

Daniel

*The prophecy of the nation of **Israel**
And their beloved city, **Jerusalem***

*The events that did befall the Israelites
To the Coming of Yahshua, the Messiah*

First Edition

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Daniel

*The “**Key fact**” that must be reiterated continually throughout this book to assure compliance to the prophecy is; the event depicted in this prophecy pertains strictly to the nation of Israel in captivity at the time of Daniel and their former dwelling, the city of Jerusalem being restored after Babylonian captivity. And the fact that this prophecy culminates at the receiving of the prophesied **Messiah, Yahshua** coming to His people Israel. At no time does this prophecy venture outside of those two stated parameters and or time.*

*From the going forth of the command to restore and build Jerusalem as those in Babylonian captivity await their release, a time period of seventy weeks are determined upon **thy people**, the nation of Israel and upon **their holy city**, Jerusalem. They are released from Yah's punishment in captivity to **finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy**. The prophecy is completed at the close of the time appointed of seventy weeks.*

Preface

Although small in size in comparison to the revealed writings of Isaiah, Jeremiah, and Ezekiel, the twelve chapters of Daniel contain some of the most vividly famous miracles of the Bible that demonstrated God's love for his most faithful servants such as Daniel surviving a sure death in the lions' den and Hananiah, Mishael, and Azariah remaining unscathed in the fiery furnace heated seven fold by the despot King Nebuchadnezzar. Daniel and his companions whose health-giving diet never defiled God remained humble, worshipping God throughout their lives. Daniel was given the gift of interpreting visions, many displayed in dreams of several ruling monarchs who controlled the people of Israel such as Nebuchadnezzar, Belshazzar, and Cyrus. These dreams were actually prophecies given by God to reveal the present and the future course of history spanning the stages of the Babylonian, Medo-Persian and the Grecian Empires to the coming of the Messiah to Jerusalem fulfilling the last week of the 70 week prophecy. These incredible dreams such as the colossal statue, hand written message on a wall were made credible through the direct revelation by God to Daniel who loved Daniel for his truly life-on-the-line tested faith and devotion that remain stellar examples for all believers.

*For there is nothing covered, that shall not be revealed;
Neither hid, that shall not be known.
Luke 12:2*

Introduction

The Book of Daniel opens at the closing of Josiah's reign, the last righteous King of Judah, who did what was right in the sight of Yah, cleansing the land of idols, rededicating the people of Judah into the service of our Creator. Prior to his reign, Judah was engaged in unrighteousness following the sins of Israel, the 10 tribal nations that fell away. Yet after Josiah's death, his descendants returned to a life of sinning against Yah's laws, inciting His wrath against Judah through Nebuchadnezzar, King of Babylon. These events are recorded in the following verses in 2 Kings and 2 Chronicles.

These verses set the background for the Book of Daniel. There was considerable thought given as to the exact placement of where these verses should appear in this book. Because they are wordy, saturated with names of many previous rulers and many diverse activities, they initially could appear daunting to the reader wishing to understand this book. To avoid initial confusion, the reader may elect to begin reading the actual Book of Daniel and then refer back to these verses as a reference to better understand the rationale behind events unfolding within these visionary prophecies. This background information sets the stage that led up to the Babylonian captivity placing Daniel as the scribe recording this fascinating book of prophecy.

2 Kings 23:25~30 And like unto him (*Josiah*) was there no king before him, that **turned to the LORD** with all his **heart**, and with all his **soul**, and with all his **might**, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? In his (*Josiah*) days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him (*Josiah*) at Megiddo, when he had seen him. And his servants carried him (*Josiah*) in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own

sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

2 Kings 23:31~37 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

And **he did that which was evil in the sight of the LORD**, according to all that his fathers had done. And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaohnechoh. Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And **he did that which was evil in the sight of the LORD**, according to all that his fathers had done.

2 Kings 24:1~7 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets. **Surely at the commandment of the LORD came this upon Judah**, to remove them out of his sight, for the sins of Manasseh, according to all that he did; And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

2 Kings 24:8~20 Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And **he did that which was evil in the sight of the LORD**, according to all that his father had done. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And **he did that which was evil in the sight of the LORD**, according to all that Jehoiakim had done. For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

2 Kings 25:1~7 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city

round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

2 Kings 25:8~21 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen. And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city: And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah: And the king

of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

2 Kings 25:22~30 And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. And Gedaliah sware to them, and to their men, and said unto them, **Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.** But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; And changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

This information is also recorded in the Book of Chronicles Chapters 34~36, that giving a similar but more detailed reference of the events which lead up to the last remaining tribe of Israel, Judah falling into Babylon captivity.

2 Chronicles 34:1~7 Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And **he did that which was right in the sight of the LORD**, and walked in the ways of David his father, and declined neither to the right hand, nor to the left. For in the eighth year of his reign, while he was yet young, **he began to seek after the God of David** his father: and in the twelfth year he

began to **purge** Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

While cleaning the temple, the lost words of Yah's law are found. King Josiah sets his heart to following the instruction of the law, changing the course for himself, Judah and Jerusalem. Yet the period of time in righteous living according to Yah's laws is short lived.

2 Chronicles 34: 21~28 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book. And Hilkiyah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect. And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me, Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard; Because thine heart was tender, and thou didst **humble thyself** before God, when thou heardest his words against this place, and against the inhabitants thereof, and **humbledst thyself** before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be

gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

2 Chronicles 34:29~33 Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

2 Chronicles 35:20~27 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: **for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.** Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho **from the mouth of God**, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations. Now the rest of the acts of Josiah, and his goodness, according to that which was written in the

law of the LORD, And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

2 Chronicles 36:1~10 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt. Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and **he did that which was evil in the sight of the LORD** his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead. Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and **he did that which was evil in the sight of the LORD**. And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

2 Chronicles 36:11~21 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And **he did that which was evil in the sight of the LORD** his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his

people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: **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 (70 years).**

All verses in this study of Daniel are taken from the King James Version of the Bible augmented by numerous supporting verses from many other prophets in Scripture.

Daniel Chapter 1

Judah went into captivity because she transgressed the laws of Yah. The background detailing this event is documented in "The Introduction." The Prophet Jeremiah states the captivity spanned 70 years which will be seen as Daniel unfolds. During this time the land will lay desolate as it rests while Yah's chosen people learn humility at the hand of Nebuchadnezzar, King of Babylon, who in turn will be conquered by the Medes and Persian Empire.

The cause of Yah's wrath upon His called out nation has been recorded in scripture as an example for our admonishment. Because of their transgression of the laws, the words written in the Book of the Covenant, Yah's wrath is moved to correct this wrong. The effect of their transgressing is described during the captivity in Babylon recorded by Daniel.

