number is 666 (Revelation 13:18). Because of this, the number “6” appears here, as it also does in 3:5 with 6 instruments listed.

The standard cubit is 18 inches, which means that the image was at least 90 feet high and 9 feet wide! A quick Internet search says that the largest piece of gold ever found was almost 5 feet tall, weighing 630 pounds, with about 1/3 of it containing actual gold. At a rate of \$1,500 per ounce, the gold value of the piece is almost 5 million dollars. Nebuchadnezzar's image was far bigger than this. Therefore, gold must have been much more plentiful during Nebuchadnezzar's day than it is today.

3:2 Note that this dedication ceremony is attended by all the rulers in Babylon. It does not include all people. Either Daniel was not there, or his position was so high in the kingdom that no one could accuse him before the king. Personally, I think the latter is true, because there is no way that he would not be present for such an event. Regardless, Daniel is not mentioned in chapter 3. As such, Daniel is a type of the body of Christ, raptured up before the tribulation period starts. Note also that, since **ALL** the rulers of the provinces came to the dedication, this probably included Zedekiah, king of Judah. Granted, Zedekiah was Nebuchadnezzar's uncle (II Kings 24:17-18), but it still means that Judah's king bowed down to the image on behalf of the whole nation. As such, Zedekiah is a type of the apostate nation of Israel during the tribulation period, which will bow down to the image of the beast (Revelation 13:14-15).

3:4 Note that the command is given to "nations and languages." The reason is because Nebuchadnezzar is the world's ruler here, having conquered or subdued the rest of the world. Thus, he is a type of the Antichrist, who will also be over all nations in the last half of the tribulation period (Revelation 17:12-13).

3:4-6 In these verses, "an herald" cried to everyone to bow down to the image or be thrown into "a burning fiery furnace." This is a type of the Antichrist setting up an image and causing all to bow down to it at the penalty of death (Revelation 13:14-15). Therefore, it should not be surprising that, in the case of the image of the beast, an angel cries that those bowing down to the image or taking the mark of the beast will burn forever in the lake of fire (Revelation 14:9-11). In the case of Daniel 3, it is a temporary furnace that destroys the physical body. In the case of God's punishment for those bowing down to the image, it is an eternal punishment that destroys the soul. (The fiery furnace is also a type of the refiner's furnace of the tribulation period that Israel will go through (Malachi 3:2-4).)

In these verses, Nebuchadnezzar is probably making a statement to all that no one will overthrow him to be the next kingdom in his dream. In other words, by getting the world to bow down to his image or be killed, he is trying to keep his dream in Daniel 2 from being fulfilled. The best way to control a large group of people is to brainwash them into a religion. Therefore, he gets the world to bow down to his queen of heaven so that they think that he is the earthly representation of the Baal god. This will keep the

people in his kingdom from trying to overthrow him. After all, people will fight to protect their god.

Nebuchadnezzar does not know the Medes and Persians will be the next kingdom. He is probably afraid that someone from within will try to overthrow him. Therefore, in order to prevent a coalition from forming, he gets all his rulers to pledge allegiance to himself as Baal at the penalty of death. In this way, Nebuchadnezzar is a type of the Antichrist, who also institutes death to try to keep his kingdom from being overthrown. The problem with both of these rulers is that the Lord Jesus Christ has “the keys of hell and of death” (Revelation 1:18), which means that the Lord will overthrow both kingdoms (2:44). Actually, as we saw in Daniel 2:36-45, they are both part of the Babylonian kingdom—Nebuchadnezzar is at the beginning of the times of the Gentiles and the Antichrist is at the end.

The image of the beast in the last half of the tribulation period is of the queen of heaven. We are never told what Nebuchadnezzar’s image is. However, given that the worship of the queen of heaven is part of Satan’s Babylonian religious system, the image here is probably of the queen of heaven.

3:5 Note how Nebuchadnezzar controls the people with music. Lucifer was God’s worship leader in heaven until iniquity was found in him, as seen by the tabrets and pipes within him (Ezekiel 28:13). Once he fell, Satan began using music to control the world in following him. Therefore, Nebuchadnezzar follows Satan’s lead here.

3:8,12 It was Babylonians who squeal on Shadrach, Meshach, and Abednego for not bowing down to the image. This was probably a racial thing, as they are jealous that foreigners have positions of power that probably only Chaldeans have otherwise. As mentioned before, it is probably because of Daniel’s position as “ruler over the whole province of Babylon” (2:48) and that he has special favor with Nebuchadnezzar that keeps them from tattling on him, as well. However, Daniel should not feel privileged, because his time will come in chapter 6, when rulers under him in the Median/Persian empire get Daniel thrown into a lion’s den.

3:12 This is a racial thing, because they tell the king that “there are certain Jews.” This is also a religious thing, because Shadrach, Meshach, and Abednego are accused for not serving Babylonian gods or worshipping Nebuchadnezzar’s image. Similarly, in 6:5, rulers will find occasion against Daniel in his following the law of the true God.

3:13 The king has not learned his lesson from chapter 2, because he still thinks of himself as the god over all with Babylonian gods below him, when Daniel clearly showed him that Jehovah is the only true God, because He was the only One Who could give Nebuchadnezzar his dream and the interpretation of it.

3:15 How quickly Nebuchadnezzar has let his pride get in the way to think that he is above all gods! It could not have been long ago when he told Daniel, “Of a truth it is, that your God is a God of gods, and a Lord of kings” (2:47). Now, Nebuchadnezzar exalts himself above Jehovah God by saying, “Who is that God that shall deliver you out of my hands?” (3:15).

Think about it for a minute. Nebuchadnezzar is so powerless that he could not even remember what his dream was, much less what it meant (2:5). Then, Daniel shows him the dream, the interpretation of it, and that Jehovah God will bring among the rise and fall of world kingdoms for hundreds of years into the future. Yet, not long after this revelation, Nebuchadnezzar thinks that Jehovah God is powerless to stop him from killing Shadrach, Meshach, and Abednego! This shows how the pride of man keeps him from thinking rationally.

3:16-18 It is easy for us to read this today, knowing that God will deliver Shadrach, Meshach, and Abednego from the fiery furnace, and not recognize the great faith of these men in the moment. The nation of Israel is in apostasy. God has allowed Israel to be spoiled, and Shadrach, Meshach, and Abednego are part of the spoil. Because of this punishment, it is reasonable for the Hebrew boys to believe that they will probably die in the fiery furnace.

In spite of this, they say to the king, “We are not careful to answer thee in this matter” (3:16). In other words, they are very bold to proclaim to the king that, in spite of the declaration of death for them, they will still disobey the king. Why? Because Shadrach, Meshach, and Abednego have complete confidence that, even if they are killed, God will raise them from the dead and give them eternal life in His kingdom. We see this in their words to the king in 3:17-18. They say that they do not know if God will deliver them from the burning fiery furnace. However, they do know that God “WILL deliver us out of thine hand, O king.” In other words, what they just told the king is that they do not know if they will live or die, but they do know that God will deliver them from Nebuchadnezzar’s hand, because they will live forever in God’s kingdom on earth. Therefore, they are not afraid of death, because they know that God will raise them from the dead.

Shadrach, Meshach, and Abednego’s belief in resurrection cannot be overemphasized.

3:19 The reason that Nebuchadnezzar is so full of fury is that these Hebrew boys believe that, even with the threat of death, he is absolutely powerless when it comes to their God. This means that, if true, Nebuchadnezzar’s plan to be God over all will come crashing down. At the very least, even if the Hebrew boys are incorrect about their God, they could at least cause an insurrection in the name of their God in order to try to overthrow the king. Therefore, Nebuchadnezzar orders that the furnace be heated to seven times

its normal temperature to make sure that they are killed. (The number “seven” is not chosen by accident, since it is the number of spiritual completion. In other words, seven times is used to make sure Nebuchadnezzar’s gods thoroughly destroy the souls of Shadrach, Meshach, and Abednego.)

3:20-23 Unbelievers will come up with whatever reasoning they can to explain away Biblical miracles. In this case, they may say that the Hebrew boys ran away, while the guards had their backs turned, or they used their positions of power with the guards to get them to release them. However, the details of these verses leave no doubt that their deliverance from the burning fiery furnace was a genuine miracle of God.

First, Nebuchadnezzar calls “the most mighty men...in his army” to bind the Hebrew boys (3:20). Second, Shadrach, Meshach, and Abednego were cast into the fire fully clothed. This means that there was plenty of kindling for them to burn quickly. Third, lest there is any doubt regarding the furnace’s ability to kill people, we are told that the ones, who cast them into the furnace, were killed, just because the flames were so hot. This tells us that, if the mighty men of Babylon were killed just by getting close to the furnace, there is zero chance for bound men to survive when they fell “into the midst of the burning fiery furnace” (3:23).

3:24-25 Nebuchadnezzar is dazed from his men being killed, the three Hebrew boys not being killed, the three men walking around loosed in the fire, a fourth man being with them, and the fourth man looking like the Son of God. The only way Nebuchadnezzar could know that the fourth man looks like the Son of God is that he must have seen the Son of God before.

In chapter 2, it was Daniel who went to Nebuchadnezzar. No one else is mentioned as going with him (2:24-27). Daniel gives credit to “a God in heaven” who reveals secrets (2:28-29). Then, when Daniel tells Nebuchadnezzar the interpretation, he says, “WE will tell the interpretation thereof” (2:36). Who is the “we” in that verse? Were Shadrach, Meshach, and Abednego there with Daniel, but they were not mentioned? Was Daniel using the royal “we”, when he was really standing there alone? Or, was the Son of God standing with him, and this is why Nebuchadnezzar knows what the Son of God looks like?

Shadrach, Meshach, and Abednego are a type of the little flock going through the tribulation period. The little flock will go through the refiner’s fire and not be burned, coming forth as gold (Job 23:10) on the other side. Also, they have the Lord going through the tribulation with them, helping them through their trust in God’s Word, as Jesus said, “Lo, I am with you always” (Matthew 28:20). Jesus said this to the little flock just before His ascension to heaven to let them know that, even though He would not physically be on the earth during the tribulation period, He would be with the little flock throughout the tribulation period through His Word.

It is important that we recognize the type of this here in that the Son of God is with Shadrach, Meshach, and Abednego, and that they are LOOSE, they are WALKING with Him, and they have no hurt. This shows that, in the tribulation period, in spite of the fact that the little flock will be brought bound before religious leaders (Acts 9:14), they are free to walk in the light of God's Word. Even though the religious leaders "shall...deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake" (Matthew 24:9), "they have no hurt" (3:25), spiritually speaking. The point is that we need to recognize that God did not just deliver Shadrach, Meshach, and Abednego from the furnace, but He was also with them in the furnace. Therefore, the little flock, in the tribulation period, can be comforted by the fact that God will be with them, too.

Similarly, in today's dispensation of grace, we can be comforted by "the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Corinthians 1:3-4). As with the little flock in the tribulation period, God comforts us today by His Word.

3:26 Nebuchadnezzar sure does change his tune here (pun intended). He goes from saying, "Who is that God that shall deliver you out of my hands?" (3:15) to recognizing Jehovah as the possessor of heaven and earth (the most high God – Genesis 14:19). God has won this god contest between Him and the Babylonian gods, just like He had won all the previous contests.

3:27 This verse tells us that the ones, who got Shadrach, Meshach, and Abednego sentenced to the fiery furnace, stuck around to see what happened. Thus, the 3 Hebrew boys are a testimony to the Chaldeans that they should abandoned their gods and trust in Jehovah God.

This verse is also careful to tell us that, not only did Shadrach, Meshach, and Abednego escape from the fiery furnace with their very lives, but also the furnace did not harm them in the slightest. The fire had no power over their bodies, their hair was not singed, their coats were not changed, and they did not even have the smell of fire on them (3:27).

The fire had no power upon their bodies (3:27) means that, even though the little flock may be killed during the tribulation period, their bodies will be restored in the kingdom. Jesus tells the little flock: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matthew 10:28). Then, just two verses later, He adds: "But the very hairs of your head are all numbered" (Matthew 10:30). And, look at what God says about Shadrach, Meshach, and Abednego: "Nor was an hair of their head singed" (3:27), as a type of the little flock going through the tribulation period.

This also speaks of the completeness of Christ's sacrifice in hell for us. Christ's soul was made an offering for sin (Isaiah 53:10), such that He went to hell for us (Psalm 16:10). We are identified with His death, burial, and resurrection (Romans 6:3-6), yet the fire of hell has no power on us to the point that we do not even have the smell of fire upon us. This is true because our lives are hid with Christ in God (Colossians 3:3), and Christ's sacrifice in hell completely paid for our sin. The same can be said of the believing remnant of Israel.

3:28-29 Nebuchadnezzar grants the Jews religious freedom to worship Jehovah God. However, he still will not yield himself to God. He just sees Jehovah God as one of the many gods out there, as he tries to regulate Him like all the other gods in his society. Note how he blesses God. The lesser is always blessed of the greater (Hebrews 7:7). Thus, Nebuchadnezzar still sees himself as the god above all gods, including Jehovah God.

Nebuchadnezzar decrees to cut in pieces the person, who speaks against Jehovah God, and make his house a dunghill. This is the same decree he made against the Chaldeans for not being able to tell him his dream (2:5). Why didn't he make this same proclamation for the person who would not bow down to his golden image? Probably because the punishment of the fiery furnace was of God, as a type of the tribulation period for Israel.

3:30 Talk about a fluctuating career! First, Shadrach, Meshach, and Abednego were enrolled in a three-year Babylonian training program (1:5-7). Second, they were promoted to rule over the affairs of the province of Babylon (2:49). Third, they were sentenced to die in a fiery furnace (3:19-20). Now, they get promotions. That is how politics works sometimes. They give you chicken one week and feathers (to stick to the tar) the next.

Note also that no mention is made of Nebuchadnezzar taking down the golden image. He just merely allowed Jehovah God to be worshipped in his kingdom.

4 This chapter is Nebuchadnezzar's letter to the world of how God made him the one, world ruler, he did not acknowledge God, God brought him low for seven years, and then God exalted him in the end when he finally trusted in God. Similarly, God made Israel His nation, they did not acknowledge him, God will bring them low for the seven-year tribulation period, and then God will exalt them in the end, when they finally trust in God.

In this chapter, Nebuchadnezzar has a dream that only Daniel can interpret (vs. 4-9). The dream is of a tree that grew and then was cut down, as a type of Nebuchadnezzar's kingdom growing and then being cut down (vs. 10-27). He is given one year to repent about his own sin, but he does not (v. 29-30). Therefore, his kingdom is taken away from him, and he lives like an ox and looks like a bird for seven years (vs. 31-33). He then acknowledges God, and his kingdom is restored to him (vs. 34-37).

4:1 This verse tells us that Nebuchadnezzar is the one, world ruler of his day, just like the Antichrist will be for the last half of the tribulation period.

Note that he tells the world, “Peace be multiplied unto you” (4:1). As such, he is a type of the Antichrist. Just before Jesus’ second coming, the Antichrist will say, “peace and safety” (I Thessalonians 5:3). The world likes to proclaim peace, but there is no true peace with the world. God said regarding apostate Israel, “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace” (Jeremiah 6:14). True peace only comes from the Lord Jesus Christ. He said, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you” (John 14:27). So, here is Nebuchadnezzar, declaring peace to the world, which only heals their hurt slightly. Instead, Israel should trust in “The Prince of Peace” (Isaiah 9:6), the Lord Jesus Christ. He is the only one who gives true, everlasting peace.

4:2-3 In 3:26, Nebuchadnezzar called Jehovah “the most high God.” Now, he just calls Him “the high God” (4:2). Therefore, when Nebuchadnezzar says that “His kingdom is an everlasting kingdom,” he probably sees God’s kingdom as everlasting only within his own reign as king over the world.

4:5 This new dream is God telling Nebuchadnezzar in a direct way that his kingdom will be destroyed. This is why his visions troubled him (4:5).

4:6-7 Again, Nebuchadnezzar shows that he is not a believer. In 2:4-9, he told the Chaldeans to tell him what his dream was and the interpretation of it. That way, he would know that the interpretation is true. Now, he is probably afraid of saying that the Babylonian religion has no power. Therefore, he tells his dream to the Chaldeans first. However, in light of what happened in chapters 2 and 3, you would think that he would give up on his religion. But, his pride gets in the way. He does not want to admit that Jehovah is the true God and his gods are worthless pieces of slime. Therefore, he throws the Chaldeans a bone by telling them what his dream was.

Yet, they STILL could not tell him what the dream means. On the other hand, they may know that the dream means that Nebuchadnezzar’s kingdom will be destroyed, but they are afraid that, if they tell him that, they will kill him. So, they just said that they do not know.

4:8-9 We can see the apostasy of Nebuchadnezzar in choosing to spin previous events to make it to where he is still god over the whole earth. In 2:47, he told Daniel that God is “a God of gods, and a Lord of kings.” Now, in 4:8-9, he says that Daniel is named after Nebuchadnezzar’s god, which is Baal, and that “the spirit of the holy gods” is in him. In other words, Nebuchadnezzar does not want to admit that Jehovah God is over all. Instead, he says that the reason Daniel has any power is because

Nebuchadnezzar named him after his god, which resulted in the spirit of the holy gods coming upon him so that he could reveal things to him. Therefore, in spite of the dream of chapter 2, the fiery furnace of chapter 3, and the dream of chapter 4, Nebuchadnezzar still believes that Baal is over all, that he is the earthly representation of Baal, and that the supernatural things in his kingdom are a result of the power of the holy gods being in his midst.

As such, Nebuchadnezzar is a type of the Antichrist. The Antichrist will acknowledge Jehovah God in the first half of the tribulation period. Then, in the second half, he will exalt “the God of forces” (11:38) and declare himself to be God (II Thessalonians 2:4), giving himself credit for ruling the world. Nebuchadnezzar does this in 4:30 by declaring, “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?”

4:10 This tree represents Nebuchadnezzar’s kingdom. Being in the midst of the earth symbolizes his rule over the whole earth (4:22).

4:11 By the height of the tree reaching unto heaven, it shows that Nebuchadnezzar’s kingdom affects the spiritual realm, as well. At the Tower of Babel, the people wanted to build “a city and a tower, whose top may reach unto heaven” in order to keep God from scattering them “abroad upon the face of the whole earth” (Genesis 11:4). This means that they were involved in a pagan religion to rival God. With Nebuchadnezzar, God built his kingdom so that it did reach unto heaven and allowed the Babylonian religion to become great.

Initially, God planted Israel as His vineyard (Isaiah 5:7). He caused them to grow in the Promised Land after they left Egypt. God promised to continue to bless them and grow them if they believed God (Deuteronomy 28:3-14). However, Israel chose not to believe God, which resulted in them being cursed (Deuteronomy 28:15-68). Therefore, instead of prospering, God’s vineyard was eaten up by apostate Israel (Isaiah 3:14-15).

God then brought “the times of the Gentiles” (Luke 21:24) upon Israel with Nebuchadnezzar. God builds up Babylon to be greater than it was in Genesis 11 so that Israel may see their sin and repent. Thus, Nebuchadnezzar’s kingdom “reached unto heaven, and the sight thereof to the end of all the earth” (4:11), when God did not allow man to build Babel to that great of an extent in Genesis 11. In other words, the world has to get really bad before Israel will obey God’s command to them to “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean” (Isaiah 52:11). Thus, God makes Nebuchadnezzar’s kingdom great.

4:12 God’s desire was to make Israel prosperous like this spiritually. Since they were in unbelief, God provokes Israel to jealousy by building up a

Gentile king to have a kingdom that is physically what God wants to do with Israel spiritually.

4:13 Since this watcher came down from heaven, he must be part of the spiritual realm, which makes sense, since Nebuchadnezzar's kingdom "reached unto heaven" (4:11). Since he is also described as "an holy one" (4:13), he must be on God's side. This also makes sense, since God has built up Nebuchadnezzar's kingdom. Therefore, God also controls it.

4:17 says that "this matter is by the decree of the watchers, and the demand by the word of the holy ones," which tells us that there are two groups in heaven here: 1) Watchers, and 2) Holy ones. The one, who made the declaration, is of both groups. Perhaps it is Michael the archangel, since 10:21 describes Michael as "your prince."

4:14 God promises to bring down Nebuchadnezzar's kingdom and scatter the people in it for the same reason that He brought down the Tower of Babel. In Nimrod's day, he exalted himself up, and so God destroyed his kingdom. Starting with Daniel and going unto Jesus' second coming, God exalts the Gentiles over Israel so that they will be saved. In Nimrod's day, God destroyed the Tower of Babel because, if it continued, "nothing will be restrained from them, which they have imagined to do" (Genesis 11:6), meaning that man would continue in his depraved state forever. This shows that, if God allows sin to go unabated, there will come a point in man that he gets so depraved that he will never be saved.

This is why God had to have watchers and holy ones to make sure that Nebuchadnezzar's kingdom did not get to this point. This point is reached in 4:30, when he declares that he built up his kingdom. This is why Proverbs 16:18 says, "Pride goeth before destruction, and an haughty spirit before a fall." This is also why the vision of Daniel 2 shows various kingdoms rising and falling. God watches each Gentile kingdom and tears it down before it gets to the point of no return.

4:15 Note that God leaves the stump of roots in the earth. That is because, when Nebuchadnezzar is swallowed up with pride, Israel is still in unbelief. As long as Israel is not saved yet, new Gentile kingdoms will arise, as seen in chapter 2. Israel will finally believe God at the end of the tribulation period (Romans 11:26). That is when "with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Revelation 18:21). Thus, God destroys the Antichrist's kingdom and sets up God's eternal kingdom on the earth (2:44). Until then, Babylon must remain on the earth, in one form or another, and God must watch it so that it does not grow to the point where no one can be saved.

4:16 God then changes Nebuchadnezzar from living like a king to living like a beast, eating grass for his food and living in a field for 7 years (4:25). Now, you may equate this to being a type of the Antichrist, since the Antichrist

will be a man, who is killed 3 ½ years into the tribulation period (Revelation 13:3). Then, Satan raises him up as a beast (Revelation 13:1) to rule for another 3 ½ years for a total of 7 years to match Nebuchadnezzar's punishment.

However, 4:25 says that the reason that he lives "seven times" or seven years as a beast is because this is how long it takes from him to know "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Similarly, it takes Israel the seven years of the tribulation period before they humble themselves and believe God in order to be saved. They also live as beasts, so to speak, since they have to leave Jerusalem and flee into the mountains in order to avoid being killed by the Antichrist (Matthew 24:15-16). Therefore, in this case, Nebuchadnezzar is a type of the believing remnant of Israel in the tribulation period. This is also seen in the change of heart in Nebuchadnezzar from a man to a beast, since Israel will also have to allow God to circumcise their hearts, abandoning their pride for the gospel of the kingdom (Deuteronomy 30:6,8).

4:17 Not only does Nebuchadnezzar's kingdom falling result in a seven-year period in which he learns of the most High's rule, but it also results in "the living" (4:17) learning this with the added bonus that the living also learns that the most High sets "the basest of men" over the kingdom of men. (Therefore, it should come as no surprise that our rulers today are corrupt and immoral.) Therefore, God also uses Nebuchadnezzar's fall so that people may be saved, particularly Israel. After all, it was the religious leaders of Israel, who brought Israel low, through their traditions that were contrary to God's Word. Now, with them being replaced by Babylonians, the regular people in Israel can more readily see the truth of God through the fall of Nebuchadnezzar.

This is also meant to show Israel how unimportant the kingdoms of this world are to God. If God sets "the basest of men" over these kingdoms, then Israel should not be seeking advancement in these kingdoms because God will overthrow them (2:44).

4:18 Again, we see the continued unbelief in Nebuchadnezzar. His faith is in a man (Daniel), as opposed to having faith in the God who: 1) Makes His people strong (chapter 1), 2) Sets up and destroys kingdoms (chapter 2), and 3) Delivers His people from death (chapter 3). Instead of God being able, Nebuchadnezzar tells Daniel that "THOU art able" (4:18).

4:19 This verse shows that Daniel is a man after God's own heart because he is sad over the downfall of Nebuchadnezzar to the point of not being able to speak for one hour! Meanwhile, Nebuchadnezzar has tried to kill his friends and has despised God all of this time. Daniel, like God, does not take pleasure in the wicked being brought low (Ezekiel 33:11).

Since Nebuchadnezzar is a type of Israel going through the tribulation period and being saved at the end, Daniel is a type of the little flock of Israel. Only the little flock has the ears to hear what God is saying in the tribulation period, just like only Daniel can tell Nebuchadnezzar the meaning of his dream (vs. 24-27). Apostate Israel, under the Antichrist, does not understand the things of God. This makes “the wise men of Babylon” a type of apostate Israel in the tribulation period (4:6-7).

4:22 Nebuchadnezzar is the tree in his dream. It is important to recognize this, as opposed to thinking that Babylon is the tree, because Belshazzar, Nebuchadnezzar’s son, will continue the Babylonian kingdom after him (5:1-2).

4:23 Daniel never explains what the band of iron and brass means. In his dream in chapter 2, the image was of gold, silver, brass, iron, and clay, respectively (2:32-33). Nebuchadnezzar was the head of gold (2:38), just like he is the tree here (4:22). In chapter 2, the brass came before the iron, and we equated the brass with Grecia and the iron with Rome. In chapter 4, the iron is mentioned before the brass. Therefore, the iron and brass are probably different here. My guess is that they refer to the two kings of Babylon (not two kingdoms) who will follow Nebuchadnezzar in Babylon before the Medes and the Persians take the kingdom from Babylon. These two kings are Nebuchadnezzar’s son, Evil-Merodach (Jeremiah 52:31), and his grandson, Belshazzar (5:1). However, this is just a guess, since the Bible does not plainly tell us.

4:26 Nebuchadnezzar’s kingdom is restored to him in 4:36, after he lives in a field for 7 years, because he then knows “that the heavens do rule” (4:26). This knowledge will keep Babylon from trying to reach itself to heaven, as it did back in Genesis 11 and as Nebuchadnezzar did here. Therefore, the times of the Gentiles can continue, since Babylon’s kingdom is kept from growing to the point where it disrupts the heaven, causing no flesh to believe the gospel and have eternal life in God’s kingdom.