Daniel 1:1~3 In the third year of the reign of **Jehoiakim king of Judah** came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with **part** of the vessels of the house of God: which he carried into the **land of Shinar** (*Babylon*) to the house of **his god**; and he brought the vessels into the treasure house of **his god**.

*The land of **Shinar** is the old name of Babylonia recorded in Gen 11:2; 14:1; Isa 11:11; Zech 5:11. King Nebuchadnezzar took only "**part of the vessels**," as he did not intend wholly to overthrow the state, but to make it tributary, leaving such vessels as were absolutely needed for the public worship of Yah. Subsequently all were taken away and were restored under Cyrus (Ezra 1:7). The vessels were taken to the house of Nebuchadnezzar's god, called "**Bel**." His temple, as was often the case among the heathen, was made the "treasure house" of the king.*

Dan 1:4~7 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured, and skilful in all **wisdom**, and cunning in **knowledge**, and **understanding** science, and such as had **ability** in them to stand in the king's palace, and whom they might **teach** the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so

nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, **Daniel, Hananiah, Mishael, and Azariah**: Unto whom the prince of the eunuchs gave names: for he gave unto **Daniel** the name of Belteshazzar; and to **Hananiah**, of Shadrach; and to **Mishael**, of Meshach; and to **Azariah**, of Abednego.

The children of Judah, the most noble tribe from which the "king's seed" belonged, were chosen because of their superior wisdom, knowledge, understanding and ability. These were called "to be taught" the learning's of the Chaldean tongue, their language and literature, that of the Aramaic-Babylonian. As Moses was trained in the learning of the Egyptian sages, so Daniel was trained in the learning of the Chaldeans to familiarize his mind with mysterious lore to help attune his heaven-bestowed gift of interpreting visions.

The prince of the eunuchs gave them new names: unto Daniel the name of Belteshazzar; and to Hananiah, the name Shadrach; and to Mishael, the name Meshach; and to Azariah, the name Abednego.

New names were designed to mark their new situation, that they might forget their former religion and country. For Daniel, his new name was indicative of his relationship to a heathen court ("Belteshazzar," that is, "Bel's prince"), in contrast to his original name "Daniel" that marked his relationship to God (Yah).

Daniel: Strong's #01840. Daniye'l: from 1835 and 410 judge of God; Daniel or Danijel. "Daniel" Yah, my Judge, the theme of his prophecies being God's judgment on His chosen people and the heathen world powers.

Hananiah: Strong's #02608. Chananyah, or Chananyahuw: from 2603 and 3050 Yah has favored. Hananiah was named Shadrach from Rak, in Babylonian, "the King," that is, "the Sun" inspired or illumined by the Sun-god.

Mishael: Strong's #04332. Miysha'el: from 4310 and 410 who (is) what God (is). Mishael was named Meshach, the Babylonians retained the first syllable of Mishael, the Hebrew name; but for El, that is, GOD, substituted Shak, the Babylonian symbol name called Sheshach, answering to the Earth.

Azariah: Strong's #05838. `Azaryah: from 5826 and 3050; Yah has helped or whom Yah helps. Azariah was named, Abed-nego that is, "servant of the shining fire."

Thus, instead of their former dedication to Yah, our Creator, these new Babylonian servants were being dedicated by the heathen to their leading gods: Bel, the Chief-god, the Sun-god, Earth-god, and Fire-god.

Daniel 1:8~16 But Daniel purposed in his heart that he would not **defile himself** with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not **defile himself**. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king (*Nebuchadnezzar*), who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, **Prove thy servants**, I beseech thee, ten days; and let them give us **pulse** to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and **proved them** ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them **pulse**.

Defile: Strong's #01351 *gaw-al'*; a primitive root, to soil or (figuratively) desecrate, pollute, stain. It was the custom to throw a small part of the viands and wine upon the earth as an initiatory offering to the gods so as to consecrate to them the whole entertainment (*Dt 32:37~39*). To have partaken of such a feast would have been to sanction idolatry.

Pulse: Strong's #02235 *erz zeroa or zera* Son: from 2232; something sown, a vegetable as food, from seeds or grain, such as barley, wheat, rye, and peas, etc.

Daniel 1:17~21 As for these four children, God gave them **knowledge** and **skill** in all **learning** and **wisdom**: and **Daniel had understanding in all visions and dreams**. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like **Daniel, Hananiah, Mishael, and Azariah**: therefore stood they before the king. And in all matters of **wisdom** and **understanding**, that the king enquired of them, he found them **ten times better** than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus of Persia.

*Daniel, Hananiah, Mishael, and Azariah were blessed by Yah (God) in **knowledge** and **skill** (ability), in all **learning** and **wisdom**, surpassing even the Chaldean sages in wisdom and understanding in the very sciences in which they most prided themselves. Just as Joseph in the court of Pharaoh succeeded by being blessed by Yah as recorded in Gen 40:5; 41:1~8, Daniel and his colleagues are also so blessed with gifts, speaking not through their own vanity, but by Yah's direction, as ones living righteously while in captivity.*

*It's not where I am that matters,
But who I am that really counts*

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Daniel Chapters 2

*As Chapter 1 closes, a time for training is set aside for the chosen nobles, captives of King Nebuchadnezzar, to learn the ways of the Chaldean. At the end of those stipulated days, the chosen nobles are brought before the King to be questioned by Him. **Daniel, Hananiah, Mishael, and Azariah** have been blessed by Yah (God) in **knowledge and skill** (ability), in all **learning and wisdom**, even surpassing the Chaldean sages in their wisdom and understanding of the very sciences they most prided themselves knowing. Daniel and his colleagues being blessed with gifts from Yah, demonstrate living righteously while imprisoned in captivity.*

Daniel and his colleagues proceed to influence those in power with their God-given gifts, showing that Yah has not entirely abandoned His people but instead is using this opportunity for correction as they wait out the prophesied 70 years of exile as punishment for rebelling against His ways.

Daniel 2:1~13 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the **magicians**, and the **astrologers**, and the **sorcerers**, and the **Chaldeans**, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live forever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and

said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, **except the gods**, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

*Four types of counselors or advisors are summoned to the king's court to interpret Nebuchadnezzar's dream. The first being that of the **magicians**: meaning a horoscopus; as in drawing magical lines or circles. Second the **astrologers**, derived from the unused root word meaning to lisp; those which practice enchantment, a conjurer. Then the **sorcerers**, meaning those that whisper a spell, enchantment or practice magic using witchcraft. Followed by the Chaldeans, descendants of Kesh, inhabitants of Chaldea, known to be a college of learned men where all arts and sciences were professed and taught. The Chaldeans were the most ancient philosophers of the world and are said to have been the original inhabitants of Babylonian Iraq. They still have preserved the Chaldean name to distinguish themselves from other nations and peoples who inhabited the one hundred and twenty provinces administered by the Babylonian government. Yet with all of this diverse learning "it would take **God** to interpret Nebuchadnezzar's dream."*

Dan 2:14~22 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and **made the thing known to Hananiah, Mishael, and Azariah, his companions**: That they would **desire mercies of the God of heaven concerning this secret**; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel **blessed the God** of heaven. Daniel answered and said, **Blessed be the name of God** forever and ever: for **wisdom and might are his**: And **he changeth the times** and the seasons: **he removeth kings**, and **setteth up kings**: **he giveth wisdom**

unto the wise, and **knowledge** to them that know **understanding**: **He revealeth** the deep and secret things: **he knoweth what is in the darkness**, and the **light dwelleth with him**. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

*Daniel's first reaction after hearing King Nebuchadnezzar's hasty decision to slay his counselors for failing to interpret his dream was to beseech his God, Yah, the Creator, the Almighty. Daniel did not run from the event, but rather ran into it beseeching King Nebuchadnezzar for more time to explain the dream's interpretation. Daniel and his three companions knew that their lives were in the hand of Yah and nothing could happen to them outside the will of the Father. With the confidence of knowing that Yah does hear the prayers of those that act according to His will, they petition for the **mercies of the God of heaven** to decipher this secret.*

Nothing happens to anyone unless it had been the will of the Father, whether for correction or a blessing, all is according to the will of Yah. One comes to eventually realize that trials lead one to understanding. The uncomfortable, often jarring route of that education is through receiving admonishment. Was this a test for Daniel, Hananiah, Mishael, and Azariah, to see whether they would run in the sight of danger? Or was it the hand of Yah setting them apart in the eyes of King Nebuchadnezzar and those of his court as individuals anointed by the Creator of the universe? Because they are in captivity in Babylon for the sins of their nation Israel, does not equate that they themselves are guilty. They are being preserved in the hand of the enemy as Yah works out their salvation.

*Daniel, Hananiah, Mishael, and Azariah bless Yah for hearing their prayers acknowledging Him as the source of all **wisdom** and **might**, **able to change the times** and the seasons: **Yah removeth kings**, and **setteth up kings**: **He giveth wisdom** unto the wise, and **knowledge** to them that know **understanding**: **He revealeth** the deep and secret things: **“He knoweth what is in the darkness**, and the **light dwelleth with Yah alone.**”*

Dan 2:24~28 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus

unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; **But there is a God in heaven that revealeth secrets**, and maketh known to the king Nebuchadnezzar what shall be in the **latter days**.

Notice that Daniel does not take credit for this wisdom in the presence of the King, but rather uses the opportunity to praise Yah as the Almighty that reveals secrets, as the one that knows what is in the darkness, who lives in unapproachable light. Daniel and his companions are being blessed as was stated earlier in Dan 1:17 “As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.” They are instruments in the Hand of Yah, doing His will, demonstrating to the heathen nations His might.

Dan 2:28B ~30 Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass **hereafter**: and **he that revealeth secrets maketh known to thee what shall come to pass**. But as for me, **this secret is not revealed to me for any wisdom that I have more than any living**, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Again Daniel goes out of his way to declare that this interpretation has been revealed to him by Yah. He vehemently states that he himself has no great power apart from what Yah has given him that lives within him. He is a servant to his God at his own expense. Thus it is Yah that has revealed this dream to the king to show him the fate of his nation and the nations to come as the king presently holds His chosen people in his hands.

Dan 2:31~36 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's **head** was of **fine gold**, his **breast** and his **arms of silver**, his **belly** and his **thighs of brass**, His **legs of iron**, his **feet** part of **iron** and part of **clay**. Thou sawest till that a **stone** was cut out without hands, which smote the image upon his **feet** that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the **stone** that smote the image became a **great mountain**, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

Daniel speaks of the dream that King Nebuchadnezzar saw now revealed to him once more, something only Yah could expose because it was given by Yah, seen only by Nebuchadnezzar. In his dream Nebuchadnezzar saw a colossal human form with a head of gold, breast and two arms of silver, belly and two thighs of brass and legs of iron with feet of iron and clay. The dream then describes a stone which breaks this image into pieces and then turns into a great mountain. Nebuchadnezzar recalls all this and is astonished as his dream is described in perfect detail. Daniel declares the meaning of this vision was revealed by Yah to him to be expressly opened at the feet of King Nebuchadnezzar.

Dan 2:37~45 Thou, O king, art a king of kings: **for the God of heaven hath given thee a kingdom, power, and strength, and glory**. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. **Thou art this head of gold**. And after thee shall arise **another kingdom** inferior to thee (*silver*), and **another third kingdom** of **brass**, which shall bear rule over all the earth. And the **fourth kingdom** shall be strong as **iron**: forasmuch as iron breaketh in pieces and subdueth all things: and as **iron** that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' **clay**, and part of **iron**, **the kingdom shall be divided**; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of **iron**, and part of **clay**, so **the kingdom shall be partly strong, and partly broken**. And whereas thou sawest iron mixed with

miry clay, **they shall mingle themselves with the seed of men:** but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of **these kings** (*the ten toes partly of iron mixed with clay*) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the **stone** was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the **great God** hath made known to the king what shall come to pass **hereafter:** and the dream is **certain,** and the interpretation thereof **sure.**

*This image with its head of fine **gold**, his breast and his arms of **silver**, his belly and his thighs of **brass** and legs of **iron** are symbols having much relevance. The head and higher parts signify the earlier times. Following the image downward, the lower parts refer to the later times. The metals become successively baser, implying the growing degeneracy from high to low. Both the specific gravity and the value of the metals lessen respectively as they progress downwards: silver being not as heavy as gold and less valuable; brass not as heavy as silver and less valuable, and iron not as heavy as brass and less valuable. The weight of metals within the image is thus arranged in the reverse of stability: heavier over lighter, even though silver is stronger than gold, brass is stronger than silver and iron is stronger than brass. Their collective weight becomes a detriment. This weight added to the fact that as they spiral downward each metal is becoming increasingly brittle, less pliable to accommodate change down to the final toes described as a mixture of **iron** and **clay**. This mixture is the weakest combination, the one most unwilling to sustain stress and strain, becoming the final ingredient in place to fatally compromise the stability of the entire image.*

The dream's colossal human form is now revealed to King Nebuchadnezzar. The head of gold represents the Babylonian Empire ruled by Nebuchadnezzar at present. The second Empire to arise, though inferior to his Empire, is Medo-Persia depicted as the breast and the two arms of silver. They are followed by the third Empire, the Graeco-Macedonia, seen as the belly and two thighs of brass. These three empires are followed by the Roman Empire with its Germano-Slavonic offshoots, the legs of iron and feet of iron and clay. The influence of this fourth Empire is alive and with us today.