We should note that the Antichrist’s kingdom will also exalt itself to heaven since the Antichrist will open “his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven” (Revelation 13:6). This blaspheming of the body of Christ in heaven is why the Antichrist’s kingdom is also brought down by God. This shows that, whenever man’s kingdom exalts itself almost to the point where man is so corrupt that he will not believe the gospel, God must intervene to bring down that kingdom so that people can still be saved.

4:27 Again, we see that Daniel has a heart after God’s heart. Daniel’s enemy, Nebuchadnezzar, who brought him into Babylonian captivity, is about to have his kingdom taken away from him. Rather than rejoicing in this, Daniel advises him to change his ways in order to lengthen his time of peace before he falls!

4:29 God gave Nebuchadnezzar a one-year grace period to repent before he was brought low (4:29). As we mentioned in the notes on 4:16, Nebuchadnezzar's seven years of living like a beast is a type of Israel going through the seven-year tribulation period. Before Israel goes through the tribulation period, God gives them a one-year grace period in Acts 2-7 to believe the gospel (Luke 13:6-9), so that they can be God's people without suffering. Therefore, Nebuchadnezzar's one-year grace period is a type of Israel's one-year grace period in Acts 2-7.

4:30-32 Nebuchadnezzar continued in his pride for one year after this warning, just like Israel will continue in their pride for one year after they killed their Messiah.

Remember that Nebuchadnezzar had "reached unto heaven" (4:11). Therefore, it takes "a voice from heaven" (4:31) to take his kingdom away from him. Also, remember that Nebuchadnezzar thought that Daniel was a great man; he would not acknowledge God. Therefore, with the voice from heaven, Nebuchadnezzar is forced to acknowledge that God is behind his rise and fall.

Also, note that 4:30 says, "The king spake, and said," but 4:31 says, "While the word was in the king's mouth." I think this shows that your true speech, just like your true sin, occurs in your heart (4:30) before it comes out of your mouth (4:31). Therefore, God "heard" what the king said in his heart in 4:30, and then He probably interrupted his speech in 4:31 by telling him that the kingdom is departed from him. I think God did this as another proof that God can read his mind. Therefore, he is God over all, as opposed to Nebuchadnezzar's gods, which cannot read his mind (2:3-11).

4:33 This verse gives us the added detail that the reason for the dew of heaven to hit him was so that his hair grew "like eagles' feathers, and his nails like birds' claws." This is important to note because we can now see that his punishment fits the crime. Nebuchadnezzar's kingdom gave meat to "the beasts of the field...and the fowls of heaven" (4:12). (Perhaps this is a type of his rule both on earth and in heaven.) The problem is that his nourishment is to the detriment of those in it, due to his unbelief in God. Since he malnourished the beasts and the fowls, his punishment is to eat grass like a beast and to have hair and nails grow like a fowl.

4:34 This verse says that Nebuchadnezzar "lifted up [his] eyes unto heaven." This signifies that he has stopped trusting in himself and has acknowledged that God is over all. This results in him immediately being in his right mind again. Now, he praises and honors Jehovah God. Therefore, his kingdom was restored to him (4:36). In this way, Nebuchadnezzar is a picture of Israel. Israel will reject their Messiah and refuse to praise God. It will take 7 years of the tribulation period for Israel to praise their God, just

like Nebuchadnezzar was not in his right mind for 7 years. They will then have the kingdom restored to them.

Note also that Nebuchadnezzar acknowledges that God's "dominion is an everlasting dominion" (4:34). This shows that he finally recognizes that he is not God, because his kingdom was taken away from him in an instant, while God's dominion is never taken away from Him.

In order for a person to receive eternal life, he must: 1) Recognize he is a sinner, and 2) Trust in what God has told him to save him. Since Nebuchadnezzar has recognized the true God, he has probably recognized his own sin. Since he "praised and honoured God" and the everlasting gospel is to "fear God, and give glory to Him ...; and worship Him" (Revelation 14:6), he has also trusted in what God has told him. Therefore, it appears that Nebuchadnezzar is a saved person now.

4:35 Nebuchadnezzar acknowledges that God possesses both heaven and earth, including having His own army in heaven that just brought Nebuchadnezzar's kingdom down. This is why he calls God "the most High" (4:34).

4:37 Nebuchadnezzar is also a sign to the Babylonian captives. Although he was wicked all his life, Nebuchadnezzar will be in God's eternal kingdom on earth because he praised God at the end. So, too, God makes the offer to the Jews that they may enter God's eternal kingdom on earth if they believe the gospel of the kingdom at the end in spite of their previous wickedness (Ezekiel 33:19).

5 Belshazzar, Nebuchadnezzar's grandson, boldly tells the Lord that he is God over all gods by drinking wine before a thousand of his rulers and doing so out of the vessels that came from the temple in Jerusalem (vs. 1-4). God retaliates by taking the kingdom away from him and giving it to the Medes and the Persians (vs. 26-28). To show that God is over Belshazzar and giveth "the kingdom of men...to whomsoever He will" (4:32), God causes fingers to appear magically, which write on the wall regarding Belshazzar's impending doom (v. 6). This is so frightening that "the joints of his loins were loosed" (Perhaps this means he had a bowel movement.) and his knees knocked together (v. 7). None of his religious leaders could tell him the meaning of the writing on the wall (vs. 7-8).

However, Daniel is remembered by Belshazzar's mother (vs. 10-13), and he tells him the interpretation (vs. 25-29), but not before he rebukes Belshazzar for not serving God, when he should have, given what he knew about God's workings in the Babylonian kingdom in Nebuchadnezzar's day (vs. 18-23). The interpretation is that the kingdom is given to the Medes and the Persians (v. 28). Belshazzar shows his arrogance before God by ignoring the interpretation's contents (v. 29), and he is slain that very night (v. 30) with Darius the Median taking the kingdom away from Babylon (v. 31).

5:1-2 Belshazzar is Nebuchadnezzar's grandson and is king when the kingdom is taken away from Babylon. It was common to refer to a grandfather, great-grandfather, etc. as just "father." Thus, there is no error here in calling Nebuchadnezzar Belshazzar's father. (See I Kings 15:11 as an example where David is called Asa's father, even though Matthew 1:6-7 shows that David was Asa's great-great grandfather.)

Nebuchadnezzar was the Babylonian king during the first 36 years of Israel's captivity. Then, his son, Evil-Merodach, was king (Jeremiah 52:30-31), followed by his grandson, Belshazzar (5:1), who was king when the Medes and Persians took over.

Belshazzar had at least 1,000 lords under him (5:1), which shows that he was still the one, world ruler.

5:2-4 God judges Belshazzar because he defiles the vessels of God's temple and because he praises false gods while using God's vessels. The times of the Gentiles will continue until Jesus' second coming, but the world ruler changes from the Babylonian empire to the Median/Persian empire as a result of Belshazzar's worshipping of other gods.

The issue here is not that Babylon is pagan, because they have been pagan the whole time Israel has been in captivity to them. The issue is that, once the 70-year captivity is over for Israel, they need to go back to their land and rebuild the temple. If Belshazzar is incorporating vessels of the temple into his worship of pagan gods, he will not allow this to happen. Therefore, he must be overthrown so that a new kingdom can replace Babylon that will allow Israel to go back to Jerusalem to rebuild the temple.

1:21 told us that "Daniel continued even unto the first year of king Cyrus." In other words, King Cyrus, a Persian king, is the one who will obey God by sending Israel back to Jerusalem to rebuild the temple. In fact, God calls Cyrus "his anointed" (Isaiah 45:1) for this very reason. The Lord further says of Cyrus, "He is My shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isaiah 44:28).

Granted, Belshazzar's worship of pagan gods with vessels from the temple of the house of God is an abomination unto the Lord, but this is just a manifestation of his hard heart toward the Lord and His people, Israel, which is the real reason why he loses the kingdom here. Therefore, it is not that the Medes/Persians are more powerful than the Babylonians, but it is that they will do right by Israel, as seen in Cyrus' proclamation: "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah" (Ezra 1:2).

5:5 The saying “the handwriting’s on the wall” comes from this story. The handwriting is God’s writing of judgment. Writing “over against the candlestick” (5:5) may be God’s way of showing the king that his gods have no ability to stop God from executing His will, even in the king’s palace.

5:6-7 This is some major fear that the king has. Yet, even in this fear, he does not turn to God. He goes right back to “the astrologers, the Chaldeans, and the soothsayers” (5:7). His grandfather, Nebuchadnezzar had to watch 4 Hebrew boys get strong supernaturally (ch. 1), see the failing of his religious leaders regarding his dreams of chapters 2 and 4, see Jehovah God succeed in telling him of these dreams and their meanings and in saving His servants from a fiery furnace (ch. 3), and be reduced to eating grass in a field and looking like a bird for 7 years (ch. 4), before he finally praised Jehovah God. You would think that, after all of that, his grandson, Belshazzar, would serve only Jehovah God. But, sadly, he worships the Babylonian gods. (He does this so that his people consider him to be the earthly representation of these gods. If he served Jehovah God, he could not do this. He is willing to give up one-third of his kingdom in order to maintain this façade!) Therefore, another god contest is set up. Babylon never learns that Jehovah is the only true God. They serve their own gods until the bitter end.

5:8-9 Again, the Babylonian religious system fails. The wonderful thing about this is that it happens in front of 1,000 of Belshazzar’s lords, and they are all astonished (5:1,9). They will, no doubt, go back to their regions of Babylon and tell the people there what happened. This means that all of Babylon has been given another chance to abandon their religion and believe God.

5:10-12 The queen would be the king’s mother, in the Babylonian religious system. Because she is from a previous generation, she knows about Daniel. Note how she has the same bias against him by saying that “the spirit of the holy gods” is in Daniel. She also seems to have no knowledge of Nebuchadnezzar’s conversion to Jehovah God at the end of his life, even though he sent a letter unto all people in the world about this (4:1).

We should also ask where Daniel was in the first place. He was “ten times better than all the magicians and astrologers that were in all his realm” (1:20). He was “ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon” under Nebuchadnezzar (2:48). Yet, Belshazzar does not even know who he is. He is only brought in due to a concerned mother for her son. Again, this shows the sin nature of man. Because Daniel was a righteous man, the king has nothing to do with him. Similarly today, top government officials have nothing to do with Bible-believing Christians.

5:13-15 The king shows his ignorance of the things of God by asking, “Art thou that Daniel?” Due to what God is doing through Daniel, he should be

the most important person in the kingdom, and the king does not even know who he is. Also, he makes it sound like Daniel would be nothing had not Nebuchadnezzar brought him “out of Jewry” so that “the spirit of the gods is in thee.” This is a false statement, slanted to make Belshazzar and Babylon look good and to make God and the Jews look bad. Daniel was NOT brought out of Jewry. He is a true Jew, because he believes God and His Word. “The spirit of the gods” is not in him, but the Spirit of the living God is in him. That is the ONLY way he can tell the meaning of the writing on the wall. After all, if bringing Daniel out of Jewry and into Babylon’s religion was so beneficial, then why couldn’t Babylon’s religious experts give the meaning of the writing?

Also, note that Belshazzar says that “light” is found in Daniel (4:14). Masons make a big deal out of “light,” because they worship Lucifer, who they say is the “light bearer.” This is a sign that Masonic teachings were popular even at that time, since “there is no new thing under the sun” (Ecclesiastes 1:9). Perhaps this is why Daniel told Nebuchadnezzar that “the light dwelleth with” God (2:22), as opposed to Satan.

5:16-17 Daniel is not interested in the king’s gifts because: 1) God is the one who revealed the interpretation to Daniel. Therefore, Daniel deserves no credit, and 2) The interpretation is that “thy kingdom is divided, and given to the Medes and Persians” (5:28). Therefore, being the third ruler in a kingdom that is being dissolved is useless.

5:18-22 Daniel gives to Belshazzar the “why” behind the handwriting on the wall before giving him the interpretation, probably because he would not listen to it otherwise. In verses 18-21, Daniel gives him a brief history of Nebuchadnezzar’s rise and fall. First, he makes it clear that “the most high God” gave him “a kingdom, and majesty, and glory, and honour” (5:18). “The most high God” is the “possessor of heaven and earth” (Genesis 14:19), which means that Nebuchadnezzar did not build great Babylon himself (4:30); God gave it to him. Then, Belshazzar is told that “all people, nations, and languages, trembled and feared before” Nebuchadnezzar (5:19), which means that Babylon ruled the whole world. Then, Belshazzar is told that God’s watchers in heaven took his kingdom away from him, due to his pride, and he lived with beasts. Then, God restored his kingdom to him once he knew that God rules and gives the kingdoms of men to “whomsoever He will” (5:20-21), meaning that Nebuchadnezzar knew that Babylon was given to him by God.

It is important that Daniel goes over all of this detail because he says that Belshazzar knows all of this (5:22). This means that he knows that his inheritance of the Babylonian kingdom came to him from God. Yet, he is so prideful that it takes his own mother telling him that there is a man, Daniel, who has spiritual insight. Since Daniel was instrumental in the fall and restoration of the Babylonian kingdom under Nebuchadnezzar, Belshazzar must know of Daniel. Yet, he has never even met the man to the point that

he asks “Art thou that Daniel?” (5:13), and everything Belshazzar says shows that he refuses to believe in God. How could you not believe in God when God has given the world to your grandfather and then passed it on to you, and you know that this is the case?! Yet, we see this same attitude in the religious leaders of Israel in Jesus’ day. Jesus was a Jew, who came to save the Jews. Yet, when Gentiles (the wise men) travelled 2 years to find Him, the religious leaders, although they knew where He was, would not even go to Jesus. They only seek to find Him in order to kill Him. This is the same pompous arrogance that Belshazzar has toward the most high God. Therefore, God is taking the kingdom away from him.

5:21 This verse says that, as a result of his pride and unbelief, Nebuchadnezzar’s “heart was made like the beasts.” This is an important note when it comes to unbelievers and their eternal death in the lake of fire.

In referring to religious, apostate Israel, who tries to shake the faith of believing Israel during the tribulation period, both II Peter 2:12 and Jude 10 call them “brute beasts.” What this shows us is that, when God looks at unbelieving man, He looks at who they really are spiritually and determines that they are beasts, not real people, because they only follow their own lusts, which is what beasts do. This is important to note because the Bible tells us that “God so loved the world” (John 3:16) and that “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5:8). This shows that God loves all sinners. So, how can God condemn all unbelievers to hell? How can He say, “Jacob have I loved, but Esau have I hated” (Romans 9:13)? The reason is that God loves all people, but God views all unbelievers as beasts, who just follow their own instincts. Therefore, it does not hurt God to have unbelievers burn in hell, because He does not view them as real people, spiritually speaking, just like our justice system can execute the worst murderers and rapists among us.

5:23 God’s beef with Belshazzar is that he “hast lifted up [himself] against the Lord of heaven” (5:23). He took the vessels out of the house of the Lord and drank wine in them before “a thousand of his lords” (5:1). This would be like a president conquering another nation and then drinking from the cup of the president of that other nation. In doing so, Belshazzar is using symbolism to proclaim proudly that Belshazzar is God over the Lord. This is why God sent the handwriting on the wall to say that God has finished his kingdom.

5:24-28 God writes in Chaldean (the Babylonian language). The literal translation of “MENE, MENE, TEKEL, UPHARSIN” is “numbered, numbered, weighed, and divided.” This means, “God hath numbered thy kingdom,” “found [it] wanting,” and has divided it, giving it “to the Medes and Persians” (5:26-28). You may wonder why God did not just write the plain meaning of the words.

The reason is because “It is the glory of God to conceal a thing; but the honour of kings is to search out a matter” (Proverbs 25:2). God only rewards those who DILIGENTLY seek Him (Hebrews 11:6). Therefore, He conceals the message and leaves it up to King Belshazzar to seek for the meaning and repent regarding his self-exaltation against God. So, too, today, God has written His Word in a way that cannot be understood by the natural man. “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Corinthians 2:14). We must allow the Holy Ghost to teach us God’s Word just like Daniel needed God to show him what the writing meant. “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth” (I Corinthians 2:13).

The astute reader may realize that the words written are: “MENE, MENE, TEKEL, UPHARSIN,” but the interpretation that Daniel gives is of: “MENE, TEKEL, PERES.” UPHARSIN has been changed to PERES. The reason for this is that Peres is the singular form of the word “divided,” while “pharsin” is the plural form of “divided” with the “U” in front of it meaning “and.” Either way, the word means “divided.” Perhaps the plural form is on the wall to indicate that two groups—“the Medes and Persians” (5:28)—will take the kingdom away from Belshazzar, and Daniel uses the singular form of the word to indicate the single kingdom of Babylon being taken away from Belshazzar.

5:29 It is funny that Belshazzar makes Daniel the third ruler in the kingdom when Daniel just gave him the worst news he could give, and the kingdom is taken away from Belshazzar anyway.

The reaction of unbelievers to the truth is: 1) To believe it, 2) To dispute it, or 3) To use it to their advantage. Those, looking for the truth, will believe it when presented to them. Those, trying to make their lies appear to be the truth, will dispute the truth. Those, so hardened against God that they will never believe, will use the truth for evil purposes. Belshazzar chose the latter. In other words, he is so hardened against God that he will never believe God and His Word. He just uses God’s Word to add to his worship of pagan gods. Belshazzar’s attitude is that the knowledge of the writing means he knows more about the supernatural than his religious leaders (5:7-8). Therefore, he gets excited about this new information that he has, even though the information is completely negative against him. Such apathy to the truth is characteristic of those that God has given over to a reprobate mind (Romans 1:28-32). They think that everything is wonderful, even those things that are contrary to them, because they are so arrogant in their unbelief that they think that even an evil report against them makes them more powerful, because they think they are god themselves! Unfortunately, the latter reaction is the most popular reaction to the truth of God’s Word in the United States today.

This latter reaction is why God conceals the truth of His Word from unbelievers. Jesus said, "I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight" (Luke 10:21). Jesus further said, "Out of the mouth of babes and sucklings Thou hast perfected praise" (Matthew 21:16). In other words, "the wise and prudent" in this world would take the knowledge of God and trample on it. Therefore, God does not reveal it to them.

5:30 The only reason that God reveals the truth of Belshazzar's kingdom falling is because he was slain that night. Therefore, he did not have time to use this supernatural information for evil purposes.

5:31 This verse says that "Darius the Median took the kingdom." 6:28 says that "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." This shows that, as prophesied, the Medes and the Persians have taken over the kingdom from the Babylonians. Apparently, this was a complete surprise to Babylon, or else Belshazzar would not have had such a nonchalant reaction to the news in 5:29.

6 King Darius immediately recognizes "an excellent spirit" in Daniel, such that he seeks to make him ruler over the whole kingdom (v. 3) (type of believing Israel in the tribulation period). The other rulers were jealous, and so they tried to find fault with Daniel (vs. 4-5) (type of apostate Israel). The only "fault" they could find with Daniel is that he serves the Lord continually (v. 20). They got the king to sign a law to throw anyone into a den of lions, who prays to anyone but the king (vs. 6-9) (type of capital punishment of the image of the beast under the Antichrist). In spite of knowing the law, Daniel continued to pray to God according to how God instructed him to do in His Word (v. 10) (type of believing remnant). The rulers ratted him out to the king (vs. 11-13), who laboured to keep Daniel from being cast into the lions' den, but there was nothing he could do (vs. 14-15). Daniel stayed cool with the cats ("Fret not thyself because of evildoers" (Psalm 37:1)), while Darius did not sleep, worrying about Daniel (vs. 17-18). God kept Daniel safe all night (vs. 19-22) (type of God keeping the believing remnant safe, spiritually speaking, in the tribulation period), Darius released him from the den (v. 23) (type of Jesus' second coming), and those, who accused Daniel, were thrown into the den and were killed before they hit the ground (v. 24) (type of Jesus' judgment of the Antichrist's forces). Darius decreed that the whole world fear the living God of Daniel (vs. 25-27) (type of Jesus in the kingdom), and Daniel prospered in Darius' reign (v. 28) (type of saved Israel in the kingdom).

6:2 Darius carries Daniel's status as third ruler in the Babylonian kingdom over to his kingdom (5:29), making him one of his three presidents. Perhaps he does this because he thinks that Daniel is on his side. After all, Daniel just told Belshazzar that the Medes and the Persians would take the

kingdom away from him. Therefore, Daniel is probably seen as the most favorable to the change in power among the Babylonians.

6:3 Darius sees that “an excellent spirit” is in Daniel, such that the king wants to make him ruler “over the whole realm.” Based on what happens next, the other rulers are not Bible believers. Therefore, they do not have the Spirit of God within them, like Daniel does, which immediately shows that God is more powerful than the Median/Persian gods are. (Daniel is a type of believing Israel in the tribulation period, who have the Holy Spirit within them.)

6:4-5 They could find no fault against Daniel, concerning the kingdom. So, they had to find fault “against him concerning the law of his God.” The same is true of Jesus. When the Jewish religious leaders tried to condemn Him, they found no credible witnesses. “For many bare false witness against Him, but their witness agreed not together” (Mark 14:56). They could only sentence Him to death when He stated that He agreed that He is “the Christ, the Son of the Blessed,” and that He would come back in the clouds of heaven with power (Mark 14:61-62). Those things are in line with God’s plan. Therefore, the Jews found fault with Jesus concerning His obedience of God, just like the rulers in Darius’ kingdom found fault with Daniel concerning His obedience of God. The Jews could not find fault with Jesus concerning the rules of their kingdom, just like the rulers of Daniel’s day could not find fault with him concerning the rules of the Median/Persian kingdom. (The rulers are a type of apostate Israel finding fault with believing Israel in the tribulation period.)

What an example for us today! May people look at us and find fault with us only in our stand on God’s Word.

6:7 This may seem like a weird law, but all nations, including Israel, were following the Babylonian religious system that is seen at the Tower of Babel in Genesis 11. This involves worshipping Baal as the sun god, Ashtaroth as the moon goddess, and angels as the stars of heaven (Deuteronomy 4:19; Zephaniah 1:4-5). The king was seen as the earthly representation of Baal, while his mother was seen as the earthly representation of Ashtaroth. As such, Darius was viewed by the Medes and Persians to be god in the flesh. Only Bible believers worshipped the Lord God, and there were not many of those around. Therefore, a law requiring that all petitions go through the king is reasonable in the Babylonian religious system and is almost like stating the obvious. Thus, another god contest is set up—Jehovah God versus the god of gods on earth—King Darius.

The leaders of Media/Persia have found a way to kill Bible believers. How long will it be before the United States passes a law that seems to be good, but is meant to target Bible believers? My guess is that it will not be long before those, speaking out against sodomy, are put into prison for their

“intolerance.” Jesus said, “The time cometh, that whosoever killeth you will think that he doeth God service” (John 16:2).

The fact, that the offender was to “be cast into the den of lions” (6:7), is a type of trying to give the person over to Satan, since “the devil, as a roaring lion, walketh about, seeking whom he may devour” (I Peter 5:8). However, the Lord Jesus Christ is “the Lion of the tribe of Juda” (Revelation 5:5). Since He is stronger than Satan, the Lord Jesus Christ is able to deliver His people “out of the mouth of the lion” (II Timothy 4:17), just like He delivered Hananiah, Mishael, and Azariah from the fiery furnace (3:23-25).

The Lord’s deliverance of Daniel from the lion’s den is a type of His deliverance of believing Israel from Satan at the end of the tribulation period, as prophesied in Jeremiah 31:11. “For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.” (The law of capital punishment for those not praying to the king is a type of the law of capital punishment in the last half of the tribulation period for those not bowing down to the image of the beast.)

6:8-9 The Medes and the Persians placed their law above their rulers, just like God has magnified His Word above all His name (Psalm 138:2). Therefore, once the king signed this decree into law, it could not be changed—not even by the king. Another example of this is found in the book of Esther, where a law was written to destroy the Jews (Esther 3:8-12). Even when the king later wanted to reverse it, he could not, and so he wrote another law that said that the Jews had the right to defend themselves when people came to kill them (Esther 8:11-13).

Similarly, then, once the king signed the decree into law, he could not go against it. Once Daniel was brought before the king, Darius laboured all day to deliver Daniel but could not do so (6:14-15), because he was subject to the laws that he passed in his kingdom.

6:10 As a kid, I always thought Daniel was being arrogant here. After all, Jesus said that, “when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matthew 6:6). Therefore, it seems like, “when Daniel knew that the writing was signed” (6:10), he would pray to God quietly in hiding.

In order to understand what Daniel is doing, we need to understand the specific instructions God gave Israel at the time. When Solomon built the temple, he asked the Lord to forgive the sins of Israel, if they **pray “unto [God] toward their land”** while they are in captivity to confess their sin and return unto the Lord (I Kings 8:47-50). (We see Daniel confessing the sins of Israel in his prayer in Daniel 9:3-19. Undoubtedly, he also did this here in chapter 6.) Psalm 55:16-17 further says, in regard to being afflicted by the enemy, “As for me, I will call upon God; and the Lord shall save me.

Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice.” Psalm 141:2 further states that, when Israel is not able to get into the temple, they request that God lets their “prayer be set forth before Thee as incense; and the lifting up of [their] hands as the evening sacrifice.”

Therefore, God’s Word to Daniel, **as a Jew in captivity**, was for him to pray three times per day toward Jerusalem. He did this before the king signed the law, and he did it after the king signed the law. Daniel knew that he was risking being killed by continuing to pray toward Jerusalem, but he did so as a faith response to God’s Word to him in his situation. Therefore, he was not being arrogant; he was being faithful. As such, he is a type of the tribulation saints here, refusing to serve the king at the penalty of death, just like the tribulation saints will refuse to bow down to the image and not take the mark of the beast.

With regard to Matthew 6:6, the context of Jesus’ statement is not to do works to be seen of men. Rather, do works out of a heart of faith in God. With regard to the current dispensation, we are told to “pray without ceasing” (I Thessalonians 5:17), since we now have that capacity thanks to the mind of Christ that we have to pray God’s Word, which is taught to us by the Holy Ghost. Therefore, we should understand that Daniel’s prayer toward Jerusalem was for Israel’s dispensation during the time when they could not get to the temple due to being in captivity. **These are not instructions for us today.**

6:11-12 Since the leaders had tried to find fault with Daniel (6:4), they knew that he prayed three times per day from his house. Therefore, they went to his house, found him praying, and told the king. (They are a type of apostate Israel turning in believing Israel for not bowing down to the image of the beast.)

6:13 Note the racial prejudice that these men had, since they were quick to point out that Daniel “is of the children of the captivity of Judah.”