This colossus image of metals stands on weak feet, a mixture of iron and clay. The stone represents the kingdom of God, small and ignored, as a "small seed or stone" on the ground in comparison to these great nations. This small stone, "Yahshua, the rock," upon which Yah builds His church into an earthly kingdom of glory, grows into that mountain, which breaks into pieces the kingdoms of the world.

Each successive kingdom incorporated its predecessor. Power in Nebuchadnezzar's hands was a God-derived autocracy, followed by the Medo-Persian king's rule resting on his nobility of person and birth, the nobles being his equals in rank, but not in office. Greece was an aristocracy not of birth, but of individual influence. The Roman, the lowest of them all, was dependent entirely on popular choice, the emperor being appointed by popular military election.

The two arms of silver denote the kings of the Medes and Persians. The belly with two thighs of brass depicts Macedonian or Greek Empire with Alexander the Great as its king seen as the belly. After Alexander's death, the kingdom was divided by his four generals where by two succeeded in dominating the empire denoting the two thighs of brass: Seleucus of Syria and Ptolemy of Egypt, that became the two leading sections from the breakup of Graeco-Macedonia. The two legs of iron signify the two Roman consul representatives of Rome and Constantinople. The feet and toes made of clay, "potter's clay," "miry clay," mean "earthenware," hard but brittle, as the feet, stable while bearing only direct pressure, but easily "broken" to pieces by a blow as nobility mixes with common man.

The vision reveals a stone that was cut out without hands which smote the image upon his feet of iron and clay, breaking them and the entire image into pieces. This stone is Yahshua the Messiah and denotes His kingdom to come. Scriptures reveal Yahshua as a stone of stumbling, the rock of offense, the head or corner stone upon which all are broken who turn away.

1Pe 2:7~8 Unto you therefore which believe he is precious: but unto them which be disobedient, the **stone** which the builders disallowed, the same is made the **head of the corner**, And a **stone of stumbling**, and a **rock of offence**, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Thus the nation of Israel stumbles on this stone, denying Yahshua as the Messiah. In its relationship to the True Worship, the same stone which destroys the image is the foundation of the Truth. In its relationship to the Gentile world power, the stone is its destroyer.

Mt 21:42~44 Jesus saith unto them, Did ye never read in the scriptures, The **stone** which the builders rejected, the same is become the head of the corner: this is the **Lord's doing**, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you (*the nation of Israel as a whole*), and given to a nation bringing forth the fruits thereof (*the Gentiles*). And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

He says, whosoever shall fall on this stone, that is, stumble and be offended at Yahshua as the Jews were, "The kingdom shall be taken" shall be broken. Beware on whomsoever it shall fall, "cut out" namely from "the mountain," Mount Zion, the throne of glory from where Christ returns without hands. Why? Because, "The God of heaven shall set up a kingdom," as contrasted with the image that was made with the hands of man. This stone, this rock falls on this image, referring to world power, not merely breaking it, but grinding it into powder.

The falling of the stone on the feet of the image cannot refer to Christ at His first advent, for the fourth kingdom was not yet divided; no toes were as yet in existence. This will be shown clearly in Chapter 7.

As the fourth kingdom, Rome, was represented in a twofold state, first strong, with legs of iron, then weak, with toes part of iron, part of clay, this final kingdom will turn out similarly. The ten toes are the ten lesser kingdoms into which the Roman Empire was finally divided. This tenfold division alluded to here is not specified in detail until the Seventh Chapter.

Dan 2: 46~49 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, **Of a truth it is, that your God is a God of gods, and a Lord of kings**, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts,

and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set **Shadrach** (*Hananiah*), **Meshach** (*Mishael*), and **Abednego** (*Azariah*), over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

*King Nebuchadnezzar acknowledges Daniel as genuinely representing the **true God** and Lord of Kings, the Creator that reveals secrets showing the fate of humanity before his eyes, seeing His elect to walk with Him into His Kingdom. It was their faith in Yah evidenced in the answered prayers of Daniel, Hananiah, Mishael, and Azariah used in this fashion, that not only saved their own lives, but countless others. Yah used Daniel and his companions to serve as instruments of righteousness in the sight of this King and his successors.*

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Daniel Chapter 3

*Leaving Chapter 2, King Nebuchadnezzar acknowledges Daniel spoke the truth concerning **Yah (God)**, Lord of Kings, the Creator that reveals secrets and shows forth the fate of humanity. Yet as Chapter 3 opens, the **One True God** is not seen being served. Time has passed and humanity has once again gravitated toward the physical, the exaltation of one's self.*

This massive human form that was seen by King Nebuchadnezzar in his dream has now become his fixation. The head of gold, revealed by Daniel, represents his kingdom, the Babylonian Empire, ruled by Nebuchadnezzar. The headiness, the intoxication of the King's newly revealed position exposed by Yah through Daniel, now demanded universal acknowledgement by all in his realm.

Daniel 3:1~7 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the **princes**, the **governors**, and the **captains**, the **judges**, the **treasurers**, the **counsellors**, the **sheriffs**, and all the **rulers** of the provinces, to come to the **dedication of the image** which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the **dedication of the image** that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, **To you it is commanded**, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye **fall down and worship the golden image** that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, **fell down and worshipped the golden image** that Nebuchadnezzar the king had set up.

Nebuchadnezzar's confession of God's primacy did not preclude him from being a worshipper of idols, denoting many Gods. Ancient

*idolaters thought that each nation had its own gods, and in addition, foreign gods might also be worshipped. His ancestors had declared themselves equal to God substantiated by their overwhelming earthly might. Now the King after being told he is “**the head**” chose to play the part of a god.*

Daniel was revealing the physical realm of the four empires to rule the world on earth, not the eternal power of Our Creator to rule man’s soul. Yes...the king’s power has gone to his head as shown by his command that his entire realm worship the image that he had made.

Dan 3:8~12 Wherefore at that time certain **Chaldeans** came near, and **accused the Jews**. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, **shall fall down and worship the golden image**: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are **certain Jews** whom thou hast **set over the affairs of the province of Babylon, Shadrach (Hananiah), Meshach (Mishael), and Abednego (Azariah)**; these men, O king, have not regarded thee: **they serve not thy gods**, nor worship the golden image which thou hast set up.