6:14-15 Although Darius is not a Bible believer, he does recognize that “an excellent spirit” is within Daniel, such that he “thought to set him over the whole realm” (6:3). This shows how those, who exhibit the in-Christ life, are the best people to have around, even when nations have religious beliefs that go against them. This is because the in-Christ life shows God’s love toward others, even those that hate them and seek to destroy them.

Contrast this with all other religions that try to put down all opposition. A summary of this is found in Jesus’ statement in John 10:10: “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.” The difference between those having Christ living in them and those of other religions is that Christ seeks to give life through those He is living in, while

all others seek to destroy the in-Christ life, because they have Satan working in them. This includes all of Churchianity.

Since the king saw the in-Christ life in Daniel, he sought to deliver Daniel when he was found in violation of the king's new law. In fact, the king laboured all day to deliver him. In other words, he was trying to figure out a loophole to keep from having to throw Daniel into the lion's den, since he knew that "no decree nor statute which the king establisheth may be changed" (6:15). The law is above even the king, just like God has established His Word above all His name (Psalm 138:2).

6:16 Although the king had to cast Daniel into the lion's den, he recognized the power of God to deliver him from the lion's den. This shows that, unlike Nebuchadnezzar and Belshazzar, Darius had taken note of God working in Daniel's life and understood the supernatural power of God to deliver him. Note also that the king says that Daniel serves God "continually." He did not serve God only on Sunday morning or when people were watching. He served God "continually"! In other words, he prayed without ceasing (I Thessalonians 5:17).

6:17 It is important to note that the den of lions was completely sealed. There was no way Daniel to escape nor for the king to break him out. This is a type of the Lord Jesus Christ, Whose grave had a stone sealing it (Matthew 27:66). Daniel was in a den of lions, and Jesus was in the belly of the earth (Matthew 12:40), contending with the devil (Isaiah 50:8), who is "a roaring lion" (I Peter 5:8). Jesus won the victory over death and hell, obtaining the keys to both (Revelation 1:18). Jesus did not suffer corruption (Psalm 16:10), which means that He suffered no harm. Jesus then rose from the dead (Matthew 28:6). Similarly, because Daniel trusted in God, the lions did not harm him (6:22), and he arose out of the lions' den (6:23).

6:18 The king may not have been a Bible believer, but he at least mourned over the plight of Daniel. Perhaps he thought that his fasting would help Daniel. He probably also knew that God was already working with Daniel by the fact that he did not die immediately when he was thrown into the lion's den, as would happen with other people later on (6:24). In other words, when the king did not hear Daniel being mauled by lions when he was thrown in, the king probably thought that God would deliver him, and so he fasted in hopes that God would keep Daniel alive throughout the night.

6:19 Apparently, the punishment of being thrown into the lions' den was just for one night. If Daniel survived the night, the seal could be broken, and Daniel could be released. Therefore, the king went to the lions' den "very early in the morning" in hopes that Daniel was still alive.

6:20 "O Daniel, servant of the LIVING God." That is some title! It shows the eternal nature of God. Also, as noted before, the king says that Daniel continually serves God. Thus, this verse gives a great testimony, both of God

and of Daniel. Guess what? Daniel still serves God today. Because God is eternal, He gave Daniel eternal life, and Daniel will serve Him for all eternity. Contrast this with the leaders in Media/Persia, who got Daniel thrown into the lions' den. They were killed and will remain dead forever, burning in eternal fire (6:24).

6:22 Jehovah God wins the god contest again, keeping Daniel from being eaten by the lions. The angel, that God sent, must have been the Lord Jesus Christ, Who also saved Hananiah, Mishael, and Azariah from destruction in the fiery furnace (3:24-25).

It is important to note that God shut the mouths of the lions and kept them from harming Daniel. God could have easily taken Daniel out of the den of lions Himself, but He did not. The reason this is important is because it makes Daniel to be a type of Jesus Christ, Who had to go to hell for our sins. Daniel is also a picture of the tribulation saints. God will judge Israel and find innocency in those believing in God, such that they will not be devoured by the roaring lion (Satan (I Peter 5:8)) but will live forever in God's kingdom on earth. Daniel is also a type of the body of Christ today. We have NOW been justified by Christ's blood, but "we SHALL be saved from wrath through Him" (Romans 5:9). In other words, God does not magically zap us into heaven when we are saved. He keeps us on earth, knowing that tribulation works patience, experience, and hope, resulting in God's love coming through us to others (Romans 5:3-5). God does not take our trials away from us, but He does provide a way for us to bear the temptation (I Corinthians 10:13), just like He did with Daniel in the lions' den, because the temptations work good things in us, just like they did for Daniel.

6:23 Daniel's release from the lion's den is a type of Jesus' second coming to rescue believing Israel from apostate Israel.

Note that innocency was found in Daniel (6:22), not because he was sinless, but "because he believed in his God" (6:23). Believing God's Word is the ONLY thing that makes man righteous. Also, just like with the three Hebrew boys in the fiery furnace, "no manner of hurt was found upon" Daniel (6:23). Similarly, Satan cannot hurt anyone, spiritually speaking, who believes what God has told him.

6:24 Lest anyone think the lions did not eat Daniel because they were not hungry or would not eat humans, we are told that the lions ate up the men, who accused Daniel, and their families before they even touched the ground! This makes it clear that God protected Daniel from the mouths of the lions.

The king sentencing them to be killed is a type of God's judgment of those who side with the Antichrist at the end of the tribulation period (Revelation 19:19-21).

6:25-27 The first Babylonian king, Nebuchadnezzar, gave religious freedom to those wanting to serve Jehovah God (3:29). Then, Belshazzar lifted up himself against the Lord of heaven (5:23). These two kings represent the Antichrist. Nebuchadnezzar represents the Antichrist at the beginning of his seven-year reign, when he makes a covenant with Israel (9:27). Then, Belshazzar represents the Antichrist's break from Judaism halfway through the tribulation period (8:10-11; Revelation 13:6). Darius, on the other hand, decrees that all men in his dominion, which is the whole earth, fear God. As such, he represents the Lord Jesus Christ, Who makes a similar decree to the world at the beginning of the millennial reign.

6:28 Daniel survived the Babylonian rule of Israel without any harm, but he "prospered" under Darius the Mede and Cyrus the Persian. Similarly speaking, believing Israel will survive the Antichrist's rule in the tribulation period without any spiritual harm, but they will prosper under the Lord Jesus Christ's rule in the millennial kingdom.

Note also that Darius and Cyrus are two, different people, which shows that the prophecy of 5:28, that the kingdom would go to the Medes and the Persians, was fulfilled.

7-12 I begin this section with the caution that there are many things in Daniel 7-12 that are not known for sure today, because I do not think the Holy Ghost has revealed them to us, since they do not pertain to the dispensation of grace. Therefore, what I present here are my educated guesses. I encourage the reader to study the scripture for himself and come to his own conclusions.

At the time of the visions of Daniel 7-12, Israel is in a 70-year captivity, due to their unbelief. For the remainder of the book of Daniel, God will give Daniel visions that show what will take place in order for God to bring His eternal kingdom to the earth with Israel ruling with Him. The closer Jesus' second coming is, the more of these events will take place. Therefore, most of these events happen after the Body of Christ is raptured up and Israel's program resumes. There is special emphasis upon the last 3 ½ years of the tribulation period and upon Jesus' second coming, since that is when the last of the lost sheep of Israel are saved and Israel receives the kingdom with the Lord Jesus Christ.

7 Chapter 7 focuses on four beasts that probably arise during the at-hand phase of the kingdom. The first beast (lion) is probably Jesus at His first coming (v. 4). The second beast (bear) is probably Satan, who gets the kingdom back from Jesus due to the unbelief of Israel. I believe the second beast's kingdom refers to Satan's activities during the dispensation of grace (v. 5). The third beast (leopard) is the greatest mystery to me. I tend to think it is the he goat of 8:8-10 and represents Satan's rule over the region of Israel after the rapture but before the tribulation period starts (v. 6). The fourth beast refers to Satan (v. 7), and it probably refers to him going from

the regional rule over Israel (third beast) to the stronger phase of ruling the whole world at the beginning of the tribulation period. The Antichrist is the “little horn” that arises in the fourth kingdom (v. 8). The thrones are cast down at Jesus’ second coming, and God Himself sets up His kingdom on earth (v. 9). He does so by giving the kingdom to the Lord Jesus Christ, as the perfect man, and believing Israel rules with Him (vs. 13-14). After the millennial reign, God will judge all unbelievers into hell (v. 10).

The little horn stands out to Daniel because he claims to be God in the flesh, but Daniel need not worry, because God will destroy him and cast him into the lake of fire (v. 11). It is difficult to determine who the first three beasts are, because Daniel only asks about the fourth one and the little horn that comes within his reign (v. 19-22). Therefore, the rest of the chapter (vs. 23-28) gives details about the fourth beast, the little horn, their destruction, and the saints of God possessing God’s kingdom on earth for ever.

7:1 At the end of Daniel 5, the kingdom was taken away from Belshazzar and the Babylonians and given to Darius the Mede (5:30-31). In chapter 6, Darius is ruling with Daniel under him. Now, in chapter 7, we go back to “the first year of Belshazzar king of Babylon” (7:1). The reason for the back and forth is that chapters 1-6 provide historical events that are important to Israel’s history, while chapters 7-12 are visions of prophecy of what will happen in the end times. The visions begin here in the first year of Belshazzar.

7:2-3 The vision is given at night, because it is focused around the at-hand phase of the kingdom for Israel. The main part of this is the tribulation period, which is considered to be nighttime, spiritually speaking. (For example, Jesus comes “as a thief in the night” (II Peter 3:10). Also, “weeping may endure for a night [tribulation], but joy cometh in the morning [God’s kingdom on earth]” (Psalm 30:5).)

Daniel has a dream of four beasts coming up from the sea. The sea is a type of Satan’s realm. We see this in Revelation, where Satan’s religion, Babylon, is described as “the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication” (Revelation 17:1-2). Therefore, when Daniel sees “four great beasts [come] up from the sea” (7:3), he is about to receive details regarding Satan’s kingdom.

In Revelation 5:7, the four beasts are like a lion, calf, man, and eagle. In Ezekiel 1, each of the four living creatures has four faces that are like a man, lion, ox, and eagle (Ezekiel 1:10). Here, the four beasts are like a lion, bear, leopard, and one that is diverse from the others (“dreadful and terrible and strong exceedingly”). Therefore, we cannot equate these four beasts with the four beasts in Revelation or Ezekiel that are around God’s throne.

7:4 My guess is that the first beast is Jesus. (Just because the beasts come the sea, it does not mean that they cannot be of God. Jesus came to a sinful world, which is Satan's domain.) This first beast is like a lion that has eagle's wings. Revelation 5:5 describes Jesus as being "the Lion of the tribe of Juda." In Exodus 19:4, God tells Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself." The next two verses in Exodus say that, as a result of this deliverance, God will make Israel to be a kingdom of priests to the Gentiles if they will believe God. They do not believe God. Therefore, they are placed under the Mosaic law instead. Jesus then came to the earth and became a curse under the law for them (Galatians 3:13), thus bearing them up on eagles' wings again. However, the wings were plucked, here, due to the unbelief of Israel again.

This beast was "lifted up from the earth" (7:4). Similarly, Jesus was "lifted up from the earth" in His death on the cross (John 12:32-33). This beast was made to stand upon his feet as a man (7:4). Similarly, God prepared a body (Hebrews 10:5), in the likeness of sinful flesh (Romans 8:3), for Jesus to use in order to be the sacrifice for man's sin. This would have also included receiving a man's heart (7:4), although it would not be a sinful heart, since Jesus did not receive the sin nature, due to His virgin birth. It is for these reasons that I believe that the first beast is the Lord Jesus Christ.

7:5 The second beast is like a bear. I believe this refers to Satan during the dispensation of grace. When the Lord Jesus Christ stood up at the stoning of Stephen in Acts 7:55-56, He set aside Israel's program, due to their unbelief ("Ye are not My people" (Hosea 1:10).). He then began the dispensation of grace with Paul in Acts 9.

This bear has three ribs in his mouth. A rib is a type of woman, since woman was made from a rib out of man (Genesis 2:21-23). Perhaps the ribs represent the unholy trinity, since there are three of them. After all, Satan does try to make himself look like a woman and vice-versa. The Antichrist will not regard the desire of women (Daniel 11:37), probably because he acts like a woman. The Babylonian religious system is described as a woman (Revelation 17:4), who is "the great whore that sitteth upon many waters" (Revelation 17:1). Therefore, the three ribs, as the unholy trinity, may be correct.

The main reason I think the bear refers to Satan in the dispensation of grace is because he is told to "devour much flesh" (7:5), and that is exactly what Satan does during the dispensation of grace since most people, who were born in the last 2,000 years, have been unbelievers.

If I am correct about this, then the bear raising itself up on one side (7:5) would refer to Satan's powerful rise during the dispensation of grace, while the other side would represent the prophecy program. This makes sense because, when Jesus rose from the dead, He had bound Satan (Matthew

12:29), took away his keys of hell and death (Revelation 1:18), and spoiled his power in heavenly places (Colossians 2:15). So, Satan had to build up his power through the unbelief of man in the dispensation of grace. II Timothy 3:13 says that, during the current dispensation, “evil men and seducers shall wax worse and worse,” which could correlate to the one side of the bear rising up.

The word “they”, in 7:5, is never defined for us. However, 7:2 says that “the four winds of the heaven strove upon the great sea.” In Revelation 7:1, there are “four angels standing on the four corners of the earth, holding the four winds of the earth.” Therefore, although they are never mentioned in Daniel 7, my guess is that the word “they”, in 7:5, refers to these four angels. If this is the case, this shows that, while the great sea is Satan’s domain, God is the one controlling all of these events, which helps explain how the first beast could be the Lord Jesus Christ. It also shows that, while Satan devours much flesh in the dispensation of grace, he does so only because God allows it.

7:6 The leopard is the hardest one of the beasts to figure out, because very little detail is given about it. II Thessalonians 2:7 says, “He who now letteth will let, until he be taken out of the way.” I believe this verse is saying that the Body of Christ’s presence on the earth today is keeping Satan from unleashing his maximum power upon the earth. Once the Body of Christ is removed, this will not be the case, which would issue in another, stronger phase of evil upon the earth, which I believe is represented by the leopard in 7:6. Perhaps this is why 7:6 says that “dominion was given to it.” In other words, greater control over the earth is given to Satan once the Body of Christ is raptured up. Because God is now concentrating on Israel, this third beast refers to the region of Israel over which four kings rule before the tribulation period begins (This is why this beast has four wings and four heads.), as described by the he goat in 8:8-10. As we will find out later in Daniel 8 and 11, there are events that will take place between the rapture and the beginning of the tribulation period, and I think the leopard is a reference to Satan’s activities in Israel during this time.

7:7 The fourth beast is much worse than the first three and much stronger. “Stamped the residue with the feet of it” sounds like what Satan did in Revelation 12:4, when he “drew the third part of the stars of heaven” with him in his rebellion against God. The fourth beast also has ten horns. Satan (Revelation 12:3), the Antichrist (Revelation 13:1), and the Babylonian woman (Revelation 17:3) all have seven heads and ten horns. The fourth beast is “dreadful and terrible and strong exceedingly” (7:7), which leads me to believe that it is Satan at his worst. This makes sense in light of the fact that the Antichrist comes from him (7:8), and Satan gives the Antichrist “his power, and his seat, and great authority” (Revelation 13:2). Therefore, the fourth beast is probably Satan during the tribulation period, once the Antichrist has been established as the ruler over Israel. I think Satan morphs from the third beast (leopard) to the fourth beast due to a crown

being given unto him at the beginning of the tribulation period (I think this crown refers to Satan having rule over Israel by controlling the Jewish religion, which he is not able to do as the third beast.), and him going forth to conquer, which means he gains more power as the tribulation period goes on, which enables him to spread the rule of the Antichrist to the rest of the world halfway through the tribulation period (Revelation 6:2).

7:8 The “little horn” is the Antichrist. He is one of the ten horns, and then he is able to pluck up three of the ten horns, which leaves seven horns. In the first half of the tribulation period, seven kings rule the earth (Revelation 17:10).

The mouth speaking great things is similar to Revelation 13:5-6’s description of the Antichrist, which says that “there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.” Thus, the “little horn” is the Antichrist, and the great things he speaks is blasphemy against God and His people.

The three horns, that are plucked up by the roots, show that those three kings will never come back. Because the Antichrist is the epitome of Satan’s false Christ, Satan replaces other kings with him so that he can rule over Israel and eventually become the one world ruler for the last half of the tribulation period with ten kings ruling under him (Revelation 17:12-13).

I think the eyes, being like the eyes of a man, show that the Antichrist first comes on the scene as the “man of sin” (II Thessalonians 2:3). Halfway through the tribulation period, he is resurrected as a beast, having seven heads and ten horns (Revelation 13:1).

7:9 The thrones being cast down would be all rulers of Satan’s kingdom being cast down at Jesus’ second coming.

The Ancient of days is God Himself. Daniel probably views Him as God the Father, but a comparison with Revelation 1 tells us that this is the Lord Jesus Christ. Daniel 7:9 says that the Ancient of days has a white garment, hair like pure wool, a throne like a fiery flame, and wheels like burning fire. Revelation 1:13-15 says that the Lord Jesus Christ has hair that is white like wool, eyes as a flame of fire, feet like brass burned in a furnace, and a voice that sounds like many waters. Thus, the Lord Jesus Christ is the Ancient of days. This is confirmed by the fact that the Ancient of days is the one who judges people at the Great White Throne Judgment (7:10), and John 5:22 says, “For the Father judgeth no man, but hath committed all judgment unto the Son.”

7:10 Isaiah 30:33 says that “the breath of the Lord, like a stream of brimstone, doth kindle” hell. Hebrews 12:29 says that “our God is a

consuming fire.” Habakkuk 1:13 says of the Lord: “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” Basically, these verses tell us that, in order to maintain His holiness and to keep His kingdom from being affected by sin, God has to have a stream of fire going upon sinful man, which is why those in hell are “tormented with fire and brimstone” without any rest (Revelation 14:9-11). This is why 7:9-10 says that “His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before Him.”

“Thousand thousands” is at least 2 million (1,000 * 2,000). “Ten thousand times ten thousand” is 100 million. In Revelation 5:11, the number of the angels is said to be “ten thousand times ten thousand,” and “thousands of thousands”, which would be at least 100 million plus 4 million (2,000 * 2,000). The fact, that only “thousand thousands” minister to the Ancient of days, makes me think that these are the believers. The “ten thousand times ten thousand” here would be those standing at the Great White Throne Judgment (Revelation 20:11-15), who will be thrown into the lake of fire. Again, this explains why “a fiery stream” came from the Ancient of Days; it is to keep the sin of unbelievers from marring God’s holiness. Since the Great White Throne Judgment is where all unbelieving Jews from Israel’s program and all unbelievers from the mystery dispensation stand before God, the actual number of people, here, should be in the billions. Perhaps the 100-million figure is just the unbelieving Jews from Israel’s program.

7:11 The great words of the little horn are that he blasphemes God, His name, His tabernacle, and them that dwell in heaven (Revelation 13:6). His words, coupled with his “signs and lying wonders” (II Thessalonians 2:9), are so great that he overcomes the saints (Revelation 13:7), and most all of the world worships him (Revelation 13:8). This is why Daniel beholds to see what happens to him.

7:11 says that Daniel “beheld even till the beast was slain.” The things that Satan does are so abhorrent that Daniel wants to make sure that he is completely destroyed, never to come back again. Now, remember that, in this context, the Antichrist is the little horn. “The beast” is a reference to the fourth beast, which is Satan. Daniel sees the beast slain, which would be at the end of the millennial reign (Revelation 20:10). His body being destroyed and given to the burning flame is probably a reference to all unbelievers being thrown into hell for eternity, which happens just shortly after Satan is destroyed. I say this because Christ has a body, which is the believers of today’s dispensation, and so the body of Satan is probably all people who follow him.

7:12 The rest of the beasts have their dominion taken away, but their lives are “prolonged for a season and time.” This verse is one of the reasons why I think the second and third beasts are Satan. His dominion is taken away by the beast following him, but he continues to live until he is destroyed at the

end of the millennial reign. If we make the second and third beasts out to be nations or people, how can this verse be explained?

7:13-14 Now, if the first beast is Jesus, you may be wondering why His dominion was taken away. It is because Satan, as the second beast, took the world over as its god (II Corinthians 4:4). However, we should not worry, because the Ancient of Days destroys Satan's final attack as the fourth beast. When He does this, Jesus comes, not as a lion, but as the Son of man, and receives an everlasting dominion from the Ancient of Days, which shall never be destroyed. It is important that Daniel understands this, so that he does not have to fear another rising up of Satan.

This view makes sense of God's statement to Jesus: "The Lord said unto my Lord, sit Thou on My right hand, until I make Thy foes Thy footstool" (Acts 2:34-35). In other words, Jesus comes as the first beast to bind Satan (Matthew 12:29). Then, He ascends to heaven and sits, waiting for His foes to become subject to Jesus, which takes the events of the second through fourth beasts to accomplish.

It is important that we recognize that it is as the Son of man that Jesus rules forever, because God gave dominion of His realm to man (Hebrews 2:6-9), when He made him. Therefore, it must be a man who rules for God. At the same time, the man must be perfect in order to execute God's plan perfectly. This is why the man is Jesus and not Adam. This is also why His kingdom and dominion are everlasting. No one can overthrow it, because it perfectly exhibits God's love!

You may wonder how the Son of man can receive the kingdom from the Ancient of days when He is both people. As a man, He is the Son of man. As God, He is the Ancient of days. However, this same scenario takes place in Revelation 5:5, where Jesus, as "the Lion of the tribe of Juda," takes "the book out of the right hand of Him that sat upon the throne" (Revelation 5:7). The one, sitting on the throne, is God (Revelation 4:3-5). If the Son of man is the lion in Revelation, He could also be the lion (the first beast) here in Daniel 7. If Jesus as man can take the book from Jesus as God in Revelation, He can do the same here.

Daniel 2:44 says that Christ comes at the end of the tribulation period, smites the nations, and overthrows Satan's government (Revelation 19:11-16). Then, He gives the kingdom to God the Father (I Corinthians 15:24). Then, the Father gives the kingdom to the Son (7:13-14) so that the Son may be subject to the Father, and God may be all in all (I Corinthians 15:28). This is how God can rest in man (Isaiah 66:1-2) for all eternity. In other words, forgiven man educated in the things of God, is the perfect vehicle through which God can display His love for all eternity, both on earth and in heaven.

7:15-16 Based upon Daniel's inquiry in 7:19, it appears that the reason Daniel was grieved was because of the fourth beast and the Antichrist, who comes out of the fourth beast. He probably is surprised at how bad the world will get before God takes the kingdom away from Satan. Daniel has just seen the fourth beast devour the whole earth (7:23) and give power to the Antichrist, who will blaspheme everything to do with God (Revelation 13:5-6). No wonder Daniel is grieving!

Again, the ones, who are there with Daniel, are not mentioned. As mentioned in 7:5, they are probably the four angels in charge of the four winds of the earth in Revelation 7:1.

7:17 Since the four kings "SHALL arise out of the earth," this shows that Daniel's vision is entirely of the future, which, at the very least, means that Babylon cannot be one of the kings.

Because this verse mentions that there "are four kings," you may be tempted to come up with names of different rulers in history. However, their descriptions make them sound like they are spiritual in nature. In addition, there are four kings within the third beast, and the fourth beast has ten kings within it, and the little horn arises from one king and destroys three of the other kings (7:7-8). This seems to indicate that the beasts are spiritual powers, rather than individual kings. Therefore, I believe that the "four kings" represent four spiritual powers that will rule in Israel until the fourth beast, which rules over the whole world, which explains why it is "diverse from all the others" (7:19).

7:18 In 7:13, we learned that God's kingdom is given to "one like the Son of man." (Why is he "like" the Son of man? Probably because Jesus received a glorified body after His resurrection. In other words, Jesus is in the image of God (Genesis 5:1), not the fallen image of Adam (Genesis 5:3).) Here, we are told that "the saints of the most High shall take the kingdom" and will "possess the kingdom for ever" (7:18). This tells Daniel, although he probably did not understand it at the time, that believers' lives are hid with Christ in God (Colossians 3:3). In other words, if the Son of man possesses the kingdom for ever and the saints of God possess the kingdom for ever, it means that, the reason God does things the way He does them is so that redeemed man can rule in Christ for ever. In other words, the answer as to why these four beasts rise and fall is so that believing man can have eternal life in God's kingdom. With the Son ruling the kingdom over the earth, He gives faithful Israel leadership positions in His kingdom so that they also possess the kingdom forever.

This may be better explained by Hebrews 2. Man was made a little lower than the angels, but man was crowned with glory and honor, such that God put everything in subjection under man's feet (Hebrews 2:6-8). However, man cannot rule everything in his fallen, sinful condition. Therefore, "we see Jesus... that He by the grace of God should taste death for every man"

(Hebrews 2:9). In so doing, the Lord Jesus Christ brings many sons to glory (Hebrews 2:10), meaning that believing Israel can now rule over the earth in God's kingdom through the redemption that is in Christ Jesus.

Fundamentally speaking, this is how "the saints of the most High...take the kingdom" (7:18).

7:19 The fourth beast's nails being of brass is a detail added here that is not in 7:7. Brass signifies judgment in the Bible, and so we may see Satan's kingdom after the rapture as being one of God judging the earth for their unbelief by allowing Satan to get people to seal their eternity in the lake of fire by taking the mark of the beast or bowing down to his image (Revelation 14:9-11).

7:20 A further detail of the little horn, that was not in 7:8, is that his "look was more stout than his fellows." "Stout" can mean various things, such as strong, bold, lusty, and prideful. All seem to fit the Antichrist and Satan. This shows that the Antichrist has more pride and arrogance than any of the ten kings in the fourth beast, which is why he becomes Satan's main man.

We should also note that the Antichrist, in the last half of the tribulation period, is "like unto a leopard" with feet "as the feet of a bear" and a "mouth as the mouth of a lion" (Revelation 13:2). These are the first three beasts of the Daniel 7 vision in reverse order. It is as if Satan has learned from this vision and tried to combine the strength of all of the first three kingdoms into the Antichrist. Regardless of what Satan does, he cannot win the victory over God. Jesus told Satan from the cross: "Who is mine adversary? Let him come near to Me" (Isaiah 50:8). Satan fought Jesus, and Jesus triumphed over him in the cross (Colossians 2:15). Therefore, there is no way that Satan will win the victory now!