*This event is instigated by the Chaldeans accusing certain of the Jews. Recall that at the conclusion of the King’s dream being revealed by Daniel about this colossal human image with its head of gold, King Nebuchadnezzar exalted Daniel as speaking the truth of the **God of Gods**. For this fact, the king bestowed great gifts onto Daniel, making him ruler over the entire province of Babylon, chief of the governors out ranking all the wise men of Babylon. At that time Daniel made a request of the King, that he should set his three faithful companions Hananiah, Mishael, and Azariah over the provincial affairs of Babylon as recorded in Chapter 2.*

Dan 2: 46~49 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, **Of a truth it is, that your God is a God of gods, and a Lord of kings**, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of

the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set **Shadrach, Meshach, and Abednego**, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

The jealousy over the elevation of Daniel and his companions contrasted to the Chaldeans losing their prominent positions sparked their vengeful actions. The Chaldeans were the most ancient philosophers of the world; they are said to have been the original inhabitants of the Babylonian Iraq; and had still preserved to themselves exclusively the Chaldean name to distinguish themselves from any other nations and peoples who inhabited the one hundred and twenty Babylonian provinces.

This act, seen on the surface as the working of evil, is used in the hands of Yah and becomes an instrument of light in a dark place. That act eventually answered the prayers of Daniel, Hananiah, Mishael, and Azariah, and demonstrated their faith in Yah that was used to not only save their own lives, but countless others as well. Yah used Daniel and his companions to serve as instruments of righteousness in the sight of this King and his successors.

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

Note the King is not hasty in setting a judgment, but sees these three as righteous men, not as fool-hearted, disgruntled captives. For these men have already been raised above the Chaldeans and others presiding over the affairs of the province of Babylon and have evidenced themselves as loyal pillars dispensing the will of their king. The King questions them personally making known his request to them and affirms their fate for noncompliance.

Dan 3:16~17 Shadrach (*Hananiah*), Meshach (*Mishael*), and Abednego (*Azariah*), answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

When reading this same passage in the Hebrew Greek English Interlinear Bible the meaning is more readily understood.

Dan 3:16~18 Answered Shadrach, Meshach, and Abednego and said to the king, O Nebuchadnezzar, not need we on this matter a word to return to you . If it is, our God whom we serve is able to deliver us from the furnace of fire burning, then from your hand, O king He will be deliver. But if not, let it be known to you, O king, that your gods not we will serve, and the image golden which you have set up, not we will worship.

*Hananiah's, Mishael's and Azariah's answers to the King's request reveal the depth of their **faith's** sincerity, **the action of their belief**. They did not question King Nebuchadnezzar's authority or try to reason down with him, but stated humbly they were confident of their position in Yah's Kingdom as being His servants at all costs. Assured by their faith that if it is the will of God (Yah) whom they serve to deliver them from the furnace of fire, then from the king's hand they will be so delivered. But if it is not the will of Yah for them to be delivered from this trial, let it be known, that the king's god or for that matter any of the other gods are all false gods that they would have never worshiped, especially this golden image set up for all to prostrate themselves and worship.*

A trial is but a tool in the hand of Our Creator. It is used to show forth our faith in standing for His truth and is also used to demonstrate a living love for Yah at one's own expense. This is the greatest of all sacrifices in the sight of our Lord.

1 Sam15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, **as in obeying the voice of the LORD?** Behold, **to obey is better than sacrifice**, and to hearken than the fat of rams.

Deut 10:12~13 And now, Israel, what doth the LORD thy God require of thee, but to **fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God** with all thy heart and with all thy soul, **To keep the commandments of the LORD, and his statutes**, which I command thee this day for thy good?

Micah 6:6~8 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but **to do justly, and to love mercy, and to walk humbly with thy God?**

Dan 3:19~23 Then was Nebuchadnezzar **full of fury**, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

Anger is momentary madness when emotions rule over sound reasoning. The king in a rage of uncontrolled temper escalates the punishment to the harm of his loyal, mighty men. Yet this event used by Yah, will only further His glory reflected in the faith of Hananiah, Mishael and Azariah.

Dan 3:24~25 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is **like the Son of God**.

King Nebuchadnezzar witnesses a miracle appearing before his eyes. He calls his counselors to confirm what is being seen. The emergence of Hananiah, Mishael and Azariah who were bound are now walking freely in the midst of the fire unharmed accompanied by a fourth person having the appearance of the Son of God.

Dan 3:26~27 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach (*Hananiah*), Meshach (*Mishael*), and Abednego (*Azariah*), ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

The appearance of Hananiah, Mishael and Azariah coming out from the fiery furnace unscathed by its flames against their bodies, coats or hair with no residue of the smell of smoke is a testament to their faith in the Most High God, Yah. This event was planted by Yah in the faces of their adversaries: the princes, governors and captains as well as the king and his counselors, the Chaldeans, who were their accusers before the king.

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

They were saved by grace through faith...the action of their belief. Those that wanted to usurp their position by accusing them before the king were again lowered to a lesser position as the king rewarded the captives' faith and loyalty to their God with promotions. Pride is the mask of one's own faults.

Ps 59:12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

*Prosperity from Grace through Faith makes some friends
But many envious enemies*

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Daniel Chapter 4

*The third Chapter of Daniel ended with Hananiah, Mishael and Azariah emerging from the fiery furnace unscathed by its flames. Their actions were a testament of their faith in the Most High God, Yah. King Nebuchadnezzar blesses God who sent his angel, and delivered His servants **that trusted in Him**, that they might not serve nor worship any other god, except Yah.*

That was a tremendous realization by King Nebuchadnezzar to proclaim Yah as the Most High God over his own gods of the land. Nebuchadnezzar does not stop there. Entering Chapter Four, the king acknowledges Yah as the God of Daniel, Hananiah, Mishael and Azariah that had blessed him in being the head of gold on this colossal image representing the first ruling empire of those times.

Daniel 4:1~3 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the **high God** hath wrought toward **me**. How great are **His** signs! and how mighty are **His** wonders! **His** kingdom is an everlasting kingdom, and **His** dominion is from generation to generation.

Nebuchadnezzar, after having subdued all the neighboring countries and becoming greatly enriched, adorning his own kingdom, became intoxicated over his unbridled prosperity. It is from this warped state of mind that a new dream is experienced by the king which exposed the rampant self adoration of his heart. This dream produces a very remarkable prophetic judgment that imposed an immediate and drastic change to the king's life of royal splendor.

Pr 16:18 **Pride** goeth before destruction, and an haughty spirit before a fall.

Isa 23:9 The LORD of hosts hath purposed it, to stain the **pride** of all glory, and to bring into contempt all the honourable of the earth.

This chapter describes King Nebuchadnezzar perched upon his throne surveying his vast empire. The accounts of the second recorded dream of Nebuchadnezzar are foretold which shows the loss of his kingdom

for seven years, a direct reaction to the king's rapidly increasing pride and arrogance.

Dan 4:4~7 I Nebuchadnezzar was at rest in mine house, and **flourishing in my palace**: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in **all the wise men** of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the **magicians**, the **astrologers**, the **Chaldeans**, and the **soothsayers**: and I told the dream before them; but they did not make known unto me the interpretation thereof.

Once again the king and his magicians, astrologers, Chaldeans, and the soothsayers are rendered powerless to interpret this dream stressing the fact that the fate of mankind always remains in the hands of the Most High God, Yah. Yah uses Daniel's loyalty to his Creator as a servant of righteousness and as a messenger of repentance to those who have ears to hear in revealing the king's dream. Now Daniel is told the dream by the king for he has the Holy Spirit of the living God.

Dan 4:8~9 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom **is the spirit of the holy gods**: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the **spirit of the holy gods is in thee**, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

The king has learned a most revealing principle by perceiving that Daniel's wisdom exists because of his holy relationship with Yah. A message from Our Creator to the recipient whether brought by a prophet or porter is more credible if the messenger has a righteous character. As evidenced by Daniel's former actions, we also must show forth credibility in our character at all times, especially if being called on by the Lord.

Dan 4:10~18 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven

dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a **watcher** and an **holy one** came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless **leave the stump of his roots** in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let **his heart be changed** from man's, and let a beast's heart be given unto him; and let **seven times pass** over him. This matter is by the decree of the **watchers**, and the demand by the word of the **holy ones**: to the intent that the living may know that the **most High ruleth** in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; **for the spirit of the holy gods is in thee.**

*The **watchers** according to the words of the **Holy ones** are none other than the Archangels Michael and Gabriel which stand at the right and the left side of the **Holy Ones**, Yah the Father and His son Yahshua. These are the same two **watchers** that are seen in the Book of Revelation, Chapter 11: “**My Two Witnesses**”*

Rev 11: 3~4 And I will give power unto **my two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the **two olive trees**, and the **two candlesticks standing before the God** of the earth.

**** If you have not read of the two witnesses, please write for the book: “**Revelation**, The visionary account of Things which thou **HAS SEEN**, Things which **ARE**, And the things which shall be **HEREAFTER**.” ****

Dan 4:19~27 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar (*Daniel*) answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The **tree** that thou sawest, which grew, and was strong, whose height

reached unto the heaven, and the sight thereof to all the earth; Whose **leaves** were fair, and the **fruit** thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose **branches** the fowls of the heaven had their habitation: **It is thou, O king**, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a **watcher** and an **holy one** coming **down from heaven**, and saying, Hew the tree down, and destroy it; yet **leave the stump of the roots** thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till **seven times pass over him**; This is the interpretation, O king, and this is the decree of the **most High**, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, **till thou know** that the **most High ruleth in the kingdom of men**, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, **after** that thou shalt have known that **the heavens do rule**. Wherefore, O king, let my counsel be acceptable unto thee, and **break off thy sins by righteousness**, and **thine iniquities by shewing mercy to the poor**; if it may be a lengthening of thy tranquillity.

The understanding of the vision is finally given to Daniel after being troubled over its meaning for a length of time. Yet once again Yah graces Daniel as His servant in interpreting the dream for the king. Nebuchadnezzar states to Daniel, "Let not the dream ... trouble thee" easing Daniel's insecurity. Many authoritarians would have punished a prophet who dared to foretell of their overthrow, yet Nebuchadnezzar assures Daniel he may freely speak out.

Symbolically the tree represents the king and his empire, the branches, the princes of this tree or empire. The leaves are seen as servants that cover the branches; the root of the tree, denotes the king's vast army of soldiers. The fruits signify the vast revenues accumulated, all under the shadow, the protection afforded to those dependent upon his empire, the peoples, who inhabited the one hundred and twenty Babylonian provinces.

*Through Yah's grace, Daniel has the meaning of Nebuchadnezzar's dream revealed which alludes to the loss of his kingdom for a period of seven years on account of his **pride, arrogance and self adoration**. Recall it was Yah who put Nebuchadnezzar into power and it was Yah who used the king as an instrument of His wrath against His chosen children of Israel for their disobedience, banishing them into captivity in Babylon under the king's rule.*

*The duration of the seven years, referring to completion, is a time allotted for the king to become fully aware that the **Most High God, Yah, rules all kingdoms of men**, and gives power to whomever He wills. Yah's command to leave the stump of the tree intact, meaning the root, denoting Nebuchadnezzar himself, shows this prophecy to be fulfilled with the king as a witness. Nebuchadnezzar's kingdom shall be restored to him, after he knows for certain and acknowledges to Yah that the **heavens do indeed rule over mankind**.*

*Daniel counsels the king to accept his advice to forgo sinning against Yah's way and turn to **righteousness** and reverse his **iniquities** by showing **mercy** to the poor. He should beseech Yah for He is merciful to a repentant heart and perchance such behavior may lengthen the time of the king's sovereignty.*

Dan 4:28 All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, **Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?** While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; **The kingdom is departed from thee.** And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, **until thou know that the most High ruleth in the kingdom of men**, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

*Nebuchadnezzar boasts: "Is not this great Babylon that **I** have built for the house of the kingdom by the might of **my** power, and for the honor*

of **my** majesty?" The king's heart was inflated with pride; he attributed everything to **himself**, exalting the internal god of "**Me, Myself and I**" giving zero acknowledgement to the Most High God. The walls, hanging gardens, temple of Bel, and the royal palace, all built by Nebuchadnezzar, made it the greatest city in the world. While the words were yet in the king's mouth, Yah crushes the victorious and proud king: "Thy kingdom is departed from thee!" All his goods and that which he attributed to **himself**, gone in a moment!

King Nebuchadnezzar was made to eat grass as do oxen. The madness that fell upon him induced him to forsake society, run to live in woods and deserts like a wild beast, his hairs growing long and thick, so as to be a substitute for clothing; and his nails strong and hooked that he might better climb trees and grub up the ground in order to get roots and earth-nuts. His case seems much like that of the demon possessed man in the Gospel of Luke, called Legion, whose dwelling was among the tombs and in the mountains, and who likewise shunned society.

Luke 8:26~34

Dan 4:34 And at the end of the days (*the seven years*) I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and **I blessed the most High, and I praised and honoured him** that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to **his will** in the army of **heaven**, and among the inhabitants of the **earth**: and none can stay his hand, or say unto him, What doest thou? At the same time **my reason returned unto me**; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar **praise and extol and honour the King of heaven**, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

*Nebuchadnezzar's reason returned and everything was fulfilled that was foretold by the dream's interpretation. The king is once again blessed by Yah after having been stripped of everything all because of his pride. This story is quite similar to that of Job's life which Yah allowed Satan to chasten for a time to show Job's self righteousness in addressing his Creator. For Job declared himself **righteous in his own***

eyes before Yah. Job's friends come to console him, but their comfort turned to judgment and condemnation. Yet Yah used the least of all, a young man named, Elihu to inform Job of his self righteousness and his friend's errors of condemnation.