7:21-22 Waring with the saints and prevailing against them is also said to be true of the Antichrist in Revelation 13:7. This is another proof that the "little horn" is a reference to the Antichrist.

Revelation 2-3 says that the saints in the seven churches can be overcomers. Therefore, the Antichrist only overcomes the saints physically speaking, because he will enter into the temple, declare himself to be God (II Thessalonians 2:4), and physically kill some of the saints (Revelation 6:9-11). The Antichrist does NOT spiritually overcome the saints, because Christ triumphed over Satan's powers through the cross (Colossians 2:15).

Therefore, even though the Antichrist may physically kill some of the saints, Christ will use the keys of hell and death (Revelation 1:18) to give them eternal life in God's kingdom on earth. This is seen in 7:22, where the saints possess the kingdom when the Ancient of days comes. As such, God alone gives the victory to the saints. This also may be a glimpse into the fact that the Son of man and the Ancient of days are the same person—the Lord

Jesus Christ. Jesus is fully man (Son of man) and fully God (Ancient of days). However, based upon Hebrews 9:8 and I Peter 1:10-12, I doubt that the Holy Ghost revealed this truth to Daniel. In fact, His name of “Jesus” was not made known to man until spoken to Joseph in Matthew 1:21. When Jacob asked His name, He would not tell him (Genesis 32:29).

7:23 Satan himself will probably physically possess the Antichrist, since Satan physically possessed Judas Iscariot (John 13:27) and both the Antichrist and Judas are called “the son of perdition” (John 17:12; II Thessalonians 2:3). Perhaps this is why the fourth kingdom is said to be diverse from the other kingdoms.

Note that it devours the whole earth. This shows that the Antichrist will rule the entire world, not just Israel.

7:24 The one, rising up after the ten kings, is the little horn, the Antichrist (7:8). He rules for 3 ½ years. (A time (1 year) and times (2 years) and the dividing of time (1/2 year) $1+2+1/2=3\frac{1}{2}$ years (7:25). We know this equals 3 ½ years based upon Revelation 13:5 saying that “power was given unto him to continue for forty and two months,” which is 3 ½ years.) Therefore, this is a reference to the beast that rises out of the sea for the last half of the tribulation period (Revelation 13:1).

There are ten kings under the fourth beast. The Antichrist, as a man, rises up as one of the ten kings and replaces three of the 10 kings, leaving 7 kings. Revelation 17:11 calls this group “seven kings,” and it also calls the Antichrist the eighth king, because the Antichrist is killed with a sword in the middle of the tribulation period and is resurrected by Satan as a beast (Revelation 13:3-5). As the eighth king, he is “another [that] shall rise after them” (7:24).

Since he is a beast, he is “diverse from the first” (7:24), meaning he is diverse from the first Antichrist (the man who dies). Apparently, Satan offers the Antichrist the same deal he offered Jesus, i.e., all kingdoms of the world will be his if he falls down and worships Satan (Matthew 4:8-9). Unlike Jesus, the Antichrist takes Satan up on his offer. Therefore, when the Antichrist dies halfway through the tribulation period, Satan resurrects him as a beast, and gives “him his power, and his seat, and great authority” (Revelation 13:2). This is how he is “diverse from the first” (7:24).

7:25 The great words, that he speaks against the most High, are defined in Revelation 13:6 as “blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.” In other words, what the Antichrist is doing is calling evil good and good evil (Isaiah 5:20). The Antichrist and Satan are evil; God is good. So, if the Antichrist calls God evil, then he can call himself good so that people will think that he is God (II Thessalonians 2:4) and God is Satan. This happens today, when Churchianity blasphemes God by calling Bible believers “heretics” and “cult-

followers” for simply believing God’s Word over the traditions of Churchianity.

In calling evil good and good evil, the Antichrist wears out the saints (Revelation 13:6). The deception program of Satan is so strong during the last half of the tribulation period that, if God let it go longer than 3 ½ years, no one would be saved (Matthew 24:22). This shows how difficult it will be for believing Israel to reach the lost sheep of the house of Israel during the last half of the tribulation period. The good news, though, is that God will nourish the saved 144,000 of Israel with sound doctrine during this time (Revelation 12:14). Also, God is all knowing and all powerful, while Satan’s power is limited and he can only be in one place at one time. This gives God a huge advantage in reaching the lost sheep of the house of Israel with the truth. Perhaps God will supernaturally transport members of the 144,000 to lost sheep the moment they are open to hearing and believing the gospel, causing Satan to go into panic mode as he tries to send his followers to these people before they hear and believe the gospel of the kingdom.

The Antichrist tries to change God’s holy law to cause people to follow lies instead of the truth. For example, he re-establishes God’s law of the daily sacrifice (Daniel 12:11) as part of the seven-year covenant he makes with Israel, but then he changes the law by taking away the sacrifice and setting up abominable things in God’s house (Daniel 9:27). This includes the image that he causes all to worship or be killed (Revelation 13:15). Thus, he is also “diverse from the first” (7:24) in that he tries to change God’s law. However, since he is not God, he can only THINK to change times and laws. He cannot actually change them. He just deceives man into following his laws, thinking they are from God, rather than following God’s actual laws.

7:26 The saints are given into the Antichrist’s hand (7:25), and they are overcome by him (Revelation 13:7). However, the Lord Jesus Christ has the power over death and hell (Revelation 1:18) through His victory over Satan on the cross (Colossians 2:15). The Antichrist may be able to destroy their bodies, but he cannot destroy their souls in hell (Matthew 10:28).

Meanwhile, God “shall sit as a refiner and purifier of” Israel during this time (Malachi 3:3). Therefore, God’s judgment against Satan and his Antichrist also “shall sit” for 3 ½ years, because God has judged him and will give the kingdom of God to the believing remnant of Israel, once all of the Israel of God are saved (Romans 11:26). At the same time, Jesus’ foes must be made his footstool (Acts 2:34-35) through the events that take place during the second through fourth beasts’ reign. Therefore, God’s judgment of the Antichrist “shall sit,” waiting for the Ancient of Days to give the kingdom to the son of Man (7:13-14), once His foes are made His footstool, and all of the lost sheep of the house of Israel are saved. Then, the son of Man will execute God’s judgment against the Antichrist’s kingdom. Since the saints will have their lives hid with Christ in God (Colossians 3:3), it is said that this victory is the saints taking “away [Satan’s] dominion” (7:26).

7:27 “All dominions shall serve and obey Him” (7:27) shows that God has a governmental structure on the earth in His eternal kingdom. Genesis 10 shows the earth divided into seventy nations, and Deuteronomy 32:8 says that the nations of the earth were divided “according to the number of the children of Israel.” Genesis 46:27 says that all the souls of the house of Jacob, which came into Egypt, were threescore and ten” (70 people). Thus, the earth will be divided into seventy nations, which will report to the 70 people of Israel. All of these dominions will serve and obey the most High God, possessor of heaven and earth.

7:28 These things troubled Daniel, probably because of all of the destruction and victory over the saints that Satan will have before God sets up His everlasting kingdom on earth. However, Daniel kept the matter in his heart, probably because he did not have other believers to share it with, which is sad. Yet, this is what most Bible believers today are used to. They are excited about the sound doctrine the Holy Ghost has taught them, yet they do not have other fellow believers to edify with this doctrine. Mary had the same problem when she saw the angels and the shepherds praising God at the birth of the Lord Jesus Christ (Luke 2:19).

8 In Daniel 2, Nebuchadnezzar had a vision of an image. Nebuchadnezzar was the head of gold (2:38). From history, we learn that Media/Persia was the silver kingdom, Grecia was the brass kingdom, and Rome was the iron kingdom, leaving the iron/clay kingdom for the future.

In the vision of Daniel 8, we are told that the ram represents the Media/Persia kingdom (v. 20), and the rough goat (he goat) represents the king of Grecia (v. 21). Therefore, it may be tempting to say that the visions of Daniel 2 and 8 are talking about the same thing, since they both include Media/Persia and Grecia. The problem with doing this is that verse 17 says “for at the time of the end shall be the vision.” Also, Gabriel tells Daniel to shut...up the vision; for it shall be for many days” (v. 26).

The Romans conquered the Greeks about 150 years before Christ was even born, which is nearly 200 years before the at-hand phase of Israel’s kingdom even began (Matthew 3:2). Therefore, the historical empires of Media/Persia and Grecia do not fit in with “the time of the end.” Even if they did, the vision of Daniel 2 has a kingdom of iron and another kingdom of iron and clay that are both after the Grecian kingdom (2:31-33), and the Antichrist comes out of the iron/clay kingdom. The Daniel 8 vision, on the other hand, has the Antichrist coming out of the four kings that immediately follow the strong Grecian king (vs. 8-12). (Another thing to keep in mind is that Bible prophecies often have a near fulfillment and a far fulfillment, meaning that there is an incomplete fulfillment of it in the near term and a complete fulfillment of it in the long term. Therefore, the Media/Persia and Grecia empires and Antiochus Epiphanes as a type of the Antichrist, all of which rose and fell before Christ’s birth, may be considered the near fulfillment of

this vision, while the kingdoms after the rapture would be the far or complete fulfillment of this prophecy.)

Another factor to consider is that, when the angel Gabriel appears to Daniel in a later vision, he mentions that “the prince of the kingdom of Persia withstood me one and twenty days” (10:13). He also says that, when he leaves Daniel, he will have to fight the prince of Persia and the prince of Grecia will come (10:20). Since Gabriel is an angel, these princes must be in the spirit realm. Therefore, the kingdoms of Persia and Grecia exist in the spirit realm, as well. This means that, while Persia and Grecia arose and fell almost 200 years before Jesus’ crucifixion, these kingdoms can still arise in the future, since their princes are still in the spirit realm. Therefore, I conclude that the events of this vision will all take place when Israel’s program resumes AFTER the rapture of the Body of Christ.

Verses 3-4 show a ram that represents a kingdom that will arise, and verses 5-7 show an he goat that will overthrow the ram kingdom. Four kingdoms will come out of the ram (v. 22). The Antichrist will come out of one of these four kingdoms, and he will be so great that he even casts down some of the host of heaven (vs. 9-13).

God sends the angel, Gabriel, to tell Daniel the meaning of this vision (vs. 15-17). The ram represents a Media/Persia kingdom (v. 20), and the goat represents a Grecian kingdom (v. 21). When the Antichrist comes on the scene, he will do great damage because he operates satanically on a spiritual plane (vs. 23-25). Just seeing this vision made Daniel sick physically (v. 27)!

8:1 God gave Daniel two years to digest the first vision before springing this one on him. It is a good thing that He did, since the last vision troubled him (7:28), and this one will cause him to faint and be sick “certain days” (8:27)!

8:2 Daniel may be in one of the king’s palace, but King Belshazzar does not know who he is (5:13). Therefore, the king’s residence is probably in a different palace.

I think the reason we are told of Daniel’s location is so we know that God transported him to the river of Ulai to show him the vision there. This must have some significance.

8:3 The ram has two horns, which represent kings. The second horn is higher than the first, which shows that the second kingdom (Persia) will be more powerful than the first kingdom (Media).

8:4 8:20 tells us that the ram is the Media/Persia kingdom. This kingdom must come from the east, since it pushes “westward, and northward, and southward” (8:4). I believe the kingdoms in chapter 8 focus only on the region of Israel, since that is the location from which the Antichrist will

arise. These events are leading to a consolidation of power in Israel's region, which is very splintered today. This is why this kingdom "did according to his will, and became great" (8:4).

8:5 I mentioned, in this chapter's summary, that Media/Persia and Grecia have leaders in the spirit realm. Therefore, when this verse says that the "he goat...touched not the ground" (8:5), it is a clue to tell us that the prince of Grecia in the spirit realm is now going to have Greece rise to power to overtake the Media/Persia empire.

The "notable horn" ends up being the first king of this Grecian kingdom (8:21). Note that the horn is "between his eyes." This is the place of the so-called third eye. In New Age philosophy / Kundalini Yoga, there are seven chakras or places of energy within the body. They believe that this energy within you starts at the bottom of your spine, where there is a coiled snake. This snake can uncoil itself and have its energy released through the sixth chakra, which is the third eye. All major religions observe this third eye in some form or fashion. Catholicism puts ashes there, Judaism puts a small box there, Hinduism puts a red dot there, the Buddha has a third eye, and Islam's most revered adherents seek to get a prayer bump there. The Antichrist will "honour the God of forces" (11:38), which means that he will also revere the energy center of the third eye. Apparently, this idea is already present with this king of Grecia, who precedes him.

8:6-7 The goat comes to the ram, casts him down to the ground, and stamps upon him (8:7). This shows that the battle is in the air, which again shows that these are spiritual kingdoms fighting each other. It probably simply means that the prince of Grecia (a devil) will conquer the prince of Persia (another devil). Perhaps the language of "he cast him down to the ground, and stamped upon him" is used in 8:7, because the Antichrist will later do the same with some of the host of heaven and the stars (8:10). This shows how cutthroat Satan's forces are. A devil (the ram) rises to power, and he is outdone by another devil (the he goat). Then, a man (the Antichrist) will rise to power, and he will cast down some powers in heaven.

8:8 The ram is a kingdom consisting of two phases of rule, one of Media and one of Persia (8:3,20). The he goat is a kingdom consisting of one king, coming out of Greece (8:8,21). Out of him comes four more kings, representing four kingdoms (8:22). God does not reveal the names of these kings; therefore, we do not know who they are, since they are all future.

8:9 However, we do know that the Antichrist comes out of one of these four kings. Although the "little horn" is the Antichrist, Satan is the one behind the Antichrist (Revelation 13:4), which is why he will arise to rule the entire world.

We know that the Antichrist is from Assyria (Isaiah 10:5). He will wax "exceeding great, toward the south, and toward the east, and toward the

pleasant land” (8:9). The pleasant land would be Judah, and Judah is west of Assyria. The one area, then, that he does not wax great toward is the north. That is because the Antichrist IS the king of the north (11:21-25).

8:10 What is particularly disturbing about the Antichrist is that, not only does he gain physical victories over different nations to enlarge his kingdom, but he also waxes “great, even to the host of heaven,” even to the point where he casts down some of the host of heaven and the stars to the ground and stamps upon them (8:10)! The host of heaven would be spirit beings in the heavenly realm, and the stars refer specifically to angels. This means that the Antichrist’s rise on earth is also accompanied by his great rise in heaven! Therefore, the threat that the Antichrist poses is a spiritual one.

What the Antichrist does is not unlike Satan’s rebellion, when he got 1/3 of the angels to rebel with him. When the angels rebelled with Satan, we are told that he “did cast them to the earth” (Revelation 12:4). Since the Antichrist also cast down some of the host and the stars to the ground, these must have been God’s angels that will rebel with him. I do not think they could be devils, since devils were already cast down to the earth in their rebellion with Satan.

To me, this is a shocking development that God’s angels, who stuck by Him all of this time, would now rebel. I say this because this happens after the Body of Christ is raptured to heavenly places. The Body of Christ has not actually taken its positions in heavenly places yet, because that does not occur until halfway through the tribulation period when Satan and his angels are cast out of heaven (Revelation 12:7-9). Perhaps this is a sign of the inadequacy of the Body of Christ to fill heavenly places, when they arrive there at the rapture. This is certainly understandable, considering that most members of the Body of Christ do not even know fundamental, Pauline doctrine. How then would they be qualified to judge angels (I Corinthians 6:3)?

However, keep in mind “that He which hath begun a good work in you will perform it until the day of Jesus Christ” (Philippians 1:6). This is a reference to the Lord Jesus Christ, Who will “sanctify and cleanse [the Body of Christ] with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Ephesians 5:26-27). Based upon some of the angels rebelling against God and siding with the Antichrist, it appears that these angels have lost confidence in the Lord Jesus Christ’s ability to get the Body of Christ ready to fill these positions. This tells us that the Antichrist must be advanced in “the depths of Satan” (Revelation 2:24) to the point that even some of God’s angels think the Antichrist will do a better job for Satan than Christ will do for God!

However, the lesson that these angels failed to learn is the work that Christ did with the 12 apostles. In approximately 3 ½ years, He taught them the

things of God to the point that religious leaders “perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus” (Acts 4:13). Since Jesus brought the apostles so far in 3 ½ years, the angels should have faith that Jesus can do that with the Body of Christ during the first 3 ½ years of the tribulation period. (This is also true of Paul, who spent 3 years receiving mystery doctrine as a revelation of Jesus Christ (Galatians 1:12-18).)

This shows us that “without faith it is impossible to please” God (Hebrews 11:6). We are told to walk by the faith of Christ, and not by sight (II Corinthians 5:7). Perhaps angels have trouble believing God because they can see the things in the spirit realm. This shows that the Antichrist probably knows the Bible **for Satanic purposes** better than any other man in the history of mankind, because he is the only man ever to cast down some of the host of heaven and stars to the ground (8:10)!

8:11 “Yea, he magnified himself even to the prince of the host” (8:11). Who is this prince? My guess is that it is Michael the archangel. I say this because the Antichrist must believe that Israel has favored-nation status with God again due to the rapture taking place. Therefore, the people he would be going after would be Israel. We see this with Satan, because he attacks saved Israel (Revelation 12:13-16). Then, when he cannot touch them, he goes after the rest of the lost sheep of the house of Israel (Revelation 12:17).

The Antichrist probably figures that, if he can get the angels on Israel’s side to defect to Satan, he can keep Israel from being saved, which will keep Satan as the god of this world forever (II Corinthians 4:4). Daniel 12:1 identifies Michael as the prince of Israel. Therefore, “the prince of the host” (8:11), to whom the Antichrist magnifies himself, is probably Michael. This also explains why it is “Michael and his angels” who fight against the devil and his angels halfway through the tribulation period (Revelation 12:7). In spite of Michael’s reduced host, since some angels defect to Satan’s side, Michael’s side still wins. Why? Because he trusts in God’s Word. Instead of making a railing accusation against Satan, Michael fights against him by saying, “The Lord rebuke thee” (Jude 9).

Even with a reduced angelic host, “all Israel shall be saved” (Romans 11:26). Why? Because “there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Romans 11:26). The power of the cross to save Israel from hell far exceeds Satan’s power, even with the Antichrist taking away part of Israel’s host. This shows, once again, that the Lord “is the blessed and only Potentate” (I Timothy 6:15) because the Lord ALWAYS wins, even when He is vastly outnumbered!

God had the priests burn sacrifices in the temple every evening and morning (II Chronicles 13:11, 31:3). The Antichrist makes a seven-year covenant with Israel to obey the Mosaic law, which means that he re-institutes these

sacrifices (Daniel 9:27). However, halfway through the tribulation period, he makes a deal with the devil, in which he promises to worship the devil in exchange for receiving world rule. This is when the devil gives “him his power, and his seat, and great authority” (Revelation 13:2). The result is that the Antichrist does not “regard the God of his father,” but honours “the God of forces” instead (11:37-38). Therefore, he takes away the daily sacrifice and sets up the abomination of desolation (the image of the beast) in its place (9:27). This is how “the place of his sanctuary was cast down” (8:11).

You may think that the daily sacrifice is inhumane, so, what is the big deal in taking that away. The purpose of sacrifices is for Israel to see they are sinners. It is very humbling. Bowing down to the image feeds your own pride. Therefore, replacing the daily sacrifice with an image of the queen of heaven essentially keeps all of religious Israel from ever hearing and believing the gospel.

8:12 In Ezekiel 10:18-19, the glory of the Lord leaves the temple of the Lord, because Israel is in apostasy. Similarly, “by reason of transgression” (8:12) tells us that Israel is living in apostasy under the Antichrist. Therefore, halfway through the tribulation period, the host of heaven, who rebel against God and side with the Antichrist, are given to the Antichrist. They then use Satanic power to cease the daily sacrifice, to have the Antichrist sit in the temple and declare himself to be God (II Thessalonians 2:4), and to set up the image of the beast to have all people bow down to it.

Because of the spiritual power that the Antichrist has, he is able to cast the truth to the ground, practice, and prosper. The sanctuary is where the truth of God should be, but instead it becomes Satan’s seat (Revelation 2:13). God allows a temporary, spiritual victory for the Antichrist of 3 ½ years (Revelation 13:5) for the last half of the tribulation period, such that the Antichrist can sit in the temple with “all power” and practice “signs and lying wonders” (II Thessalonians 2:9).

God’s judgment is fair. If you take away an eye, He takes away your eye. If you take away a tooth, He takes away your tooth (Exodus 21:23-25). Similarly, because apostate Israel “received not the love of the truth,” “God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (II Thessalonians 2:10-12). Therefore, God allows the Antichrist to use all the power of Satan to “cast down the truth to the ground,” practice with supernatural powers to get unbelievers to follow lies, and prosper in Satan’s policy of evil (8:12).

8:13-14 The daily sacrifice is taken away at the middle of the tribulation period (9:27). Then, the Antichrist rules for another 3 ½ years. Yet, 8:14 tells us that it is 6 years, 4 months, and 20 days before the sanctuary is cleansed. When we subtract 3 ½ years from this total, it leaves us with 2

years, 10 months, and 20 days. This must be the period of time it takes for Christ to come back, destroy the beast and the false prophet and his army (Revelation 19:19-21), gather the sheep of Israel from all nations (Isaiah 40:11; Psalm 23; Ezekiel 36:24; John 10:3-5, 14:2-3), have the marriage supper of the lamb (Revelation 19:7-9) and the feast of the birds (Revelation 19:15-11), give atonement to believing Israel (Acts 3:19-20; I Peter 1:7-9), and cleanse the sanctuary for Christ to dwell there.

8:15 The angel, Gabriel, has the appearance of a man. This is one verse to prove that angels do not have wings.

8:16 A man's voice gave instruction to Gabriel. This is probably the man, Christ Jesus.

8:17 Daniel "was afraid, and fell upon [his] face" when he saw the angel (8:17). This is the typical reaction of man coming into contact with an angel, because angels are higher than man (while man is in his fallen, sinful state) (Hebrews 2:6-7).

This verse tells us that the time of this vision is at the end. This is a huge factor in understanding it, because it tells us that these kingdoms are all future. Therefore, the Media/Persia and Grecian kingdoms are not the historical ones that were in power just after Israel's 70-year captivity; they are future ones that will not come to power until after the rapture of the Body of Christ.

8:18 Daniel has just seen the Antichrist rise to power, trod down some of the host of heaven, and prosper in getting Israel to follow Satan's lie program. Such a vision must have created a great deal of mental stress, which explains why he "was in a deep sleep" (8:18). In other words, he was stressed out so much that, in order to cope with the stress, his body had to shut down!

8:19 Again, these events take place "in the last end of the indignation" or during the at-hand phase of the kingdom for Israel. Since neither Media/Persia or Grecia were in power when Jesus was on earth, this means that all of these events are still future.

8:20-21 These are the verses that tell us that the ram represents the kingdom of Media/Persia, and the rough goat represents the kingdom of Grecia.

8:22 This verse tells us that four kingdoms stand up out of the nation of Grecia, and that they are independent of Grecia. 11:4 says that, when the mighty Grecian king stands up, his kingdom shall be broken, and shall be divided toward the four winds of heaven." Then, there is discussion of the "king of the south" and "the king of the north" (11:5-6). Therefore, the four

kingdoms that stand up out of Grecia must be kings in each direction—north, south, east, and west.

8:23-25 Several of these kings will rise and fall before the Antichrist emerges as the king from the north (11:15, 21) and defeats the king of the south (11:29). 11:21 says that the Antichrist “shall come in peaceably, and obtain the kingdom by flatteries.” He will also forsake “the God of his fathers” and will “honour the God of forces” (11:37-38).

8:23-25 gives details to show that the way the Antichrist comes into power is by winning victories in the spirit realm. He understands “dark sentences” (8:23), meaning that he understands the power of Satan in the spirit realm. (There is a lot of dark, evil power in Freemasonry, but very few Masons ever understand it. This guy is like Albert Pike. He understands the higher, Satanic things of Freemasonry. Contrast this with Numbers 12:8, where God says that He will speak with Moses “mouth to mouth...,and not in dark speeches.” The Antichrist will understand “dark sentences” because they are communicated to him by Satan.)

He “shall be mighty, but not by his own power” (8:24), meaning that he has the power of Satan working through him (Revelation 13:2). He “shall destroy wonderfully” (8:24), meaning that he will use “signs and lying wonders” (wonderfully = with wonders) to grow in power. He destroys “the mighty and the holy people” (8:24), as seen in Revelation 13:7, where it is said, “It was given unto him to make war with the saints, and to overcome them.”

The Antichrist practices witchcraft, which prospers in his hand (8:24-25). In other words, he bewitches (Galatians 3:1) people through black magic and Satanic power that promotes Satan’s lie program and gets people under his spell, such that they think that they are doing God service by killing believing Israel (John 16:2)!

A Note on Witchcraft

Witchcraft uses Satanic power to operate in the spiritual realm. Because most people think that ALL spiritual power is good, witchcraft should NEVER be tolerated. (You only have to look at the spirit movements within Churchianity that have occurred over the years to learn that many churchgoers accept all spiritual powers.) This is why God instituted the death penalty in Israel for those practicing witchcraft. “A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them” (Leviticus 20:27).

II Kings 23:24 says, “Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that

Hilkiah the priest found in the house of the Lord.” Note that King Josiah killed all wizards because God’s law said to do that. This is important to understand because the Antichrist makes a seven-year covenant with Israel, in which he supposedly has them follow the Mosaic law. Therefore, by practicing witchcraft, the Antichrist actually has a heart that is “against the holy covenant” (11:28). This will be obvious to any Jew, who has the Bible as his final authority, rather than man.

The difference between apostate Israel and believing Israel at this time is summed up in Isaiah 8:19-20, “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

The Antichrist uses peace to destroy many (8:25). I Thessalonians 5:3 says that the people of the world will be saying, “Peace and safety,” when “sudden destruction cometh upon them” at Jesus’ second coming. This is how the Antichrist destroys many with peace. He gets them to bow down to the image of the beast and take the mark of the beast to show that they are all part of the New World Order. In other words, he uses the image and the mark as rallying points to eliminate nationalism, which eliminates wars. We see a type of this in Genesis 11. There were no wars then, because man was all united under the Babylonian kingdom of Nimrod. Unfortunately, they were also united in their rebellion against God, which is really the only point that fallen man can agree upon. Similarly, by bowing down to the image and taking the mark, people in the Antichrist’s kingdom will incur the wrath of God for all eternity (Revelation 14:9-11).

“He shall also stand up against the Prince of princes” (8:25), meaning that, when he waxes great to the host of heaven, stamps some of them to the ground, and magnifies himself to Michael the archangel (8:10-11), he even becomes so great that he stands against the Lord Jesus Christ! (Satan and his angels lose to Michael and his angels halfway through the tribulation period (Revelation 12:7-9). This makes me wonder if, the reason Satan exalts the Antichrist halfway through the tribulation period, is because it takes a man to get rule in heaven and earth, because God gave dominion of both realms to man. Therefore, the dragon empowers the Antichrist and is able to go against the Lord Jesus Christ Himself, as opposed to only being able to fight Michael and his angels.)

However, Christ’s power far exceeds the power of Satan. Therefore, “he shall be broken without hand” (8:25), meaning that the Lord Jesus Christ will break Him with spiritual power. Specifically, He does so by using the power of “the great God.” He is “the stone [that] was cut out of the mountain WITHOUT HANDS” (2:45), which means that He can break in pieces the Babylonian kingdom of the Antichrist and set up God’s eternal kingdom on earth, which shall never be destroyed (2:44)!

Satan is the god of this world today (II Corinthians 4:4). He raises up rulers who serve his purposes. Many of these rulers know nothing about spiritual things and do not care. They are certainly not Christians, but they are also not Satanists. What differentiates the Antichrist from the rest of these rulers is that he is a very spiritual person, but he is spiritual in a bad way. He knows the depths of Satan and uses those depths to his advantage. Therefore, he is a black magic, Illuminati, Freemason superpower.

Note that the Antichrist does not rise until “the transgressors are come to the full” (8:23). This should remind us of God telling Abraham that He will not deliver Israel from Egypt until “the iniquity of the Amorites is...full” (Genesis 15:16). Similarly, Israel is not saved from Babylon, which is spiritual Sodom and Egypt (Revelation 11:8), until the transgressors of apostate Israel are come to the full. Why? Because one of the accomplishments of the seventy weeks of Daniel in 9:24-27 is “to finish the transgression.” It is finished when it comes to the full.

8:26 Daniel is told to “shut thou up the vision for it shall be for many days” (8:26). Again, this tells us that the Media/Persia and Grecia kingdoms, that followed the Babylonian kingdom of Daniel’s day, are not in view here. All of this vision is still future. In 12:4, Daniel is also told to “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.” This tells us that Daniel did not write down everything that he saw. Many of the details of the end times were left for John to write down later in the book of Revelation. This is why Daniel’s visions are much harder to understand than John’s visions in Revelation. Perhaps the two witnesses will explain the details of Daniel that we are not able to figure out yet.

Also, note that this verse says that Daniel’s vision is “of the evening and the morning.” God’s day always starts with the evening (Genesis 1:5), which is why Jewish holidays start at sundown. In this case, “the evening and the morning” refers to “the day of the Lord,” in which God will pour out His wrath upon unbelieving man (Isaiah 13:6,8). This does not refer to a 24-hour period, but it refers to the time period in which God will do this, much like you might say that this is the day for XYZ sports team to rule over their sport.

8:27 Daniel was so overwhelmed by the great rise of power by the Antichrist that he faints and is “sick certain days” (8:27). He is probably in disbelief that God would allow the world to get this bad and to allow Satan to have such power in the spirit realm. I Peter 3:20 provides a good explanation as to why God allows the Antichrist to gain so much power. It says that “the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” The general principle seen throughout scripture is that man only believes God as a last resort. God knew that, if he suffered with unbelieving man for 100

years while Noah built the ark, seven more souls would be saved. Therefore, He waited, although, before Noah even started building the ark, “every imagination of the thoughts of [man’s] heart was only evil continually” (Genesis 6:5). God allowed man’s wickedness to continue unabated for 100 years, because it meant that seven more people would be saved. Similarly, God allows the Antichrist to garner the power that he does so that “all Israel shall be saved” (Romans 11:26).

“None understood it” (8:27) demonstrates how that, if the Holy Ghost does not reveal the truth of God’s Word to you, then you cannot understand, because God is a Spirit (John 4:24) and His Word is spiritually discerned (I Corinthians 2:7-16).

9 Daniel reads that God told Jeremiah that Jerusalem would be desolated for 70 years (v. 2). This causes Daniel to mourn and pray for Israel (vs. 3-4). He confesses their sins (vs. 5-6), recognizes they are under the curse of the law because of their sins (v. 11), and says that Jerusalem’s punishment is the greatest of any city (v. 12). In spite of this, Israel has not turned from their iniquities (v. 13). Nevertheless, Daniel requests that God hear his prayer (v. 17) and turn His anger away from Jerusalem (v. 16), appealing to God’s “great mercies” (v. 18). While Daniel is praying, Gabriel is sent to Daniel to answer his prayer (vs. 20-21). He tells Daniel that seventy weeks or 490 years are required in the future in order for God to bring Israel into God’s eternal, earthly kingdom (v. 24). Saving Israel will require that their Messiah be killed (v. 26), and the Antichrist to prosper for seven years (vs. 26-27). In other words, Israel has to use their flesh to reject their Messiah and accept a false Messiah before they will humble themselves before the Lord. Only then will God “make an end of sins” and “anoint the most Holy” (v. 24).

9:2 Daniel reads Jeremiah 29:10, where God says that Israel will be in captivity for 70 years. (It amazes me that Daniel, being a man of God, had not found this before. I think this shows how hard it was for Old-Testament believers to understand God’s Word, because they did not have the permanent, indwelling Holy Ghost. This also explains why most of what God told Israel to do pertained to the flesh (Hebrews 9:13).) With Israel’s captivity almost being over, Daniel confesses the sins of Israel and pleads for mercy from God so that Israel can be restored to their land.

This verse is also a good proof-text to show that God preserves His Word, as He has promised to do (Psalm 12:6-7), even in a different land with a different culture and language.

9:3 The “fasting, and sackcloth, and ashes” (9:3) are a sign of repentance.

9:4 Daniel recognizes that the Mosaic law covenant is a conditional covenant. If Israel keeps God’s commandments, God will bless them. If they do not, God will curse them (Deuteronomy 27-28). Israel is under the curse

of the law, due to their disobedience, and Daniel knows this (9:11). At the same time, Daniel also knows Solomon's prayer (We know this because Daniel prayed three times per day toward Jerusalem (6:10).), in which he said, "When Thy people Israel be smitten down before the enemy, because they have sinned against Thee, and shall turn again to Thee, and confess Thy name, and pray, and make supplication unto Thee in this house: then hear Thou in heaven, and forgive the sin of Thy people Israel, and bring them again unto the land which Thou gavest unto their fathers" (I Kings 8:33-34). Therefore, Daniel makes his confession to the Lord (9:4) on behalf of the nation, appealing to God's mercy for forgiveness (9:4).

9:5 Daniel is not bashful about coming to God with Israel's sin. He states their sin in four ways just in this verse alone (1. "Sinned", 2. "Committed iniquity", 3. "Done wickedly", and 4. "Rebelled")! Then, he says how they have sinned. They have departed from God's precepts, meaning they have broken His laws. They have also departed from God's judgments, meaning that, when God has judged their sin, they have sought to get away from God's rulings against them. Thus, Daniel does not sugar coat Israel's sin in any way.

9:6 God sent prophets to warn Israel of their sin, and Israel would not listen to them. For example, God said that His anger was against Israel for worshipping the queen of heaven (Jeremiah 7:18-19). But, Israel said, "We will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven" (Jeremiah 44:17). Israel boldly went against their prophets. Not only that, but they also persecuted and killed their prophets (Acts 7:52; Hebrews 11:36-38). Therefore, Daniel confesses Israel's failure to give heed to God's prophets sent to them.

9:7 Daniel also recognizes that God has driven Israel to different countries, due to their sins against God. This is in accordance with God's promise that He would chastise Israel for their sin by scattering them among the heathen (the Gentile nations) (Leviticus 26:27-28,33). Therefore, Daniel must have been familiar with the five cycles of chastisement found in Leviticus 26.

9:9 Daniel appeals to God's "mercies and forgivenesses," because that is the only way Israel will be saved, since they have rebelled against God.

9:10 Daniel says that God gave Israel the law "by His servants the prophets." Moses is usually considered Israel's lawgiver, not God's prophet, although he is called a prophet in Deuteronomy 34:10. (As a side note, the Bible usually calls Moses "the servant of God," as it does in 9:11.) The reason Moses was a prophet is because prophets are those who speak for the Lord. They do not have to speak of future, end-time events, as most of Churchianity thinks that prophets do. Therefore, all of scripture is, technically, written down by the prophets. Also, all Bible believers are prophets today, when they speak sound doctrine to others.

9:11 As previously mentioned, Daniel recognizes that it is all Israel's fault that they went into Babylonian captivity. They transgressed God's law; therefore, the curse of the law is poured upon them (See Deuteronomy 28:15-68, especially v. 25).

9:12 You may not think of Jerusalem's fall in the Babylonian captivity as being the greatest evil done under the whole heaven, but that is what Daniel calls it here. The reason is because Israel was chosen to be a holy people unto God above all the people on the face of the earth (Deuteronomy 7:6). This means that they had further to fall than Sodom or Egypt did, and they fell down to the place that they were just as sinful as those nations. God says of Israel, "They are all of them unto Me as Sodom" (Jeremiah 23:14), and God actually calls Israel, "Ye rulers of Sodom" (Isaiah 1:10). Therefore, while Sodom was a wicked place that God destroyed, Israel was just as wicked, and they should have been God's holy nation. Jesus said, "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). Therefore, the fall of Jerusalem is the greatest evil under the whole heaven.

9:13 "As it is written in the law of Moses" does not refer to a specific verse. It just refers to all of the curses that God put in the law for disobedience. Most of these are found in Leviticus 26 and Deuteronomy 28.

You can see the hard-heartedness of Israel that they have not prayed to God for mercy. Contrast this with the earlier part of the book of Judges. There, Israel turned from God, God punished them, Israel asked for mercy, and God sent a judge or a deliverer to help them. Then, Israel would turn back to their evil ways (Judges 3:5-12). Now, Israel is so hard-hearted that they will not even pray to God for mercy, even though they are in captivity. God even told Jeremiah, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee" (Jeremiah 7:16), because, even if God was merciful to Israel, they would not turn back to God. Therefore, when Daniel prays for Israel, God does not show mercy unto Israel. Rather, He tells Daniel that it will take 490 years before Israel will finally be turned back to God (9:24-27).

9:14 "The Lord watched upon the evil" is a great phrase to show that the 70-year captivity of Israel was not God's emotional response. Rather, He carefully examined Israel and rightly determined that they deserved this punishment.

9:15-16 In 9:14, Daniel says that the Lord was righteous in bringing Israel into captivity. Now, Daniel appeals to God's righteousness to bring them out of captivity. There are probably two reasons for this: 1) God promised to bring Jerusalem back into their land after 70 years of captivity (Jeremiah 29:10), which would make God unrighteous if He did not do this, and 2) God got renown to Himself by bringing Israel out of Egypt. Now, they are called by God's name (9:18), which means that God needs to deliver them in order

to save His own name from degradation. This is why Daniel calls them, “Thy city Jerusalem” and “Thy holy mountain” (9:16).

9:17 Jerusalem’s sanctuary is desolate. This is a physical representation of the spiritual condition of Jerusalem at this time. Really, Israel ALWAYS resists the Holy Ghost until after the rapture of the Body of Christ (Acts 7:51).

9:18 When David sinned by numbering Israel, God gave him his choice of three punishments: 1) Three years of famine, 2) Three months of being destroyed by Israel’s enemies, or 3) Three days of the sword of the Lord upon Israel (I Chronicles 21:12). David said, “Let me fall now into the hand of the Lord; for very great are His mercies: but let me not fall into the hand of man” (I Chronicles 21:13). The Lord killed 70,000 men, and then God said, “It is enough” (I Chronicles 21:14-15). God’s mercies kept Him from destroying the whole nation of Israel. Similarly, Daniel prays to the Lord and appeals, not to Israel’s righteousnesses, because those are as filthy rags (Isaiah 64:6), but he appeals to God’s great mercies. Jeremiah wrote at this time, “It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness” (Lamentations 3:22-23). In other words, because of Israel’s sins and unrepentant heart, the ONLY way Israel will be saved is by God’s great mercies. Israel does not deserve to be saved.

9:19 Israel is called by God to reconcile the earth back to God (Exodus 19:5-6). Therefore, although Israel has not obeyed the law covenant, God will still save Israel because He promised to rule the earth through them. Therefore, to keep His name from being polluted, God has to keep Israel alive in spite of their sins. It is “for Thine own sake” that God will bring Israel out of captivity.

9:20-23 At the beginning of Daniel’s prayer, Gabriel was commanded to answer Daniel’s prayer. Before Daniel was through praying, Gabriel came and answered Daniel’s prayer. Contrast this with 10:12-13, where Gabriel was detained for 21 days before he could respond to Daniel’s prayer. This shows that the information of the Daniel 10 vision must have been more damaging to Satan’s kingdom than the information from Daniel 9. Yet, Daniel 9:24-27 is extremely important, because it sets the timeline for the rest of Israel’s program and allows for a gap for the mystery dispensation to be inserted. Perhaps the Daniel 10 vision is more important because it contains details of the Antichrist’s rise to power so that believing Israel will not be deceived by him.

Gabriel is called a man (9:21), but we know that he is an angel because he was “caused to fly swiftly” (9:21). However, he is never called an angel in the book of Daniel. In Luke 1:19, he is called an angel. The answer is that an angel has “the appearance of a man” (10:18). Therefore, Gabriel is called both a man and an angel in the Bible.

Daniel is called “greatly beloved” (9:23). The reason for this is that Jesus is God’s beloved Son (Matthew 3:17), and believers are “accepted in the beloved” (Ephesians 1:6). Therefore, Daniel is greatly beloved because his life is hid with Christ in God (Colossians 3:3). In other words, Daniel believes God and trusts in God’s imputed righteousness to save him, which means that Daniel’s identity is Christ, not Adam, making Daniel “greatly beloved.”

We should also note that Daniel probably does not get the answer he was looking for. Daniel understood from Jeremiah that Israel would be in captivity for 70 years, and the 70 years is almost over at this time. Therefore, Daniel prays, asking that God forgive Israel and restore them to their land. The answer given is basically that Israel will have to go through 490 more years of turmoil before God brings them into the kingdom with their Messiah ruling over them. We should note that, in Israel’s five cycles of chastisement detailed in Leviticus 26, in the last four cycles, God says that, if they walk contrary unto Him, he will punish them seven times more for their sins (Leviticus 26:18, 21, 24, and 28). That is exactly what God does here, i.e., He turns a 70-year captivity into 490 more years of oppression. 490 years is 70 times seven. Also, do not think it is a coincidence that, when Peter asked Jesus if he should forgive people up to seven times, Jesus said, “I say not unto thee, Until seven times: but, Until seventy times seven” (Matthew 18:22). In other words, Jesus was telling Peter to forgive his brethren until the seventy times seven or the 490 years of Daniel are concluded. These 490 years are necessary in order for Israel’s transgressors to “come to the full” (8:23).

Daniel’s 70 Weeks

9:24 It is obvious from the context that “Thy people” and “Thy holy city” are references to Jews and Jerusalem, respectively. Therefore, this prophecy is not about the Body of Christ. The prophecy concludes with the seven-year tribulation period (9:27), which shows that the book of Revelation pertains to Israel, as well. Anyone, who says that Revelation applies to Christians today, does not have even a basic understanding of their Bibles.

The seventy weeks are weeks of years, meaning that God has determined 490 years to bring Israel to the point where they can enter God’s eternal kingdom on earth. (We know they are weeks of years based upon what has already happened historically. See Genesis 29:27-28, where a week is also a week of years.)

God is going to accomplish 6 things during that time. The first three things have to do with cleansing Israel and the last three things have to do with bringing Israel’s into God’s eternal kingdom on earth.

1) “To finish the transgression”: “The transgression” shows that a specific transgression is in mind. Given the context, the transgression referred to is probably “the transgression of desolation” (8:13). Daniel read in Jeremiah that God “would accomplish seventy years in the desolations of Jerusalem” (9:2). As mentioned in 9:17, God’s sanctuary was already desolate. Ezekiel 10:18-19 shows that God had already left the temple in Jerusalem due to their worship of the queen of heaven and the sun god (Ezekiel 8:5-16). 9:26 says that desolations are determined upon Jerusalem until the Antichrist comes to power. Then, in the last half of the tribulation period, the Antichrist will overspread abominations to make the temple desolate (9:27). Basically, what is going on is that God left the temple due to Israel’s apostasy, and He will not return to the temple until Israel’s apostasy is full or complete. It is completed by the Antichrist at the end of the tribulation period. This is when the transgression of desolation is finished.

2) “To make an end of sins”: All we ever do in our vile flesh is sin. Therefore, making an end of sins refers to getting Israel to a point where they will believe the gospel and be saved so that God can replace their vile flesh with glorified flesh in His kingdom on earth. Romans 11:26 says that all Israel will be saved after the rapture of the Body of Christ. (“All Israel” refers to the “Israel of God” (Galatians 6:16), meaning all Jews who will believe the gospel of the kingdom.) Then, in Romans 11:30-31, Paul says that the Body of Christ has obtained mercy from God through the unbelief of Israel, but Israel will believe only after they have seen the mercy of God in saving the Body of Christ. This is because “the Jews require a sign, and the Greeks seek after wisdom” (I Corinthians 1:22). In other words, Gentiles need to see the wisdom of God in setting aside Israel for their unbelief before Gentiles will be saved (Romans 9:22-24), and Israel needs to see the sign of the salvation of the Gentiles before they will be saved. Therefore, God will need to start the dispensation of grace after week 69 in order for the Gentiles to be saved. Then, He will resume Israel’s program after the rapture of the Body of Christ, and then Israel will finally believe God. This results in them being placed under the covenant; thus, making an end of sins. “But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.... I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:33-34).

3) “To make reconciliation for iniquity”: This is a reference to Jesus’ death, burial, and resurrection. (We are reconciled to God by the death of His Son (Romans 5:10).) God had promised the Redeemer in Genesis 3:15. However, God could not reconcile the world to Himself until the world was ready to believe God. In Genesis 11 at the Tower of Babel, God gave the Gentiles over to a reprobate mind due to their unbelief (Romans 1:28). They were not ready. God then started the nation of Israel with Abram in Genesis 12. Throughout the Old Testament, Israel lived in unbelief (Acts 7:51). They were also not ready. Yet, God endured with Israel’s unbelief throughout

their history as the way to make His power known to the Gentiles (Romans 9:22-24). Then, “when the fulness of the time was come” (Galatians 4:4), meaning that the Gentiles were finally ready to be reconciled to God, “God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Galatians 4:4-5), i.e., be reconciled to God. In other words, neither the Jews nor the Gentiles were ready to be reconciled to God until the time when God sent forth His Son. Only the Gentiles were ready at that time; the Jews are not ready to be reconciled to God until after the Gentiles are raptured. Thus, it takes all 70 weeks of Daniel, **including the mystery dispensation between the 69th and 70th weeks**, in order to get the world ready to believe the gospel.

4) “To bring in everlasting righteousness”: Everlasting righteousness is brought in with God’s eternal kingdom on earth and in heaven. God gave dominion of both realms to man (Psalm 8:5-6), and God intends to work through man for all eternity. The only way to bring in everlasting righteousness is to overcome man’s sin problem. Christ did this through His death, burial, and resurrection. However, all positions in God’s governmental structure (thrones, principalities, powers, might, and dominions (Ephesians 1:21; Colossians 1:16)) must be filled with people who have believed the gospel so that their lives can be placed into Christ so that God can bring His everlasting righteousness to both heaven and earth through sinless man, operating in God’s love by being in Christ. The fulness of the Gentiles comes in at the rapture, meaning that all heavenly positions are filled with believers at that time (Romans 11:25), and the fulness of the Jews comes at Jesus’ second coming, meaning that all earthly positions are filled with believers then (Romans 11:26). Thus, bringing in everlasting righteousness involves Jesus’ perfect life and sacrifice and mankind believing the gospel. It will take the full seventy weeks of Daniel for both to occur.

5) “To seal up the vision and prophecy”: Given the context, “seal up” must mean to complete or fulfill it.

6) “To anoint the most Holy”: This must be a reference to the Lord Jesus Christ being anointed as the ruler of the earth. Hebrews 1:8-9 probably sums it up best by saying, “Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.” Again, this cannot take place until enough believers have their lives hid with Christ in God in order for the most Holy to rule effectively over God’s eternal kingdom on earth.

9:25 The 70 weeks or 490 years start with the commandment to rebuild Jerusalem, which happens at the end of the 70 year captivity. At the time of

Daniel 9, this is about to take place. It is recorded in Nehemiah 2:1-9 as taking place.

It seems weird that we are told that there are seven weeks and threescore and two weeks. Why not just say there are 69 weeks? 9:26 even repeats the 62 weeks, which shows that the number 62 must be significant. It occurs four times in scripture, 3 of those in Daniel (I Chronicles 26:8; Daniel 5:31, 9:25, 9:26). However, I do not know what its significance is. I do know that seven is the number of spiritual perfection, and perhaps it is the seven that is important here, not the 62.

9:26 The first 483 of the 490 years are completed before the Messiah is killed. It is important to note that Messiah is killed AFTER the 69th week is over. 9:27 says that the seventieth week of Daniel begins with the seven-year covenant that the Antichrist makes with Israel. This means that there is a gap in the timeline from the time that Jesus was crucified until the tribulation period begins.

In between these weeks, we are told that the Antichrist “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” (9:26). Since these events did not happen, the 70th week never started. The 69th week ended at the cross. God then added a one-year period of grace for Israel to believe God before He set aside the nation of Israel. The events of Acts 1-7 are in this year. This gap is explained by Luke 13:6-9. The meaning of this parable is that the Lord Jesus Christ came to Israel and sought a believing remnant of Israel that would be large enough to rule with Him in His eternal kingdom on earth. He looked for His entire three-year ministry and did not find a group like that. As a result, God the Father was ready to declare Israel “not My people” (Hosea 1:9), but the Lord Jesus Christ requested a one-year grace period for Israel. This grace period started when the believing remnant received the Holy Ghost in Acts 2.

One year later, Israel was still in unbelief as evidenced by the Jewish religious leaders arresting and stoning Stephen in Acts 7. At that time, Stephen saw Jesus STANDING at the right hand of God (Acts 7:55-56). This is significant because Acts 2:34-35 says that the Lord Jesus Christ has ascended to His Father’s right hand where He will SIT UNTIL God makes His foes His footstool. This means that, when Jesus stands, according to prophecy (also see Psalm 110:1), He is standing to judge Israel. Isaiah 3:13 backs this up by saying, “The Lord standeth up to plead, and standeth to judge the people.” Therefore, when Jesus stood up in Acts 7, He stood up to judge Israel at that time as being “not My people” (Hosea 1:9). Since Israel still was not saved, God could not set up His kingdom on earth at this time. Instead, He put Israel’s program on hold, meaning that the rest of the seventy-weeks prophecy, after the Messiah’s crucifixion, is still future.

Shortly after setting aside Israel's program, God began the dispensation of grace in between Acts 9:22 and 23, committing it to Paul (I Corinthians 9:17) as "the apostle of the Gentiles" (Romans 11:13). This was a mystery "which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit" (Ephesians 3:5). When Peter preached, he spoke of things that "God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21). When Paul preached, he spoke of "the mystery, which was kept secret since the world began" (Romans 16:25). Therefore, the seventy-weeks prophecy of Daniel has been put on hold, and none of it will be fulfilled until AFTER the Body of Christ is raptured up to heavenly places, which is when Israel's program resumes. This is why none of the end-times prophecies of Daniel can be fulfilled from 30 AD (the estimated date of the stoning of Stephen) until the future rapture of the church. Therefore, do not believe anyone who tells you, for example, that today's country A is the bear of Daniel 7:5 or today's person B is the little horn of Daniel 7:8. NONE of these things will be made manifest until after the rapture when Israel's program resumes.

Churchianity places great significance on the fact that the Jerusalem temple was destroyed in 70 AD. However, that destruction cannot be the fulfillment of Daniel 9:26, because God set aside the nation of Israel at the stoning of Stephen, which occurred around 30 AD. Thus, prophecy was not being fulfilled once the mystery dispensation began around 30 AD. Also, Daniel 9:26 says that "the end thereof shall be with a flood," and the Jerusalem temple was destroyed in 70 AD by a fire, not a flood. I think God allowed this to happen because, by 70 AD, most, if not all, of the little flock had died off. This means that no one was under the Mosaic law anymore, which means that the temple was no longer needed.

As mentioned before, there is a gap between the 69th and 70th weeks. Once the rapture takes place, the prophecy program resumes in that gap. This is when the Antichrist "shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." (Daniel 9:27). He will destroy the Islamic mosque (or whatever is there at the time) that is in Jerusalem now and replace it with a Jewish temple. These events may take many years to fulfill, especially in light of the events mentioned in Daniel 11:1-20, which all must take place before the Antichrist rises to power.

9:27 Then, the Antichrist will make a seven-year covenant with Israel which is the 70th week or tribulation period. Note that he makes the covenant with "many," not all, because believing Israel will not covenant with him, only apostate Israel will. The way that individual Jews separate themselves from the apostate nation is by believing the gospel and being water baptized (Acts 2:38). As such, they heed God's call through Peter to "save yourselves from this untoward generation" (Acts 2:40).

The first 4 seals of Revelation 6 are the first 3 ½ years of the tribulation period. The last 3 seals, 7 trumpets, and 7 vials in Revelation all happen in the last 3 ½ years. You may think that is a lot to happen in such a short period of time, but Jesus said, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matthew 24:21-22). Great tribulation is the last 3 ½ years, and all these events are compacted into this short period, or else “there should no flesh be saved.” Romans 11:26 says that, once the rapture of the Body of Christ takes place, “All Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” The Lord Jesus Christ is this Deliverer, and He does the work quickly before apostasy takes over Israel. This is why Romans 9:28 says, “For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.”