Job 32:1~3 So these three men ceased to answer Job, because he (*Job*) **was righteous in his own eyes**. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, **because he justified himself rather than God**. Also against his three friends was his wrath kindled, **because they had found no answer, and yet had condemned Job**.

Yah had graciously watched over everything in the Babylonian Empire thus insuring that upon Nebuchadnezzar's return to his palace, he found that his counselors and his lords received him gladly, and cleaved to and served him as they had formerly done.

Now praise and admiration is heard from the reinstated king. At the end of the period fixed by the God of heaven for the duration of his madness, the Chaldean monarch became sensible of his dependence on the Supreme Being, and lifted up his eyes to heaven in devout acknowledgment of the sovereign majesty, the King of kings, the Ruler of the heaven and earth whose dominion alone is universal, unchangeable, and everlasting. It is very probable at this point that Nebuchadnezzar was very close to converting, relinquishing idolatry and joining the faith of the God of Israel. But not so with his sons, aspiring to the throne!

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Daniel Chapter 5

The first four chapters of the Book of Daniel depict the time Israel was held captive in Babylon and the recorded loyalty of faithful men such as; Daniel, Hananiah, Mishael, and Azariah. These men did not waver in their dedication to Yah even while being incarcerated. On the contrary, they were blessed for their devotion to their Creator.

The Book of Daniel now moves to a different era, at the completion of the set time of Israel's captivity and being separated from its beloved city of Jerusalem. As Chapter 5 opens, King Nebuchadnezzar had died years ago and now seen in his posterity is the grandson of Nebuchadnezzar, Belshazzar ruling the Empire. Righteousness was short lived as the grandson now walks in the footsteps of his grandfather's unreceptive unrighteous earlier life. The chapter opens with Belshazzar feasting with a vast number of those in his court.

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

Note: A thousand of his lords denotes lords or satraps who each governed over one thousand men. From antiquity the Persian kings were very lavish in their entertainments, yet it seems unlikely that one thousand lords as well as their wives, and concubines were in attendance. These same types of feasting by the Medes and Persian kings during that period of time are described in the Book of Esther, Chapter 1.

Belshazzar, lost in the excitement of entertaining, veers far from wisdom as most do while consumed in a good time, when reasoning is thrown to the wind causing us to do some stupid stuff. In the case of the king choosing to use the temple vessels expressly dedicated to serving the Most High God for personal pleasure would constitute a

colossal blunder if not a fatal one, as the final offense to Yah. Belshazzar by desecrating Yah's sacred articles to the false gods of gold, silver, brass and wood brings about his end.

Dan 5:5~9 In the same hour came forth **fingers of a man's hand**, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then **the king's countenance was changed**, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

The moment Belshazzar awakes from his intoxicating feasting, and sees the hand writing on the wall, fear runs rapidly through him. Likewise as did his grandfather, he calls for the counsel of astrologers, the Chaldeans, and the soothsayers to interpret the event. He now fears the error of his judgment and awaits the interpretation. Yet as before, no one can reveal the message from Yah to the king.

Dan 5:10~16 Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom, in whom is **the spirit of the Holy God**; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art **of the children of the captivity of Judah**, whom the king my father

brought out of Jewry? I have even heard of thee, that **the spirit of the gods is in thee**, and that **light** and **understanding** and excellent **wisdom** is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: **but they could not** shew the interpretation of the thing: And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Notice: Neither the queen nor Daniel were at the banquet house feasting with the king. Daniel, who had been so highly esteemed by Nebuchadnezzar for his superior wisdom, appears to have been altogether unknown to Belshazzar, until the queen mother (the same who was the wife of Nebuchadnezzar according to biblical commentaries) had informed Belshazzar. Upon the queen's recommendation, Daniel is called in to interpret the writing on the wall.

Dan 5:17~31 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, **the most high God gave** Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that **He (Yah) gave him**, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart (*Nebuchadnezzar*) was lifted up, and his **mind hardened in pride**, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; **till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will**. And thou his son, O Belshazzar, **hast not humbled thine heart**, though **thou knewest all this**; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and

the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

*Daniel boldly tells this despotic king that he had not benefited from hindsight, heeding the judgments inflicted on his grandfather, King Nebuchadnezzar, but had instead totally surrendered to **pride and reckless living**. Added to his other sins was the utter contempt for the Most High God, by drinking wine out of the sacred vessels of Yah in an offering of honor to his idols. Belshazzar has erred not through ignorance, but was deliberately contemptuous of God, notwithstanding that he had before his eyes the striking warning coupled with his grandfather's seven years of bestiality.*

Now the Supreme Being, the Ruler of heaven and earth, had written his condemnation in three words: MENE, TEKEL, PERES. The first of which is repeated in the copies containing the Chaldean original; but all the ancient versions, except the Syriac, are without this repetition. Daniel then gives the king and his lords the fearful significance of the writing on the wall: "God hath numbered thy kingdom and finished it, thou art weighed in the balances, and art found wanting, thy kingdom is divided, and given to the Medes and Persians." The period allotted for the duration of the Chaldean Empire was now completed. The kingdom was about to be transferred to the Medes and Persians.

*Had the words been written in Chaldean characters, every wise man there, everyone that could read the alphabet in their own language, could have read and interpreted them. **Let it be observed that the characters which are now called Hebrew is Chaldean; that the true Hebrew is now called Samaritan.** Daniel could easily read this for it was in the characters used by the Jews previously in the Babylonian*

captivity. It appears that it was simply on account of the strangeness of the characters that the Chaldeans could not decipher to read it.

*Such an interpretation must have been unwelcome to say the least to Belshazzar. Yet overwhelmed and reeling with the message's clearness and certainty, the king still commanded that Daniel, the prophet, be honored. But that very night, the prediction was fulfilled: the king was slain and the city taken over by the Medes and Persians. **This great event was also predicted in prophecy through Isaiah and Jeremiah; and now was seen by Daniel.***

Jerm 25:8~14 Therefore thus saith the LORD of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and **Nebuchadrezzar the king of Babylon**, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon **seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.** And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

Isa 47:1~15 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. As for our redeemer, the LORD of hosts is his name, the Holy One of Israel. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be

called, The lady of kingdoms. I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. And thou saidst, **I shall be a lady for ever**: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, **I am**, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and **desolation shall come upon thee suddenly**, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it. Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander everyone to his quarter; none shall save thee.

Daniel also revealed this as he understood Jeremiah's prophecy about the seventy year captivity in Babylon.

Dan 9:1~2 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish **seventy years in the desolations of Jerusalem.**

Thus the great Babylonian Empire, the head of gold from King Nebuchadnezzar's colossus idol, comes to an abrupt close.