The Antichrist is a regional ruler over Israel’s territory for the first 3 ½ years of his covenant with them. He cannot get in the temple because the two witnesses are keeping him from doing so (Revelation 11:3-6). After 3 ½ years, the two witnesses kill the Antichrist (Revelation 13:3), then the Antichrist is raised up as a beast and he kills the two witnesses (Revelation 11:7). He then fulfills II Thessalonians 2:4 by going into the temple and declaring himself to be God. This is when the rest of 9:27 is fulfilled: “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.” Since the Antichrist can get into the temple now, he breaks the covenant he made with Israel by abandoning the God of their fathers and worshipping the God of forces instead (11:37-38). As part of this worship, he sets up the image of the beast for all people to bow down and worship, or else they will be killed (Revelation 13:15). This is the abomination of desolation mentioned in 9:27. With the temple being defiled, these abominations will cause the Lord Jesus Christ to make the temple desolate, i.e., to purify the temple, at the end of the tribulation period.

This is when the Antichrist is cut off. He is not around any longer. He only has power over the Gentiles for 42 months (the last half of the tribulation period) (Revelation 13:5). At the end of that time, Babylon is destroyed (Revelation 18:2), the unholy trinity makes war with the Lamb (Revelation 16:13-14), and the beast and the false prophet are cast into the lake of fire (Revelation 19:19-20). Then, believing Israel reigns with Christ for 1,000 years (Revelation 20:4), and they reach the Gentiles for Christ (Exodus 19:4-6; Zechariah 8:23; Isaiah 2:2-5). Satan is then loosed from the bottomless pit for a little season (Revelation 20:7) so that Gentiles can choose to either believe God or believe Satan. The Lord then has a final battle with Satan (Revelation 20:8-9), Satan and his forces are cast into the lake of fire (Revelation 20:10), all unbelieving Jews from Israel’s program and all

unbelievers from the mystery program are resurrected, judged, and cast into the lake of fire (Revelation 20:11-15), and the dispensation of the fulness of times begins with all things being reconciled to God in Christ (Ephesians 1:10).

10 This is one of the most fascinating chapters in the Bible for two reasons: 1) Daniel receives a very disturbing vision, and 2) It gives a rare glimpse into the details of spiritual battles that occur between God's angels and Satan's angels.

We are told that Daniel's vision is true, that it is for the end times, and that Daniel understood the vision and its meaning (v. 1). Daniel is so disturbed by it that he presumably does not eat, drink, or bathe until he is given the understanding of the vision three weeks later (v. 2). When the angel Gabriel finally does come to give Daniel the meaning of the vision, Gabriel looks like gold, beryl, lightning, brass, and fire all rolled into one (vs. 5-6). Apparently, only Daniel is counted worthy enough to understand the vision, because God caused all those around Daniel to flee. Just seeing Gabriel come in overwhelms Daniel, and he falls into a deep sleep (vs. 7-9). Gabriel puts Daniel up on all fours like a dog (v. 10) and then gets Daniel to stand up, but he does so trembling (v. 11).

We then find out that God honored Daniel's request for the understanding of the vision the moment that Daniel asked God about it. However, Gabriel ran into a conflict with the devils over Persia, and he had to wait three weeks before Michael could get there and override those devils (vs. 12-13), since Michael is the only one who stands with Gabriel in these matters (v. 21). Daniel is so dumbfounded by all of this that he has to be strengthened twice just to be able to listen to the meaning of the vision (vs. 15-19).

Moreover, Gabriel will have to fight with two devils once he leaves Daniel (v. 20), but his journey is worth it, because Daniel is greatly beloved (v. 11 & 19), meaning that he believes God. Therefore, it is important that Gabriel show Daniel what is in the scripture of truth (v. 21).

10:1 This verse is a summary of the chapter. Daniel receives a vision about the end times and understands it. The rest of the chapter details the turmoil he goes through as a result.

This is the last recorded vision that Daniel received. It comes to Daniel two years after some Jews had returned to Jerusalem to build the temple (Compare 10:1 with Ezra 1:1).

10:2-3 This vision was so disturbing that it appears that Daniel did not eat, drink, or bathe himself until the angel Gabriel revealed the vision's meaning to him 21 days later!

10:4 In the Bible, the river, Hiddekel, is only mentioned here and in Genesis 2:14, where it is one of the four rivers in the Garden of Eden.

10:5-6 These verses give a description of what an angel looks like. He is very beautiful in appearance but notice that he looks like a man. He does NOT have wings. He is “clothed in linen,” which signals righteousness (Revelation 19:8). He wears gold, which indicates he comes from God, who is king. It is interesting that the gold is of Uphaz, because Jeremiah 10:9 seems to indicate that Uphaz is some place on the earth. His face being like lightning, his eyes as lamps of fire, and his arms and feet like polished brass may be a type of the judgment of God. Gabriel’s voice is said to be “like the voice of a multitude” (10:6). Can you imagine, then, what the angelic choir must sound like?!

10:7-8 This appears to be the most disturbing vision recorded in the Bible. After all, it caused Daniel not to eat, drink, or bathe until he received the meaning of it (10:2). Also, God makes sure that the “greatly beloved” (10:11,19) Daniel is the only man entrusted with it.

10:9 The text is not entirely clear as to the sequence of events here. It appears that Daniel received a vision (10:1). He did not understand it, and so he began to pray for God to give him understanding (10:12). God sent Gabriel to him at that time, but Gabriel took 21 days to get there due to the prince of Persia withstanding him for 3 weeks (10:12-13). Then, when Gabriel got to Daniel, God put fear in all the people around Daniel so that only Daniel would see Gabriel (10:7). Daniel then saw “this great vision” (10:8) of what Gabriel looks like (10:5-6). The voice of Gabriel was so awesome that it zapped Daniel of all his strength, resulting in him falling into a deep sleep (10:9). Thus, I believe that the deep sleep is from the sight of Gabriel and not from the initial vision. This is based upon what Gabriel says in 10:10-14. This is a visual demonstration of the following text from Hebrews 4:12: “The Word of God is quick, and powerful.”

10:10-11 Three times Daniel is told that he is “greatly beloved” (9:23, 10:11,19). In the first instance (9:23), he is told that the reason he is to understand the vision is because he is greatly beloved. Therefore, this must be the reason why he also gets to understand the vision of chapter 10 when no one else even hears it, much less understands it. An application for us today is that, as members of the Body of Christ, we are “accepted in the beloved” (Ephesians 1:6) and are given the Holy Ghost to teach us the deep things of God (I Corinthians 2:9-16). “The natural man receiveth not the things of the Spirit of God” (I Corinthians 2:14). Therefore, only believers can understand the things of God. Jesus spoke God’s truth in parables, because it is only given to believers to understand the mysteries of God (Matthew 13:10-11). God conceals His truth from unbelievers (Proverbs 25:2). Therefore, when it comes time to give the truth to Daniel, God puts fear in all of the people around him so that only Daniel is left to receive the understanding of the vision (10:7).

Even then, Daniel has no strength. When you look at the lives of Biblical characters, it seems that all of them exhibit the lusts of the flesh, at least to some extent, e.g., Abraham lied about his wife, Moses smote the rock when he should have spoken to it, and David committed adultery and murder. However, you would be hard pressed to find anything bad about Daniel or about John recorded in scripture. Perhaps this is why Daniel and John received end-time visions. Even so, Daniel is zapped of all strength, such that he will need to be strengthened two more times before he is given the understanding of the vision (10:16-19). When Jesus completely yielded His will over to the Father, He also had to be strengthened (Luke 22:43). This shows that the power of God's Word is so strong that, when man completely surrenders his will to God, he must receive supernatural strength from God just to survive! "For when I am weak, then am I strong" (II Corinthians 12:10).

10:12 "Fear not, Daniel." Whenever an angel in his glory appears to man, the first words out of the angel's mouth are usually, "Fear not." This shows that Churchianity's view of seeing an angel, who gives you a warm feeling inside, is utterly false. Angels are made higher than man, and so man is in fear when he sees an angel in his glory (Psalm 8:4-5).

10:13 The "princes" mentioned here are spiritual princes or angels. In the case of the princes of Persia and Grecia, they are fallen angels or devils. When Satan rebelled against God, 1/3 of the angelic realm rebelled with him (Revelation 12:4), but only Gabriel and Michael remained with God of the higher echelon of angels, according to 10:21, which also tells us that Michael is the prince of Israel. Also, I Corinthians 2:8 describe "the princes of this world" as being on Satan's side. These passages help us understand why it took 21 days for Gabriel to get to Daniel.

Most of Churchianity thinks that there is no rebellion or problems in heavenly places. However, heavenly places have problems just like the earth does. "The heavens are not clean in [God's] sight" (Job 15:15). Satan is "the prince of the power of the air" (Ephesians 2:2). The Lord Jesus Christ may have spoiled principalities and powers, triumphing over them in the cross (Colossians 2:15), but Satan still has great influence in heavenly places with a third of the angels and all but two of the higher-ranking angels being on God's side. This is especially true before the cross, where Daniel is. This should not come as a surprise to us when you consider that God's people are always a minority. Although God wants all men to be saved (I Timothy 2:4), He seems to like winning the victory with a minority, because it keeps His people humble, as seen in the story of Gideon in Judges 7:2-7.

It is no concern of God's that He is outnumbered, even in heavenly places, because God is "the blessed and only Potentate" (I Timothy 6:15). Therefore, it is okay that it took Gabriel three weeks to get to Daniel. Now, you might say, "But Daniel is 'greatly beloved' (10:11,19). Why would God allow Daniel

to suffer for three weeks?” God did so because fleshly suffering helps believers spiritually. II Corinthians 4:17 says, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” The reason is because Christ’s “strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (II Corinthians 12:9-10). Therefore, the suffering, that Daniel went through, actually worked for him greater eternal glory than if he did not suffer at all. Therefore, “all things work together for good to them that love God” (Romans 8:28), even when it means suffering for three weeks because God’s Word cannot get to Daniel during that time.

This also shows us the blessing we have today that we do not have to wait for an angel to come to us with God’s Word, but we have the indwelling Holy Ghost to teach us the deep things of God (I Corinthians 2:9-16). Yet, the rampant spiritual confusion of Churchianity today shows that very few churchgoers are actually saved, and, among those, even fewer actually allow the Holy Ghost to teach them the things of God, because very few ever read and believe their Bibles.

Finally, we should note that the information in this vision is so important that princes in Satan’s realm kept Daniel from receiving this information for three weeks! How hard do you think Satan’s forces fight to keep the Body of Christ from learning the truth of God’s Word so that Christ does not live in them today? They did not want Christ living on this earth, which is why they had Him crucified. They certainly do not want Christ living through any of us, which is why Satan’s course of this world (Ephesians 2:2) continues to deceive the majority.

10:14 The vision’s information pertains to “thy people,” which would be Israel, and it is for the “latter days,” which means it is for the at-hand phase of the kingdom. We will learn this vision’s contents in chapter 11.

10:15 Daniel was literally dumbfounded when Gabriel told him of the spiritual battles going on in heaven. He probably did not realize how much God had allowed Satan to have power in heavenly places.

10:16-17 “One like the similitude of the sons of men” had to touch Daniel’s lips (10:16) just so he would have the strength to give his reaction to the vision. Could this have been Jesus Christ Himself touching Daniel’s lips, given that He is called “one like unto the Son of man” in Revelation 1:13?

One reason for Daniel’s lack of strength was that he had had no food or water in 3 weeks (10:3). However, a greater reason for Daniel’s weakness was that he had come face to face with a holy angel.

Isaiah saw the Lord sitting on a throne in the temple (Isaiah 6:1). It was such an awesome sight that he said, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts” (Isaiah 6:5). A seraphim then laid a live coal on his mouth and said, “Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged” (Isaiah 6:6-7). When Job was confronted with the awesomeness of God, He said, “Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth” (Job 40:4).

Perhaps Daniel’s, Isaiah’s, and Job’s dumbfoundedness has to do with them understanding their fleshly inadequacies when they were confronted with the holiness of God. (Romans 3:19 indicates that God’s holy law creates the same reaction for the whole world when they stand before God.) Thus, Daniel felt unworthy even to talk to Gabriel, given Gabriel’s glorious appearance (10:5-6).

10:18-19 Daniel has to be strengthened a second time just to have enough strength to understand the meaning of the vision that Gabriel is about to tell him. Even Jesus Christ, when He sweat great drops of blood and would soon go to the cross, only had to be strengthened by God once (Luke 22:43)!

10:20 Gabriel asks Daniel if he knows why Gabriel has come unto him. This seems like an odd question, especially since Gabriel had told him that, “I am come to make thee understand what shall befall thy people in the latter days” (10:14). Perhaps the question is asked to make sure that Daniel understood Gabriel’s statement to him in 10:14, given Daniel’s shaky mental state at that time.

Gabriel has already fought with the prince of Persia for 21 days, and he needed Michael to help him (10:13). Once Gabriel leaves Daniel, he will have to fight with the prince of Persia again. But, he will first be confronted with the prince of Grecia. Therefore, Gabriel went to great lengths, both coming and going, in order to get the meaning of this vision to Daniel.

10:21 Gabriel says, “I will shew thee that which is noted in the scripture of truth” (10:21). He does not say, “WILL BE noted,” but he says, “IS noted,” which means that the meaning of this vision was already written down in the Bible. However, Daniel has not written it down yet. So, how can Gabriel tell Daniel something that is in the Bible before Daniel actually writes it down to be included in the Bible? The answer comes from Psalm 119:89, which says, “For ever, O Lord, Thy Word is settled in heaven.” Jesus said, “Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:35). This means that God’s Word has always existed in eternity. John 1:1-2 even says, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”

Therefore, God's completed, written Word existed in heaven before it was ever written down by man, which is how Gabriel could reveal to Daniel what was noted in the scripture of truth before Daniel actually wrote it down for it to be recorded in the Bible on the earth. (By the way, if the Bible has always existed, you may wonder how God kept the mystery dispensation a secret from Satan and his forces, which He had to do so that they would have Jesus crucified (I Corinthians 2:6-8). The answer must be that either God kept just the books of Romans – Philemon a secret from the heavenly realm, or He kept the truths of these books secret so that Satan and his forces could not understand them. I tend to believe the latter, since Gabriel seems to have “the scripture of truth,” and the angels do not understand how God brought salvation to us (I Peter 1:12). Therefore, Satan and his forces also did not understand the mystery.)

This truth has huge implications when it comes to trusting your Bible. You see, God inspired His Word (II Timothy 3:16), and He also promised to preserve it forever (Psalm 12:6-7). Churchianity comes along and says that God's Word is perfect ONLY IN ITS ORIGINAL LANGUAGES. Their claim is that, while God inspired His Word, it was not preserved perfectly today. Therefore, there is no translation of the Bible that is 100% accurate without error. This makes sense if you apply man's logic to things. After all, how could a document, written in Hebrew and Greek, by about 40 people over a period of 1,500 years be perfectly preserved for us in today's languages? If the Bible was man's book, then this is a valid point. However, the Bible is God's Word. God transcends our world. There is no problem translating His Word perfectly from Hebrew/Greek to English because He created all languages. God also said that He would preserve His Word forever, and God cannot lie (Titus 1:2). This preservation is down to each, individual letter of each word found in scripture, according to Matthew 5:18. Therefore, God's Word in English today must be the exact Word of God in its original languages.

10:21 puts a great hole in Churchianity's argument that languages and cultures change over time making it impossible for God's Word to be exactly the same today as it was in the original. The hole is that God's Word exists forever in eternity past in heaven (Psalm 119:89). God is a Spirit (John 4:24). Therefore, God's “words...are spirit” (John 6:23). This means that God took a spiritual book and somehow translated it perfectly into Hebrew and Greek for man to read and understand. God's translation of His Word from heavenly to earthly languages must have been a much harder transition than translating God's Word from Hebrew/Greek to English. Yet, Churchianity readily admits that the original Hebrew/Greek Bible was perfect. Therefore, Churchianity has unwittingly admitted that there must be an English Bible today that is also perfect without error. (This English Bible is the King James Version.) Of course, Churchianity does not know that they have admitted this, because they have not studied God's Word enough to realize what Daniel 10:21 actually says. This should not be a surprise, since they have readily discarded God's promise to preserve His

Word forever, meaning that they have greatly devalued the Bible in their own minds, not accepting it as their final authority, because they want to be the final authority themselves.

As mentioned previously, 10:21 also shows that, among the upper echelon of angels, only Gabriel and Michael stayed with God, while the remaining high-ranking angels rebelled with Satan. This is seen in the statement that only Michael holds with Gabriel in these things.

Also, note that Michael is called “your prince.” In 12:1, Michael is described as, “the great prince which standeth for the children of thy people.” Therefore, Michael is the prince over Israel in heavenly realms. This is why Michael disputed with Satan over the bones of Moses (Jude 9). Jude 9 also says that Michael is “the archangel,” meaning that he is the highest ranking of the angels, which is also why it is “Michael and his angels,” who will fight with the devil and his angels, to cast them out of heaven permanently (Revelation 12:7-9). (This also shows how weak the devil really is, in that Michael and his angels cast him out of heaven. God does not even have to use His power against the devil to defeat him!) (As a side note, Michael is the archangel (Jude 9) and the prince over Israel (10:21). He is NOT Jesus in his heavenly role, as Jehovah’s Witnesses claim.)

11 This chapter is the contents of the terrible vision that Daniel saw in chapter 10. This is one of the most difficult chapters in the Bible to understand. The following are my conclusions.

Chapter 11 details the rise and fall of kings with special emphasis on the Antichrist. I believe all of these kings rise and fall after the rapture of the church and their kingdoms pertain only to the Middle East, until the Antichrist takes over the whole world in the last half of the tribulation period.

Four kings will come up in Persia (v. 2). Then, Grecia takes over, but Grecia is divided into four kingdoms (vs. 3-4). The king of the south is strong at first (v. 5) and introduces spiritual power (v. 6) to become even stronger (v. 7), subsequently enlarging his kingdom (v. 8). Spiritual power becomes stronger with the king of the south’s sons, but the king of the south still prevails (vs. 10-12). Then, the king of the north comes with a great multitude and defeats the king of the south (vs. 13-15), and the king of the north establishes himself in Jerusalem (v. 16). The king of the north expands himself with spiritual power until he stumbles and is found no more (vs. 17-19). Then, a tax raiser stands up in his place, but he only lasts a few days (v. 20).

Then, the Antichrist (the new king of the north) stands up in his place (v. 21). He obtains the kingdom by flatteries (v. 21) and makes a seven-year covenant with Israel that begins the tribulation period (vs. 22-23). The Antichrist uses black magic to enlarge his rule (v. 24) and to bring down

enemies (vs. 25-26). It is not until the Antichrist forsakes the holy covenant halfway through the tribulation period that he is able to put down the king of the south (v. 30), as he receives help from angels who are deceived into joining Satan's side (v. 31). This is when he institutes worship of the image of the beast (v. 31). There is a believing remnant in Israel during this time, who will preach the gospel of the kingdom so that all the lost sheep of the house of Israel are saved at the end (vs. 32-35). Nevertheless, the Antichrist will be strong through his New-Age, Satanic power (vs. 36-39). At the time of the end, the Antichrist faces opposition from other rulers, but he is able to put them all down (vs. 40-45). Then, the Lord Jesus Christ comes, and no one can help the Antichrist. Therefore, he comes to his end (v. 45).

11:1 This is an interesting fact that Gabriel shares with Daniel. Daniel's vision came in the third year of Cyrus of Persia (10:1). But, Gabriel goes back to the first year of Darius the Mede and mentions that Gabriel confirmed and strengthened him at that time. Perhaps this means that Gabriel is prince over the Medes, or it could mean that Gabriel had to help Darius keep power over the Babylonians so that the vision of Daniel 2 would be fulfilled. In any event, it shows that God sent Gabriel to intervene in the kingdoms of men so that the times of the Gentiles would go according to God's plan. God's intervention is confirmed by Daniel in 2:20-21, where he says, "Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding."

Perhaps Gabriel shares with Daniel the fact of 11:1, so that he trusts in God that God has everything under control, even when the Antichrist waxes great to the host of heaven and gets some of God's angels to join Satan's side.

11:2 8:17 says that "the time of the end" is when the vision of chapter 8 takes place. 10:14 says that the vision of chapter 11 is for the latter days of Israel. Therefore, both visions are for the same time period. This vision actually builds upon the information learned in the vision of chapter 8. Therefore, here is a summary of information from chapter 8 to keep in mind as we go through chapter 11:

8:20 says that there are kings of Media and Persia. This kingdom grows over time (8:4). Then, Grecia comes (8:21), overthrows Media/Persia (8:7), and waxes very great (8:8). Then, when the King of Grecia is strong, his kingdom is divided into four (8:22), and the Antichrist comes out of one of those four kings (8:8-9). The Antichrist becomes great, even expanding his kingdom to heaven itself and having some of God's angels rebel and join forces with the Antichrist (8:10-12).

The four kings, that shall stand up in Persia, are all future to us today. None of this prophecy has been fulfilled yet. This is based on 10:14 saying

that this vision involves what “shall befall thy people in the latter days: for yet the vision is for many days.”

In the last half of the tribulation period, the Antichrist will rule the entire world (Revelation 13:7). This means that the world has to go from the situation it is in at the rapture to the point where kingdoms are consolidated in order to have one world ruler for the last 3 ½ years of the Antichrist. This is why the Persian will push “westward, and northward, and southward” (8:4). It needs to grow over time. If this vision related to the situation that Daniel was in, there would be no need for growth, since the Median/Persian kingdom was already the world ruler at his time. However, 2,500 years have passed since then, and the Persian kingdom is no longer big. Therefore, it must grow after the rapture takes place.

The fourth king of Persia stirs up the realm of Grecia. This would be when the mighty king of Grecia comes and overthrows the last of the Persian kings (8:7).

11:3 Then, the Grecians take over Israel’s region. There is only one king of Greece, and he will expand the kingdom even more than the previous Persian kings did (8:8).

11:4 Then, the Grecian kingdom will be divided among four kings (8:8). The Grecian king did according to his own will (11:3), but the ones replacing him do not rule according “to his posterity, nor according to his dominion which he ruled” (11:4). Instead, his kingdom is “divided toward the four winds of heaven” (11:4). 8:8 says that the four kings come up “toward the four winds of heaven.” They are also called “four notable ones” (8:8). Halfway through the tribulation period, there are four angels that hold “the four winds of the earth” (Revelation 7:1) until the 144,000 saved of the children of Israel from the first half of the tribulation period are sealed (Revelation 7:2-3).

This tells us that the four winds of heaven reference things going on in the spirit realm. Therefore, I think what is going on is that the four Persian kings and the one Grecian king come after the rapture and build up a great empire on the earth. Then, four kings come and, rather than building upon what these former kings have done, they do something greater, which is to build the empire into a spiritual force, since they come up “toward the four winds of heaven” (8:8). In other words, they use Freemasonry/black magic/Luciferian worship to become great in the spiritual realm. This is why they are called “four NOTABLE ones” (8:8). They are notable in that they build a spiritual kingdom.

Meanwhile, the earthly kingdom is fought among others, as 11:4 says, “his kingdom shall be plucked up, even for others beside those,” i.e., beside the four kings. This results in many earthly battles, as Jesus said, “Ye shall hear of wars and rumours of wars....For nation shall rise against nation, and kingdom against kingdom” (Matthew 24:6-7).

11:5-6 However, the focus of this chapter is on the spiritual kingdom. Since the kingdom is divided toward the four winds of the earth, there are now four kingdoms in the four directions—north, south, east, and west. However, the rest of the chapter will focus only on the kings of the north and south. Apparently, they are the dominant ones.

“The end of years” (11:6), “continue more years” (11:8), and “come after certain years” (11:13) indicate that the gap between the 69th and 70th weeks of Daniel is a lot larger than most people think. Also, consider I Peter 3:20, where God says that He suffered long (for 100 years) with the people of the earth, just so seven more souls (Noah’s family) would be saved. Also, look at II Peter 3:9, which says that “the Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance,” and that verse’s context is Jesus’ second coming. When all of these verses are considered, the gap between the 69th and 70th weeks is probably quite large, perhaps 100 years to match God’s longsuffering in the days of Noah.

The king of the south has a prince that will become stronger than him. However, the two will join forces when the king’s daughter seeks to make an agreement with the king of the north. This proves to be a mistake, because it results in the fall of both the king of the south and his prince.

11:7 However, someone will come from the branch of the roots of the king of the south’s daughter, and he will prevail over the king of the north. Keep in mind that these kings are fighting over spiritual kingdoms. Therefore, this “daughter” may be a reference to a religion. (Revelation 17:4-5 calls the Babylonian religion a woman.) I say this because of the language of 11:6-7. 11:6 says she is “given up, and they that brought her, and he that begat her, and he that strengthened her in these times.” If this is a religion, it means that the southern kingdom abandons its religion, its religious ambassadors, its religion’s founder, and its religious leaders. I am not sure how to explain 11:6 if the daughter is an actual person. After all, is not “he that begat her” the king? One coming “out of a branch of her roots” (11:7), then, would be an offshoot religion, and this offshoot religion is able to overcome the king of the north. (Again, if the daughter is an actual person, the phrase “out of a branch of her roots” does not make much sense.) Therefore, the king of the south comes with a religion that conquers the king of the north, carrying away captives from the northern kingdom into Egypt (11:8).

11:10-11 If the king of the south’s sons “assemble a multitude of great forces,” it sounds like they are following a new religion. The one that “shall certainly come” (11:10) ends up being “the king of the north” (11:11). Therefore, the king of the north retaliates against the king of the south by conspiring with the king of the south’s sons under this new religion, and the king of the north ends up being very deceptive with it, such that he gets “a

great multitude” to follow it (11:11). Nevertheless, the king of the south prevails.

11:12 The king of the south then becomes arrogant in his religion and is able to “cast down many ten thousands” (11:12).

11:13 However, the king of the north returns after “certain years” with “a multitude greater than the former” (11:13) and is able to get the victory over the king of the south. So, basically what happens is that the king of the south builds his kingdom bigger and bigger, and then the king of the north takes it away, which means that the king of the north now has a big kingdom.

11:14-15 “Robbers of thy people” (11:14) and “his chosen people” (11:15) seem to indicate that the king of the south is over Judah. If they “exalt themselves to establish the vision” (11:14), it probably means that religious Jews in Jerusalem have read Daniel 11 and see the great money and power that the Antichrist will have. Therefore, they try to raise up an Antichrist themselves, “but they shall fall” (11:14).

Part of this uprising probably includes trying to rebuild the temple. Therefore, in retaliation, the king of the north builds his own temple, which is what I would say is meant by casting “up a mount” (11:15). He also takes “the most fenced cities” (11:15) in order to fortify his kingdom’s rule.

11:16 “He that cometh against him” probably refers to the king of the north coming against the king of the south to build up his kingdom. “He shall stand in the glorious land” is probably another reference to the king of the north building his own temple in Jerusalem. He will also consume the land, which I take to mean that he puts down the Jews’ religion by establishing his own religion.

11:17 Then, the king of the north succeeds in overtaking all of the Jews. He is even successful in deceiving some of the believing remnant of Israel or the “upright ones” (11:17) into following his false religion, instead of following God’s Word to them. I think “he shall give him the daughter of women, corrupting her” (11:17) refers to the king of the north corrupting believing Israel with his false religion. But, believing Israel turns this around on the king of the north by using his religion against him.

11:18 Therefore, the king of the north then focuses on the Gentiles or “the isles” (11:18) and gets many of the isles to be part of his kingdom. Again, this shows that the kingdom, regardless of who is in charge, is expanding, preparing the way for the Antichrist to take over.

However, a prince causes “the reproach offered by him to cease” (11:18). My guess is that “the reproach offered by him” is the false religion that he propagated on Israel that believing Israel used against him (11:17). In other

words, his false religion did not work on the Jews, and it also does not work on the Gentiles. Just like believing Israel used his religion against him, this prince in the Gentile nations does the same thing.

11:19 With that, the king of the north puts his focus back on trying to control Israel, but that does not work either, and so he is defeated and is not heard from again.

11:20 Then, a man will raise taxes and stand up as the king of Israel but will be defeated shortly. The previous kings operated in the spiritual realm with their false religions. This guy probably comes in because he promises to fix everything, but he does not offer the spiritual leadership they are looking for. Therefore, he is destroyed.

Before we go to the next verse, we should probably look at the spiritual state of man to understand what has happened so far. “All have sinned, and come short of the glory of God” (Romans 3:23). “There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God” (Romans 3:10-11). However, man knows that there is a God, because God has revealed Himself to man (Romans 1:20). Man also knows that he is a sinner (Romans 1:32). So, man has a problem. He is a sinner, he knows he is a sinner, he knows God judges him to death for his sin, but he does not want to go to God for the answer. Therefore, “they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Romans 1:21). Their imaginations are that they will make themselves a name to reach unto heaven so that God cannot do anything to them (Genesis 11:4). In other words, man casts down God and exalts himself as god so that he can do whatever he wants to do (supposedly).

This means that man tries to connect to the spiritual realm using his ideas, rather than God’s ideas (II Corinthians 10:5). We see this more and more today. New Age religion and other philosophies are followed because they acknowledge the things of God, but they exalt their ideas over God. In this way, man appears to be fulfilling his spiritual needs, easing his guilty conscience over his sin, so that he is “past feeling” bad about his sin. This results in him working “all uncleanness with greediness” (Ephesians 4:19). This is man’s ultimate goal, since “every imagination of the thoughts of his heart [is] only evil continually” (Genesis 6:5).

Therefore, religion merged with politics is a force that is difficult to stop. In chapter 11, someone uses religion out of the south to defeat the king of the north (11:7), and he grows the kingdom by overcoming the Egyptian gods (11:8). Then, his sons use religion to win another victory over the king of the north (11:10-11). Then, when the king of the south becomes complacent (11:12), the king of the north returns and wins using his religion (11:13) and builds a mount to his religion (11:15). The point is that, the more effective a

religion is at easing man's guilty conscience and allowing him to work all uncleanness with greediness, the more that kingdom can grow.

Now, because God is saving Jews during this time, when an attempt is made to overthrow God's religion of Jews believing God's Word to them, it ends up being the downfall of the king of the north (11:17-19). This is how a raiser of taxes is able to come in for a few days (11:20). However, man quickly replaces him with the Antichrist, because man needs a religion that allows him to be evil without feeling bad about it. Last time, God's religion of the Jews overcame the religion of the king of the north. This time, the Antichrist will come in under the guise of God's religion so that he can destroy it from within. Then, with God out of his way, he can set up his New Age religion and take over the whole world, which he does in the last half of the tribulation period.

11:21 The "vile person," here, is the Antichrist. I believe he is called vile because he claims to be a believer so he can get Israel to make a covenant with him. Then, he abandons the Jewish religion to institute his own religion. You can see how he destroys Judaism from within by coming in peaceably and obtaining the kingdom by flatteries, unlike his predecessors, who came in by force and overtly used their religion. The Antichrist keeps his true religion a secret. (This is what has happened in most of the civilized world today. "Christian" nations are Christian in label only. They follow the New Age religion, even though they say they are Christian.)

Note, from 8:23, that the Antichrist does not come in until "the transgressors are come to the full." Remember that the first thing that the 70 weeks of Daniel accomplishes is that it finishes the transgression (9:24). In other words, God waits until Israel is the most wicked nation it can be before He allows Israel to be taken over by the "man of sin" (II Thessalonians 2:3). This enables the lost sheep of the house of Israel to see how bad they really are so that they will finally believe the gospel and be saved. Their sin must be so bad that it exceeds their pride so that they finally see their sin and believe the gospel (Romans 7:13). Once this state is reached, "the transgressors are come to the full" (8:23), and God allows the Antichrist to take over. (This is why the raiser of taxes gets removed after just a few days (11:20).)

Horn Analysis

I will now try to make sense of the different horns. The fourth beast has 10 horns, and the little horn comes up and plucks up 3 of the original horns (7:7-8). 8:8-9 shows the he goat having 1 horn. Then, 4 notable ones come out of the 4, and then the little horn replaces one of the four horns. 11:3-4 also mentions the Grecian kingdom being divided into 4. Several kings are mentioned later in the chapter, until you get to the little horn in 11:21. 8:9 has the little horn waxing "exceeding great, toward the south, and toward the east, and toward the pleasant land." Then, Revelation 17:7 says that the

woman has seven heads and ten horns. Revelation 17:10-12 “And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.”

What I believe happens is that there are ten kings over the whole world (7:7). Four of those kings are over the region of Israel, and that is what Daniel 8 and 11 are concerned with. The other six kings are not mentioned in those chapters, since God’s people are the Jews. The Antichrist replaces one of those four kings, since he comes out of one of them (8:8-9). Then, he expands to conquer all of the region of Israel, as shown by him being “exceeding great, toward the south, and toward the east, and toward the pleasant land” (8:9). This is how he plucks up three kings by the roots (7:8). This leaves seven kings in the world (10 kings – 4 + 1 = 7). This is when the Antichrist makes a seven-year covenant with Israel, which begins the tribulation period. Halfway through the tribulation period, the devil is kicked out of heavenly places (Revelation 12:7-9), and he ratchets up his attack on the earth (Revelation 12:12-13). He offers all 7 kings to be world leaders with him if they will bow down and worship him, much like he did with Jesus (Luke 4:5-7). 5 of these are too arrogant to take him up on his offer, and so they are killed (Revelation 17:10). The remaining two—the Antichrist and the Pope—make this agreement with Satan. The devil then gives them both the bodies of beasts (Revelation 13:1,11), but only the Antichrist has to be raised from the dead, because the two witnesses killed him (Revelation 13:3). (This explains Revelation 17:10’s statement that “there are seven kings: five are fallen, and one is [Pope], and the other is not yet come [Antichrist].”) The Antichrist then breaks his covenant with Israel (9:27), abandoning Judaism and instituting New Age religion (11:37-39). The Antichrist then rules the world for the last half of the tribulation period with a whole new set of 10 kings placed under him, who are all puppets of the Antichrist, (Revelation 17:12-13), and the Pope gets the world to worship the Antichrist (Revelation 13:11-17).

11:22 The vile person understands dark sentences, destroys with wonders, and prospers and practises (8:23-24). In other words, he is a black-magic wizard, which means he is concerned with being great in the spiritual realm, not necessarily in the physical realm. However, Satan knows that Israel must be kept from getting saved in order for him to retain control in any realm. Therefore, rather than letting this black-magic wonder just sit around, the Antichrist obtains the kingdom through a flood. This is exactly what Satan does to try to destroy believing Israel halfway through the tribulation period (Revelation 12:15-16); therefore, it is probably also Satan who sends the flood here.

“They” would not give the honour of the kingdom to the Antichrist (11:21), and “they” are broken before the Antichrist with the flood (11:22). I believe “they” refers to the leaders in Israel. 11:19 shows that these same leaders were able to withstand the king of Israel at that time. But, they are not able to stand with this flood that comes in. I think this explains why Satan sends a flood 3 ½ years later to try to destroy believing Israel.

11:22-23 With the leaders of Israel being destroyed, there is a chance for the Antichrist to become their new leader, even though he does not have many followers at first. He makes a seven-year covenant with Israel as their Messiah to reinstitute the Mosaic law (9:27). He probably does this with Orthodox Jews, which are few in number. However, he is able to gain control over all of Israel because he is a smooth talker. He tells unbelieving Israel what they want to hear (“flatteries” – 11:21). He works deceitfully because he says that he will follow the Mosaic law, but he will abandon the daily sacrifice halfway through the tribulation period (9:27) and introduce a New Age religion. Therefore, Israel thinks that they are going back to doing things as Jehovah God told them and that their messiah has finally come. In reality, he does not “regard the God of his fathers,” and he honours “the God of forces” (11:37-38).

11:24 The Antichrist enters “upon the fattest places of the province,” and “he shall scatter among them the prey, and spoil, and riches” (11:24). This sounds like he institutes communism by robbing from the rich and giving to the poor so that he becomes popular among the majority of Israel. He uses his black-magic power to accomplish this, as seen in the statement that he “shall forecast his devices against the strong holds” (11:24).

Since people love this world, they tend to like leaders who bring them economic prosperity. Today, certain Jewish families have an incredible amount of wealth, controlling the world. Of course, people, who have money, will do everything they can to keep it and to gain more money. However, the Antichrist is able to use supernatural power to steal this money from these wealthy Jews and distribute it to the common Jews. This will fool many in Israel into thinking that the Antichrist is their messiah. After all, their true Messiah, the Lord Jesus Christ, was only interested in spiritual gain, since He said, “My kingdom is not of this world” (John 18:36), and Israel crucified Him (Acts 2:22-23). Therefore, when their false messiah comes on the scene and offers them treasures of this world, they will worship him. Therefore, I believe that “the prey, and spoil, and riches” (11:24), that the Antichrist gives Israel, comes from fellow Jews, not from other countries.

11:25 Israel is expecting their messiah to come as a conquering king, and that is exactly what the Antichrist will do. He will use Satanic power, relying on the God of forces (11:38). “The Force” will be with him (I wonder if Star Wars got this from here.), such that his “great army” will defeat the “very great and mighty army” of the king of the south. This will fool a lot of Jews into thinking that he is their long-awaited messiah. After all, Israel has a

history of winning battles when they are outmatched, because God was on their side. Similarly, the Antichrist will use supernatural power to beat a much greater army.

11:26 This is a tough verse to understand. To me, it sounds like the way the Antichrist defeats the king of the south is that he uses supernatural power to poison the food of those fighting for the south, resulting in many of them being killed. Remember that the Antichrist forecasts his devices (11:24) and destroys wonderfully (8:24), meaning that he uses wonders to destroy people. Therefore, it makes sense that he destroys the king of the south's army by casting a spell to poison their meat.

11:27 "For yet the end shall be at the time appointed" (11:27) makes it sound like the Antichrist (king of the north) and the king of the south will join forces in an attempt to create an everlasting kingdom that God can not destroy. This is like what the world tried to do in Genesis 11 by building the Tower of Babel. However, God is in control; therefore, the end remains at the time appointed, not when these two kings say it will be.

11:28-30 The Antichrist already has the upper hand on the king of the south. Since the proposed agreement with the king of the south falls through, the Antichrist still has great riches. If the king of the north (the Antichrist) is over Israel and the king of the south is over Judah, it makes me wonder if the purpose of the proposed covenant between the two is to fulfill the prophecy of Ezekiel 37:15-19, where God says He will merge the divided nation to become one again.

The Antichrist's failure is probably due to the two witnesses. They prophesy in front of the temple in Jerusalem for the first 3 ½ years of the tribulation period. The Antichrist keeps trying to get into that temple so that he can declare himself to be God so that all Jews will think he is their messiah (II Thessalonians 2:4). But, the two witnesses kill all those who come against them (Revelation 11:1-5). This is why the Antichrist has to go back to his land and re-group for another attack, but this other attack does not work (11:30). The reason is because God does not allow the Antichrist to kill the two witnesses and get into the temple until halfway through the tribulation period (Revelation 11:7-8). Therefore, the Antichrist's black magic and Satanic, supernatural power are overcome by God's supernatural power coming through the two witnesses.

Note that the Antichrist's heart is "against the holy covenant" (11:28). If God allowed him to take over Jerusalem through a peace treaty (11:27), most Jews would not realize that he is the Antichrist. Therefore, God puts down the Antichrist until he joins forces "with them that forsake the holy covenant" (11:30). In other words, the Antichrist has to show the Jews that he is not their messiah, by forsaking the holy covenant. By contrast, Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17). Therefore, true, Bible-believing

Jews will see the Antichrist for the fraud that he is. Of course, most of the Jews are looking only to please the flesh, and so they will twist what the Antichrist does to deceive people into thinking that he is really fulfilling the Word of God. However, by God stopping him from entering the temple peacefully and forcing him to follow what is in his heart, which is to go against the holy covenant, he shows the lost sheep of the house of Israel that he is of Satan.

11:31 Once the Antichrist joins forces with those who forsake the holy covenant, God allows him to get into the temple, take away the daily sacrifice, and set up the abomination of desolation, i.e., the image of the beast. According to Daniel 9:27, this takes place in the midst of the tribulation period. The tribulation period lasts 7 years or 2,520 days. 12:11 says that there are 1,290 days left in the tribulation period when the daily sacrifice is taken away and the abomination of desolation is setup. Therefore, if you want to be technical about it, this takes place 1,230 days into the tribulation period (2,520 – 1,290 = 1,230).

Basically, God gives Israel a grace period of 3 ½ years into the tribulation period to see the Antichrist for who he is. God accomplishes this with the two witnesses prophesying to Israel as they stand before the God of the earth in front of the temple (Revelation 11:1-4). If Israel believes the gospel of the kingdom, God seals them for the last half of the tribulation period (Revelation 7:4-8). If they do not believe, God allows them to go through Great Tribulation, in which, if they do not bow down to the image of the beast, the image will kill their bodies (Revelation 13:15). On the other hand, if they do bow down, God will throw their souls into an eternal lake of fire (Revelation 14:9-11). **This is why setting up the abomination of desolation is the key point of the tribulation period.**

By the way, the reason the daily sacrifice is taken away is because a believing Jew under the Mosaic law would go to the temple for the sacrifices. However, if they go into the temple and do not bow down to the image, they will be killed. Therefore, God tells them to flee into the mountains when the abomination of desolation is set up in the temple (Matthew 24:15-21), and they do not have to go back because the sacrifices have ceased. Instead, they are to have their “prayer be set forth before Thee [God] as incense; and the lifting up of my hands as the evening sacrifice” (Psalm 141:2).

Note also that 11:31 says, “and arms shall stand on his part.” Remember the prophecy about the Antichrist in Daniel 8:10-12. There, we learned that the Antichrist “waxed great, even to the host of heaven,...and an host was given him against the daily sacrifice by reason of transgression.” This tells us that the “arms [that] shall stand on his part” refers to the Antichrist being so deceptive that he even fools some of the angels into joining Satan’s side! This shows the spiritual power of the Antichrist, and that the way that he finally gets into the temple, sets up the abomination of desolation, and takes away the daily sacrifice is by a spiritual conquest that he has among

the host of heaven, such that “arms” or some of the host of heaven stand on his side to accomplish the desecration of the temple!

11:32 At that time, there will be two groups in Israel: 1) Apostate Israel, and 2) The little flock. Apostate Israel will be corrupted by the Antichrist, while the little flock will trust in God’s Word and spread the gospel to the lost sheep of the house of Israel so that they may also enter God’s eternal kingdom on earth.

God tells believing Israel to go “to the lost sheep of the house of Israel” (Matthew 10:6). They will be brought before governors and kings for Christ’s sake (Matthew 10:18). The Holy Ghost will then give them the words to say at that time, such that the gospel of the kingdom will be published among all nations (Mark 13:10-11). These are the exploits that the believing remnant will do. It is only by their preaching that the five, wise virgins of Matthew 25 enter God’s kingdom.

11:33-35 The believing remnant will “instruct many” (11:33) with the gospel of the kingdom and with revealing the wickedness and deception of the Antichrist. However, the Antichrist will have the power to destroy people’s bodies, which means that many believers will be killed, as seen in Revelation 6:9, where there are souls, under the altar in heaven, who were “slain for the word of God, and for the testimony which they held.”

The reason the believing remnant is “holpen with a little help” (11:34) is that they need to survive in order to reach the rest of the lost sheep of the house of Israel. This “little help” comes from Gentiles, who see that the little flock is of God. These Gentiles understand God’s promise to bless those who bless Israel and curse those who curse Israel (Genesis 12:3). Therefore, they help believing Israel out, and God rewards them for doing so by bringing them into God’s kingdom (Matthew 25:34-40).

Unfortunately, not all of the Gentiles, who help the believing remnant, do so out of pure motives. Today, there are many in Churchianity who support Israel, even though Israel is not God’s people today. This shows that they help out the Jews, but not based upon sound doctrine. Similarly, there will be many Gentiles who “jump on the bandwagon” of helping out believing Israel when Israel’s program resumes, not doing it based upon believing Genesis 12:3. Therefore, these people flatter the believing Jews and cause some of these believers to fall with them.

This is described in the parable of the sower in Luke 8:5-15. There, we are told that there is a group in Israel that is likened to seed cast on a rock. They believe the gospel of the kingdom for a while, but they fall away in time of temptation (Luke 8:13). Hebrews 6:6 says that those who “fall away” can never be saved, which means that they must “fall away” by taking the mark or worshiping the image of the beast, since that is the unpardonable sin (Revelation 14:9-11).

Therefore, these Gentiles flatter the believing remnant to the point that some of the believing remnant get puffed up in pride, and they end up taking the mark or worshipping the image, resulting in their eternal damnation in the lake of fire. God says that He allows this to happen “to try them, and to purge, and to make them white, even to the time of the end” (11:35). Unlike today, believers, in Israel’s program, must endure unto the end of the tribulation period in order to be saved (Matthew 24:13). This is because they are under the conditional Mosaic law covenant, which we are not under today. This does not mean that they have to obey the law perfectly. It just means that they must continue to trust in God to save them, rather than pledging their allegiance to the devil through the beast’s mark and image. The falling of these believers is what is meant by the statement in Revelation 13:7 that, “it was given unto [the Antichrist] to make war with the saints, and to overcome them.”

11:36 This verse shows how far removed the Antichrist is from the holy covenant. Not only does he not serve God, but he also thinks of himself as God in the flesh. To elevate himself above the true God, He speaks “marvellous things against the God of gods” (11:36). God allows him to commit such blasphemy (Revelation 13:6), because he must “prosper till the indignation be accomplished” (11:36), which means that he prospers until the end of the seven-year tribulation period.

The word “indignation” means extreme anger with contempt. This shows the true state of man’s heart when it comes to God. Man is extremely angry with God to the point of despising Him for being God and for having the nerve to love us enough to send Jesus to die for our sins! In the tribulation period, God allows man to get his anger out against God fully so that, when man stands before God on judgment day, he can look at things rationally and see his guilt before God and his deserving of the punishment of an eternal lake of fire.

It is interesting that two people are called “the son of perdition” in the Bible: 1) Judas Iscariot (John 17:12), and 2) The Antichrist (II Thessalonians 2:3). With Iscariot, Satan entered him in order to crucify God’s Messiah (John 13:27), which shows man’s hatred for God’s love. With the Antichrist, Satan enters him (Revelation 13:2-4) so that, as God’s false messiah, man can act out his extreme anger at God to its fullest extent. I look at the world as it is today and cannot understand how it could get any worse, but apparently it does get worse under the Antichrist.

11:37 The Antichrist does not “regard the God of his fathers,” which makes him an unbeliever. He does not regard “the desire of women,” which makes him a sodomite. He does not “regard any god,” which means that he alone is God in his own mind. This shows the Antichrist going through the downward spiral of sin to a reprobate mind that is found in Romans 1:20-28. First, man does not glorify God, but becomes vain in his imaginations

(Romans 1:21). This is like the Antichrist not regarding the God of his fathers. Second, man serves the creature more than the Creator by pursuing sex with the opposite sex (Romans 1:24). (The Antichrist skips this step.) Third, man commits sodomy (Romans 1:26-27), which is like the Antichrist not regarding the desire of women. Fourth, God gives man over to a reprobate mind (Romans 1:28), whereby he thinks he is God, which is like the Antichrist not regarding any god.

11:38 Although the Antichrist does not “regard any god” (11:37), he does “honour the God of forces” (11:38). (By the way, I do not know why “God” is capitalized here.) The reason for this is that, if you are not God, you have to honor someone/something as God, whether you admit to it or not. In order for him to “magnify himself above all” (11:37), the Antichrist honours the God of forces. As mentioned in the commentary on 8:5, New Age philosophy / Kundalini Yoga says that there are seven chakras or energy centers within your body. They believe that this energy within you starts at the bottom of your spine, and you can release this energy through the sixth chakra or third eye, which is in your forehead between your eyes. Basically, the Antichrist recognizes this energy or force and uses this energy in his black magic/ Masonic / Illuminati wizardry. This is the energy he uses to magnify himself above all.

In modern times, Star Wars popularized the phrase: “May the Force be with you” to which you are supposed to reply: “May the Force be with us all.” We are now 43 years after the original Star Wars movie came out, and this idea is more popular than ever. Perhaps this is one of the ways that Satan gets people ready for the Antichrist. Perhaps, when the world worships the beast (Revelation 13:4), they are really worshipping him as a Jedi master. This also leads me to believe that the Antichrist is a huge Star Wars fan.

The fact, that the Antichrist honors “the God of forces...with gold, and silver, and with precious stones, and pleasant things” (11:38), seems to be further proof that he uses “the Force” for his magic powers that allow him to accomplish what he does. In other words, he honors the God of forces much like a Christian may honor God with his money.

11:39 This verse seems to be another proof that the Antichrist gets his power from this God of forces, because he does this “in the most strongholds” (11:39) and he increases the God of forces with glory (11:39).

Note that he causes them to rule over many and gives them gain. I believe “them” refers to apostate Israel. Basically, the Antichrist promises power and riches to the Jews who will align themselves with him. These end up being the seed that fell among the thorns in Jesus’ parable of the sower in Luke 8:5-15. These are the ones who, after they have heard the word of God, “go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection” (Luke 8:14). These Jews align themselves with apostate Israel and receive eternity in the lake of fire.

11:40-45 Apparently, the Antichrist never gets rid of the king of the south. 11:39 says that he “shall divide the land for gain.” Perhaps he divides the kingdom, which allows the king of the south to come back against him.

Regardless, these last six verses happen “at the time of the end” (11:40). It is at the end that Babylon falls. Isaiah 21:9 says of this time: “Babylon is fallen, is fallen; and all the graven images of her gods He hath broken unto the ground.” Therefore, it does not matter what the Antichrist does here; his kingdom will be destroyed by that stone, the Lord Jesus Christ, that destroys man’s kingdoms and fills the whole earth with God’s kingdom (Daniel 2:35,44).

When the king of the south attacks, the Antichrist goes “all in,” so to speak, resulting in the Antichrist winning that battle (11:40-41). The Antichrist overthrows most of the countries, and so he steals back most of the land that he divided for gain (11:42-43).

Then, the Antichrist finds out that the east and the north are rebelling against him (11:44), and he successfully plants his palace “in the glorious holy mountain” (11:45), which means that he still the world leader from Jerusalem. He probably thinks that he has become God, but then we are told that “he shall come to his end, and none shall help him” (11:45).

Probably what God does is He allows the Antichrist to conquer everyone in the world so that he can become as powerful as possible, so that there is no question that God is the only true God. Then, God sends the greatest earthquake ever that causes Babylon to be divided into three parts, every city to fall, and every island and mountain to flee away (Revelation 16:17-20). So, the Antichrist conquers the whole world, then God does a little shaking and Babylon’s kingdom falls in an instant. This is why God said, “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Matthew 16:26). None help the Antichrist (11:45) because none can help him, because “the Lord He is God in heaven above, and upon the earth beneath: **there is none else**” (Deuteronomy 4:39).

12 Gabriel continues explaining the vision to Daniel with the end of the tribulation period and the second coming of Christ. At the end of the tribulation period, Michael, the archangel, stands up to deliver Israel (v. 1). Once the battle with the Antichrist is over, Gentiles, in Israel’s dispensation, will be resurrected to be judged into the kingdom or into hell (v. 2), while believing Israel will enter the kingdom and receive a position based upon their service for God (v. 3). All of the events of the tribulation period are not revealed here, because knowledge is for the end times, not for the time when Daniel receives these visions (v. 4, 9-10). Great Tribulation will last for 3 ½ years (v. 7). Then, there will be 45 days until Jesus marries His bride, believing Israel (vs. 11-12). Daniel should not worry about not

understanding this, because he will not be on earth for these events, since he will rest in heaven until he receives his position in God's earthly kingdom at Jesus' second coming (v. 13).

12:1 "And at that time" (12:1) tells us that these events take place at the end of the tribulation period. Michael is the archangel (Jude 9) who is the prince of Israel. Jehovah Witnesses like to say that Michael is Jesus. However, Jude 9 says that, when Michael contended with the devil over the bones of Moses, he said, "The Lord rebuke thee." If he is Jesus, then he is also the Lord; therefore, he would not have said this. In 10:13, Gabriel says that Michael is "one of the chief princes." In 10:21, he calls Michael "your prince." Michael is an archangel. An archangel is an angel of the highest order. This simply means that he is over the angels.

Angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14). This means that Michael is in charge of ministering to believers. Since Israel is God's people in the prophecy program, Michael is their prince. Since the Body of Christ is God's people in the mystery program, it is "Michael and his angels" who fight against "the dragon...and his angels" halfway through the tribulation period to cast the devil out of heavenly places so that the Body of Christ can fill these positions (Revelation 12:7). The bottom line is that Michael is in charge of the angels, and the angels fight for God's people.

You may say, "But, Jesus Christ is the one who stands up to judge His people (Isaiah 3:13; Acts 7:55-56). Wouldn't Michael be Jesus Christ, since Michael stands up at this time (12:1)?" No. Both Michael and the Lord Jesus Christ stand up at this time because they are both involved in the destruction of unbelievers at the end of the tribulation period.

Jesus comes back to "judge and make war" (Revelation 19:11). In Revelation 14:14, Jesus is seen as one "like unto the Son of man." An angel tells Him to thrust in His sickle and reap (Revelation 14:15). Since man is made a little lower than the angels, an angel gives this command to Jesus as the Son of man. Jesus uses His sickle to gather these people together to battle Him at Armageddon. Then, another angel comes out with a sharp sickle (Revelation 14:17). Yet another angel comes out and tells the previous angel to use his sharp sickle to gather people to be killed (Revelation 14:18-20). So, Jesus Christ, as the righteous Judge, separates out unbelievers with His sharp sickle (He judges them.) and brings them to Armageddon (He makes war.). Then, two angels gather up these unbelievers and have them killed. Michael, as the archangel, would be in charge of the angels doing their job. Therefore, both the Lord Jesus Christ and Michael stand up at this time to do their jobs.

Note that Jesus "doth judge and make war" (Revelation 19:11), while Michael "standeth for the children of thy people" to deliver them (12:1). So, the Lord Jesus Christ is warring against the Antichrist's armies, making

sure they are destroyed, while Michael is disposing of unbelievers in the great winepress of God so that believing Israel is not polluted by their unbelief. In other words, Michael keeps the little flock safe so that, when the Lord Jesus Christ is done, Jesus can bring His flock (John 10:2-4) into His Father's house (John 14:2-3) for the Marriage Supper of the Lamb (Revelation 19:7-9).

This is called division of labor, and it is necessary since Jesus' second coming is "a time of trouble, such as never was since there was a nation even to that same time" (12:1). Note that the phrase "nor ever shall be" is NOT added here, because there will be a worse bloodbath at the end of the millennial reign when Satan and his armies will be destroyed whose "number...is as the sand of the sea" (Revelation 20:7-10).

"Every one that shall be found written in the book" (12:1) is a reference to the book of life. This is based upon Jesus' instructions to the church in Sardis, where He says that the overcomers will not have their names blotted out of the book of life (Revelation 3:5).

12:2 I believe this verse is a reference to all Gentiles in Israel's program being resurrected. These Gentiles are then judged based on how they blessed or cursed Israel. If they blessed Israel, they go into the kingdom ("everlasting life"). If they cursed Israel, they go to hell ("shame and everlasting contempt"). This is based upon God's promise in Genesis 12:3.

The reason I say this is because 12:2 says that "MANY" of the dead will be raised to be judged. It does not say "ALL." Matthew 25:31-46 describes a separate judgment of the Gentiles, where they receive life or death based upon whether they blessed or cursed Israel. Meanwhile, Revelation 20:4-5 says that believing Israel is resurrected to go into the millennial kingdom, and that "the rest of the dead lived not again until the thousand years were finished." After the thousand-year reign, there is a final battle with Satan. Then, the rest of the dead are resurrected to be judged by their works, which results in them being cast into the lake of fire (Revelation 20:11-15). Therefore, the resurrections of believers and unbelievers, in Revelation 20, are 1,000 years apart, while the resurrection in Daniel 12:2 appears to be at the same time, which coincides with the judgment of the Gentiles in Matthew 25:31-46.

12:3 This verse tells us that the resurrection of 12:2 also includes believing Israel. The Gentiles, in the resurrection, were addressed in 12:2. Now, believing Israel, in the resurrection, is addressed in 12:3. First, you see the wise shining "as the brightness of the firmament." This would be all those who believed the gospel of the kingdom, even if they did not actively preach to the lost sheep of the house of Israel. This is based upon the parable of the virgins in Matthew 25. The wise virgins (These are "they that be wise" (12:3).) "all slumbered and slept," "while the bridegroom tarried" (Matthew 25:5). When the little flock, who was preaching to the lost sheep of Israel,

warned them of the bridegroom coming, they trimmed their lamps and made it into the kingdom. Although they slept during the tribulation period, they still believed the gospel of the kingdom, resulting in them shining in the kingdom (Revelation 21:23).

Second, “they that turn many to righteousness” (12:3) would be the little flock, who preached to the lost sheep of Israel. They made it into the kingdom and worked so that others would make it into the kingdom, as well. Therefore, they “shine...as the stars for ever and ever” (12:3). In other words, they have higher, brighter positions in the kingdom than those who just believed the gospel, because they did the Lord’s work during the tribulation period.

In summary, the Body of Christ is resurrected at the end of the mystery dispensation. All Gentiles and all believing Jews in Israel’s program are resurrected at Jesus’ second coming. All unbelieving Jews in Israel’s program and all unbelievers in the mystery program are resurrected at the end of the millennial reign at the Great White Throne Judgment.

12:4 Daniel is told to seal the book until the time of the end. About 500 years later, Jesus reveals end-time events to John, and he is told not to seal his visions, because the time is at hand (Revelation 22:10). Apparently, God does not want Israel to be concerned with end-time events until they are almost upon them.

As a result, “many shall run to and fro” for knowledge (12:4). This is the fulfilling of Amos 8:12 during the intertestamental period of about 400 years when there is a famine of God’s Word (No prophets are in Israel from Malachi until John the Baptist.). The time of knowledge being increased is the progressive revelation found in the New Testament, and especially the book of Revelation for this context. Remember that the New Testament starts with, “Repent ye: for the kingdom of heaven is at hand” (Matthew 3:2). Therefore, the New Testament, with the exception of Paul’s epistles (Romans – Philemon), is the time of the end for Israel’s program in which knowledge is increased.

12:5-6 Daniel sees two people—one on each side of the river. This is probably one angel on the earth and one angel in heaven. One of them speaks to “the man clothed in linen, which was upon the waters of the river” (12:6). The man clothed in linen is the angel, Gabriel, as we learned in 10:5. He is the one giving Daniel the understanding of this vision. I Peter 1:10-12 says that the angels desire to look into what the prophets recorded, regarding the salvation of Israel. Therefore, it should be no surprise that two angels are listening in to Gabriel and asking a question.

12:7 Many people think that swearing an oath is a sin. God never says that. He says that your word should be so reliable that you do not have to swear by God that you will do something (Matthew 5:34-37). God even tells

Israel to swear by His name (Deuteronomy 6:13), just not to do it falsely (Leviticus 19:12). God even swears by His Own name at times (Jeremiah 22:5; Amos 6:8). Therefore, there is nothing wrong with Gabriel swearing by God here. This just shows that you what he is about to say is very important, and it is 100% accurate.

These wonders are for “a time, times, and an half.” This is 3 ½ years (a time = 1 year, times = 2 years, and a half = ½ year. 1 + 2 + ½ = 3 ½ years). This is the length of the Great Tribulation period. This is when the Antichrist is in the temple as God, eliminates the daily sacrifice, institutes capital punishment for not bowing down to the image of the beast, and does “signs and lying wonders” (II Thessalonians 2:9), among other things.

It is interesting that Gabriel says that the reason the Antichrist is in power is to “scatter the power of the holy people” (12:7). I guess what this means is that apostate Israel’s power has to be destroyed. They make a covenant with the Antichrist for seven years. Then, halfway through the seven years, he turns on them, forsaking the Mosaic law and instituting New Age Satanism. I guess this strips apostate Israel of any power they had in twisting the law to their advantage. In this way, the lost sheep of the house of Israel see them for the frauds that they are so that the lost sheep believe the gospel and enter God’s kingdom.

To understand this, you can think of how things are in Churchianity. 40 years ago, many naïve people were fooled into thinking that churches represented God. However, the church is now full of New Age and other religions, such that naïve people, looking for the truth of God, will not get tripped up by the lies of the church. Similarly, apostate Israel has to become so blatantly apostate that all the lost sheep reject them and believe the gospel of the kingdom preached by the little flock instead.

12:8-9 Do not feel bad if you do not understand Biblical prophecies. I have given my best guesses about these things, and I could still be wrong. Daniel was given the same answers that we received, and Daniel still did not understand these things. When Daniel asked for clarification here, God did not explain them to him any more. Rather, Gabriel said, “Go thy way, Daniel: for the words are closed up and sealed till the time of the end” (12:9). In other words, “You are not supposed to understand all of these things, Daniel. Be content with what you do know.”

Here we are in the dispensation of grace. We are “accepted in the beloved” (Ephesians 1:6), like Daniel was “greatly beloved” (9:23, 10:11, and 10:19). We do have the advantages of having the Holy Ghost to teach us the deep things of God (I Corinthians 2:9-10) and having God’s completed Word, including Revelation, which adds a great deal of detail and understanding to these visions. However, we will be in heavenly places before these events take place. As such, God will probably never give us the full understanding of these visions like He will for believers actually going through the Great

Tribulation. Therefore, let us be content with what knowledge God does give us, and be grateful that God's Word is eternal so we can continue to learn about His grace for all eternity.

12:10 In the seven letters to the churches in Revelation 2-3, Jesus says that the churches have to have the ears to hear (e.g., Revelation 2:7) what God tells them. The wisdom and knowledge of God that are in Christ Jesus are "treasures" (Colossians 2:3) that God only gives to believers. Jesus told His disciples that "it is given unto you (believing Israel) to know the mysteries of the kingdom of heaven, but to them (apostate Israel) it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath" (Matthew 13:11-12).

So, too, God tells Daniel that the wicked will not understand, but the wise will understand. This shows that, as far as God is concerned, there are two groups of people: 1) Wicked, and 2) Wise. Keep this in mind the next time that someone tells you that you are stupid, or you think that you are stupid. **Being wise has nothing to do with intelligence.** Rather, it has to do with believing God. If you believe God and diligently seek Him (Hebrews 11:6), He will reveal Himself to you, regardless of whether or not the world thinks you are "smart." In fact, it is usually the "dumb" people in this world's things who are "smart" in the things of God. "Not many wise men after the flesh... are called: But God hath chosen the foolish things of the world to confound the wise... that no flesh should glory in his presence" (I Corinthians 1:26-29). I count it an honor to be considered "dumb" by this world's standards in order to gain the treasures of wisdom and knowledge in Christ.

With regard to those who are "purified, and made white, and tried" (12:10), this would be believing Israel. God says that, during the tribulation period, "He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Malachi 3:3). Basically, they must go through trials in order to purge out their unbelief. They are "made white" because fine linen, clean and white,...is the righteousness of saints" (Revelation 19:8).

12:11-12 I believe 12:11 is saying that there are 1,290 days from the time the daily sacrifice is taken away and the abomination of desolation is set up until the tribulation period is over. Then, 12:12 says that those, who wait until the 1,335 days, are blessed. I believe this refers to those who, rather than bowing down to the abomination of desolation, wait for God to give them His imputed righteousness at Jesus' second coming. Specifically, I think the 1,335 days refers to the Marriage Supper of the Lamb, since Revelation 19:9 says, "Blessed are they which are called unto the marriage supper of the Lamb."

If this is true, there are 45 days between the end of the tribulation period and the marriage supper. Matthew 24:29-30 says, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Furthermore, Isaiah 60:1-3, Joel 2:31-32, and Zephaniah 1:15 confirm that the world will sit in darkness during this time. This is why II Peter 3:10 says that the Lord Jesus Christ will come as a thief in the night.

Furthermore, many of the plagues, that God brought upon Egypt to deliver Israel from bondage, are types of plagues the world will experience during the end times. Exodus 10:21-23 shows that one of the plagues was three days of darkness for Egypt, while the children of Israel sat in light.

Therefore, I conclude that the 45 days represent 40 days of darkness (40 is the number of probation in the Bible) and 5 days of Jesus’ coming, defeating the Antichrist’s forces in Armageddon, and leading believing Israel into His Father’s house for the Marriage Supper of the Lamb. This accounts for why God mentions 1,290 days (12:11) followed by 1,335 days (12:12).

12:13 “Thy way” (12:13) is Daniel following the Lord Jesus Christ into heaven to rest there until Jesus’ second coming, for Jesus is “THE way” (John 14:6). “Thy lot” (12:13) refers to the reward that Daniel will receive in God’s eternal kingdom on earth. In other words, Gabriel is telling Daniel not to be disturbed by all the things he has seen nor be worried over the things he does not understand. When Daniel dies, he will go to heaven to rest until all of this is over. Then, he will receive his position in God’s kingdom to reign with Christ forever.

A SUMMARY OF DANIEL'S VISIONS

Because Daniel's visions are so complicated to understand, I have provided the following notes that serve to summarize the information contained in this study regarding Daniel's visions:

Daniel 2:28-45 – Great Image

“The times of the Gentiles” (Luke 21:24)

2:38 – Nebuchadnezzar is the head of gold—not Babylon, but Nebuchadnezzar.

He will make the whole image to be of gold (3:1-7).

2:39-40 – The Bible does not say who the second through fourth kingdoms are.

History tells us they are the Medes/Persians (5:31, 10:1), Grecians (8:20-21), and Romans.

The iron breaks in pieces, indicating that there the world is ruled by multiple kingdoms after Rome.

2:41-42 – Note that feet and toes are listed separately. Both are part of iron and part of clay (2:33).

Feet = dispensation of grace

Toes = Israel's program afterward

Antichrist will be one of 10 kings, and he will subdue 3 of the other 10 kings, as seen in 7:24-25, which leaves 7 kings that rule the world at the beginning of the tribulation period.

2:43 – There is a mixture of spirit realm and flesh realm (Genesis 6:1-4; Deuteronomy 2:20-23, 3:11-13; Joshua 17:15; II Samuel 21:15-22).

Antichrist and false prophet are beasts (Revelation 13:1-2,11-12).

We also see apostate Israel described as “brute beasts” (II Peter 2:12 and Jude 10).

Not cleaving to each other may refer to sodomy (Genesis 2:24; Daniel 11:37; Luke 17:34).

2:44 – Sodomy results in reprobate minds (Genesis 1:26-28).

Therefore, God comes, or else no flesh would be saved (Matthew 24:22).

Sodom and Gomorrah is an example of eternal fire (Jude 7).

God's kingdom fills the whole earth and is eternal (2:35).

2:45 The stone is Christ (I Corinthians 10:4). The mountain is Mount Zion (Psalm 48:1-2).

“Without hands” = comes from God (II Corinthians 5:1).

Daniel 7 – Four Great Beasts

7:3 – The sea is a type of Satan's realm (Revelation 17:1-2, 21:1).

7:4 – Lion = Jesus at His first coming

Jesus is “the Lion of the tribe of Juda” (Revelation 5:5).

God bears Israel up on eagles' wings (Exodus 19:4) by Jesus becoming a curse for Israel (Galatians 3:13). Wings are plucked due to Israel's unbelief.

Jesus was “lifted up from the earth” in His death on the cross (John 12:32-33).

Jesus had a body (Hebrews 10:5) in the likeness of sinful flesh (Romans 8:3).

7:5 – Bear = Satan during the dispensation of grace

Do the 3 ribs represent the unholy trinity?

Satan devours much flesh in the dispensation of grace.

7:6 – Leopard = Satan from rapture to beginning of tribulation (The he-goat of 8:8-10)

Four wings and four heads = four kings in Israel's region before tribulation period begins (He goat has four horns. Antichrist replaces one of the four (8:8-10), while the other three fall (7:8).)

7:7-8 – Fourth beast = Satan during tribulation period

Little horn = Antichrist

10 kings become 7 kings after Antichrist's rise. Then, 10 kings under Antichrist for last half of tribulation (Revelation 17:10-13).

Satan, Antichrist, and Babylon have 7 heads and 10 horns (Revelation 12:3, 13:1, 17:3).

“Mouth speaking great things” = blasphemies (Revelation 13:5-6).

7:9 – God sets up His kingdom on earth.

Comparing 7:9 with Revelation 1:13-15 shows that the Ancient of Days is the Lord Jesus Christ.

7:10 – The Ancient of Days judges unbelievers into hell after millennial reign. This is the Lord Jesus Christ (John 5:22).

Fiery stream = the fires of hell (Isaiah 30:33).

7:11 – The beast is slain at the end of the millennial reign (Revelation 20:10).

Is “his body destroyed” a reference to unbelievers going to hell? Body of Satan?

7:13-14 – Jesus rules the world as the Son of man.

God gave dominion of the earth to man (Hebrews 2:6-10).

God rules through Jesus forever because Jesus is the perfect man (I Corinthians 15:27-28; Isaiah 66:1-2).

7:18 – An early clue that believers’ lives are hid with Christ in God (Colossians 3:3).

7:21 The parallel passage of Revelation 13:7 shows that the little horn is the Antichrist.

The Antichrist only prevails physically against the saints.

7:24 Being diverse from the first may signal how the Antichrist is a man in the first half of the tribulation period and a beast in the second half.

7:25 The Antichrist THINKS to change laws (Daniel 12:11 and 9:27).

7:26 “The judgment shall sit” shows that God has already judged the Antichrist.

7:27 “All dominions” is a reference to all the nations of the world being under Israel in God’s kingdom on earth (Deuteronomy 32:8).

Daniel 8 – Ram, He Goat, and Antichrist

This chapter concentrates only on the kingdoms surrounding Israel.

8:3-4 – Ram = Media/Persia kingdom (8:20)

This kingdom consolidates power in Israel's region.

8:5 – He goat = Grecia kingdom (8:21)

Not touching the ground indicates a spiritual kingdom.

Horn between his eyes could indicate using New Age chakra power.
Precursor to mark of the beast.

8:17 – The vision is for the time of the end, is “in the last end of the indignation” (8:19), and is “for many days” (8:26).

8:7 – Casting to ground and stamping refers to a spiritual victory. The Antichrist will later do this (8:10).

8:8 – The four kingdoms are not part of Greece, since they do not stand in Greece's power (8:22).

8:9 – The Antichrist is from Assyria (Isaiah 10:5). He does not wax great toward the north, because he is the king of the north (11:21-25).

8:10 – The Antichrist gets some of the angels to join his side, much like Satan did (Revelation 12:4).

Does this show the supposed inadequacy of the Body of Christ to rule in heaven?

8:11 – “The prince of the host” is probably Michael (12:1).

Priests burned sacrifices every evening and morning (II Chronicles 13:11, 31:3).

Taking away the sacrifice and adding the image of the beast (9:27) are how God's sanctuary is cast down.

Sacrifices humble you, while bowing to an image increases your religious pride.

8:13-14 – 2,300 days = 6 years, 4 months, 20 days. This means that the sanctuary is not cleansed until 2 years, 10 months, and 20 days after the end of the tribulation period.

8:22 – Based on 11:4-6, the four kingdoms are one in each direction.

8:23-25 – The Antichrist comes on the scene when man’s sin is at its worst (8:23). (See 9:24 “to finish the transgression”).

The Antichrist will use Satan’s power (Revelation 13:2), because he understands “dark sentences” (Freemason/Illuminati master).

He destroys using “all power and signs and lying wonders” (II Thessalonians 2:9).

God says anyone who practices witchcraft is to be killed (Leviticus 20:6,27; Deuteronomy 18:10-12; II Kings 23:24; Isaiah 8:19-20).

I Thessalonians 5:3 says that sudden destruction will come upon them.

The Lord Jesus Christ destroys the Antichrist with the Word of God (Revelation 19:13-21).

Daniel 9:24-27 – Daniel’s 70 Weeks

9:24 – “Thy people” and “Thy holy city” = Jews and Jerusalem

70 weeks of years (see Genesis 29:27-28)

“The transgression” probably refers to “the transgression of desolation” (8:13).

God left the temple, due to Israel’s apostasy (Ezekiel 10:18-19) and will not return until Israel’s apostasy is complete.

“End of sins” refers to the new covenant with Israel (Jeremiah 31:33-34).

“Make reconciliation for iniquity” refers to Jesus’ death (Romans 5:8-10). Gentiles were not ready to be saved until Jesus came (Galatians 4:4).

“Everlasting righteousness” is brought in with God’s kingdom.

Anointing the most Holy refers to Christ ruling the earth (Hebrews 1:8-9).

9:25 – The command to rebuild Jerusalem is found in Nehemiah 2:1-9.

Ezra 1:2-3 records the command to rebuild the temple in Jerusalem.

9:26-27 – Gap between 69th and 70th weeks begins with Jesus’ crucifixion and ends with the Antichrist signing a 7-year covenant with Israel.

The Antichrist must destroy Jerusalem and the sanctuary with a flood before the 70th week starts.

This means that Acts 1-7 can be added (Luke 13:6-9), as can the dispensation of grace.

Covenant made with many because it is made with apostate Israel, not believing Israel.

Individuals can save themselves by believing and being water baptized (Acts 2:38-40).

God must make a short work in Israel in order for them to be saved (Romans 9:28; Matthew 24:21-22).

The Antichrist is a regional ruler for 3 ½ years (Revelation 11:3-7), and the world's ruler for the last 3 ½ years (Revelation 17:10-13).

The daily sacrifice is integral to Israel recognizing their sin.

Bowing down to the image of the beast exalts your flesh.

Daniel 11-12 – End-Time Kings

Daniel 11 builds upon the information in Daniel 8.

This all probably happens after the rapture (10:14; 8:17).

11:1-20 probably coincides with the third beast of 7:6, and 11:21-45 with the fourth beast of 7:7-8.

11:2-3 Persia and Grecia all probably refer to who is ruling Israel's region.

11:4 The four kings are “notable” and come up “toward the four winds of heaven” (8:8). Therefore, spiritual, Satanic power is involved.

The “others” probably refer to battles for earthly power (Matthew 24:6-7).

11:6 “The end of years” (11:6), “continue more years” (11:8), and “come after certain years” (11:13) indicate that the gap between the 69th and 70th weeks of Daniel is a lot larger than most people think. Also, see I Peter 3:20 and II Peter 3:9.

Battles occur between the king of the south and the king of the north until the Antichrist arises in 11:21.

11:6-7 Do the daughter and the branch out of her roots refer to two, different religions? (Revelation 17:4-5).

11:10 Does “a multitude of great forces” refer to a new religion?

11:14-15 Does this involve people in Israel knowing scripture and trying to raise up an Antichrist to get the money and power over Israel? Apparently, the time is not yet because “they shall fall.”

Casting “up a mount” probably means that the king of the north builds a temple. Also, see 11:16.

11:17 The king of the north corrupts believing Israel with false religion, but believing Israel turns it around on him.

11:18 It looks like a prince of the Gentiles turns the king of the north’s religion against him, just like believing Israel did.

11:19-20 The king of the north’s religion lets him down, leading to an economic leader who is quickly defeated by the Antichrist.

11:21 The vile person is the Antichrist.

The Antichrist says that he will follow the Mosaic law, when he really worships the God of forces (11:38).

10 kings over the world (7:7). 4 of these kings are from Israel’s region (11:4). The Antichrist replaces the king of the north (8:8-9). He expands and replaces the other three kings (8:9; 7:8), leaving a total of 7 kings over the world. He then makes a seven-year covenant with Israel.

11:22 Does the Antichrist send a flood using black magic (8:23-24)? Satan does have the power to send a flood (Revelation 12:15-16).

11:23 “A small people” is probably Orthodox Jews.

11:24 The Antichrist steals from the rich and gives to the poor (communism) in order to get the majority behind him.

He does this through black magic.

11:25 Freemasonry/Illuminati powers are used by the Antichrist to overcome “a very great and mighty army.”

11:26 It seems that the Antichrist defeats the king of the south by casting a spell to poison the meat of the south’s army.

11:27 Will the meeting be to try to fulfill Ezekiel 37:15-19?

11:28-30 God forces the Antichrist to forsake the holy covenant before he can take over Jerusalem, so that believing Israel is not deceived by him.

11:31 This happens halfway through the tribulation period (9:27).

Believing Jews will flee to the mountains (Matthew 24:15-21), and their prayer will be, to God, as the sacrifice (Psalm 141:2).

Based on 8:10-12, the arms that stand on his part are fallen angels.

11:32 The exploits, that believing Israel do, are that they reach the lost sheep of Israel with the gospel of the kingdom (Matthew 10:6; Mark 13:10-11).

11:34 The “little help” comes from believing Gentiles (Matthew 25:34-40).

11:35 Believing Israel must endure unto the end in order to be saved. Those, who fall, are the rocky seed (Luke 8:13).

11:36 Satan enters the Antichrist (Revelation 13:2-4) so that man can act out his extreme anger toward God to its fullest.

11:37 The Antichrist has gone through the downward spiral of sin found in Romans 1:20-28. 1) He does not regard God, 2) He is a sodomite, and 3) He thinks he is God.

11:38 Is the Antichrist a Jedi Master?

11:39 “Them” is apostate Israel who are like the thorny seed (Luke 8:14).

11:44-45 God allows the Antichrist to become as powerful as possible. Then, He destroys His kingdom with an earthquake (Revelation 16:17-20), and Jesus takes care of the rest (Revelation 19:11-21). Note Deuteronomy 4:39.

12:1 “Time of trouble” = Jesus’ second coming (Revelation 14:14-20).

Jesus makes war (Revelation 19:11); Michael keeps believing Israel safe.

“Book” = book of life (Revelation 3:5)

12:2 All Gentiles in Israel’s program are resurrected and judged (Matthew 25:31-46).

12:3 Believing Jews in Israel’s program are also resurrected at this time (Revelation 20:4-6).

They are divided into sleeping believers (“they that be wise”) (Matthew 25:4-5) and preaching believers (“they that turn many to righteousness”) (Matthew 25:6).

12:4 The understanding of these events for Israel is for the at-hand phase of the kingdom (Revelation 22:10).

12:7 “Scatter the power of the holy people” may mean that the Antichrist has to expose apostate Israel for the frauds they are (Mark 7:7-13; Colossians 2:20-23).

12:11-12 45 days between end of the tribulation period and the Marriage Supper of the Lamb (Revelation 19:9).

Probably 40 days of darkness (Matthew 24:29-30; Isaiah 60:1-3; Joel 2:31-32).