*One's destiny is determined
Not by what one possesses
But by what possesses him.*

Daniel Chapter 6

As Chapter 5 closes, King Nebuchadnezzar had died long ago, and his grandson Belshazzar now rules the Empire. Belshazzar was unrighteous, not heeding, not benefitting from the Yah inflicted, life changing experiences of his grandfather. The chapter then depicts Belshazzar feasting with a vast number in his court where he displays blatant disregard of Almighty Yah which immediately costs him his kingdom as described below.

Now the Supreme Being, the Ruler of heaven and earth, has written the fate of Belshazzar's Empire by His finger on the plastered wall: "MENE, TEKEL, PERES." Daniel is brought in to interpret the writings by which Daniel boldly tells this despotic king, that he had not benefited from hindsight, heeding the judgments inflicted on his grandfather King Nebuchadnezzar, but had instead totally surrendered to pride and profligate living. Added to his other sins was the utter contempt for the Most High God by drinking wine out of the sacred vessels of Yah in an offering of honor to his idols. Belshazzar has erred not through ignorance, but was deliberately contemptuous of God. Daniel then gives the king and his lords the fearful significance of the writing on the wall: "God hath numbered thy kingdom, and finished it, thou art weighed in the balances, and art found wanting, thy kingdom is divided, and given to the Medes and Persians."

The period allotted for the duration of the Chaldean Empire as seen as the head of gold in the colossal image made by King Nebuchadnezzar was now declared completed. The kingdom was now about to be transferred to the Medes and Persians that very night of the feast when the prophecy is seen being fulfilled.

Daniel 5:30~31 In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

The new kingdom follows the head of gold, depicted as the Babylonian Empire ruled by Nebuchadnezzar and his successors. This second empire, the Medo-Persian, now arises as the breast and two arms of silver inferior to the golden Empire shown on the colossal statue. Each arm corresponds to the joined powers of the breast made of silver,

namely the Medes and Persians. The chronological event shows the new empire taking hold with the Jewish captive's still awaiting release.

Daniel 6:1~5 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an **excellent spirit was in him**; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was **faithful**, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the **law of his God**.

Darius, a Median 62 years old, leads this new Empire consisting of one hundred and twenty provinces. A chief or satrap ruled over every province which now belonged to the Medo-Persian Empire that later enlarged to one hundred and twenty-seven provinces through victories described in the Book of Esther.

Darius the Median who succeeded Belshazzar in the kingdom of Babylon heard of Daniel's extraordinary wisdom and understanding, and appointed him chief of the three presidents who administered the entire empire, and then purposed Daniel to become prime minister or viceroy. This great partiality of the king towards a stranger of Jewish extraction who had been carried captive into Chaldea, incited a great many enemies against Daniel just as had happened to his companions Hananiah, Mishael, and Azariah.

Dan 6:6~10 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, **live forever**. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, **save of thee, O king**, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing

was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and **prayed**, and **gave thanks before his God**, as he did aforetime.

Jealousy has just raised its ugly head. A scheme was now contrived by the other presidents and princes to ruin Daniel. Satan rules the heart of those who are dissatisfied, who lust for more, the opposite of contentment. What pretense could they muster for such a ridiculous ordinance? Using the cunningness of flattery to augment the ambition of the king, they pretend to elevate him as a god for thirty days so that the whole empire should make prayer and supplication to him, paying him Divine honors! This was the bait behind their real objective to destroy Daniel. Such behavior remains the way of the world today as society often broadly discredits those in authority over us instead of our dutifully serving them and praying for their success toward achieving the betterment of all.

Dan 6:11~17 Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, **save of thee, O king**, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore **displeased with himself**, and set his heart on Daniel to **deliver him**: and he laboured till the going down of the sun to **deliver him**. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the **den of lions**. Now the king spake and said unto Daniel, **Thy God whom thou servest continually, he will deliver thee**. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Daniel did not conceal his faith but continued to kneel down and pray each day giving thanks to Yah, (God) for his many blessings. His devotion and blessings, though despised by opponents succeeded so well that he was cast into a den of lions and then miraculously delivered.

*The **den of lions** was kept for the king's pleasure, the public amusement and possibly for devouring certain criminals consigned to that kind of death; this latter case probably pertained to Daniel.*

*King Darius became sore displeased with himself, upon reviewing his excessive folly in passing a law whose content would have been a disgrace to an idiot! The king's heart was set on Daniel as he strove to get the law annulled. He had no doubt undertaken private negotiations with several of his lords until the going down of the sun. Darius, who was greatly displeased, remorseful with himself for having been entrapped by the governors of the provinces to prejudice himself against his faithful, brilliantly productive minister, Daniel. After complete failure in negotiations, the king sadly, realistically concluded that Daniel's fate lay in the hand of his God. Darius then told him, **"Thy God whom thou serve continually, He will deliver thee."***

Darius recognized Daniel's God and had heard of the deliverance of his three companions Hananiah, Mishael, and Azariah of Chapter 3 and thus predicted the same deliverance for Daniel. Rulers often become slaves of their flatterers who slather on praise in complete disregard of Yah. Both awaited the outcome as Daniel's enemies savored his most certain destruction.

Dan 6:18~24 Then the king went to his palace, and passed the night **fasting**: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went **in haste** unto the **den of lions**. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, **O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?** Then said Daniel unto the king, O king, live forever. **My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me:** forasmuch as before Him (*Yah*) **innocence was found in me;** and also before thee, O king, **have I done no hurt.** Then was the king exceeding glad for him, and commanded that they should take

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

*King Darius passed the night fasting, neither ate nor drank, had no music for solace, nor sweet odors burnt or brought before him as he passed the night without sleep being so concerned over the outcome. All his actions and demeanor point out his great sincerity of being genuinely ashamed of his folly, being so gullible, so full of vanity. The early morning call is heard from Daniel "for Yah hath sent his angel, and hath shut the lions' mouths; they have not hurt me... **I Daniel was found innocent** and also before thee, O king, have I done no wrong." Pleased and astonished at this deliverance, Darius punished Daniel's enemies with the same kind of death which they had designed for the prophet.*

Dan 6: 25~28 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the **God of Daniel**: for he is the **living God**, and stedfast for ever, and **his kingdom that which shall not be destroyed, and his dominion shall be even unto the end**. He delivereth and rescueth, and he **worketh signs and wonders in heaven and in earth**, who hath delivered Daniel from the power of the lions. So this Daniel **prospered in the reign of Darius, and in the reign of Cyrus the Persian**.

Daniel's three Hebrew companions: Hananiah, Mishael, and Azariah, knew the true God by the deliverances He wrought for them. Now Yah declares His character: He is the living God, the Author and Giver of life. He is steadfast forever, all things change; but he is unchangeable. He is the Creator for as he made all things; he governs all things. His kingdom shall not be destroyed; no human power can prevail against it because it is upheld by his supremacy. His dominion is without end, an everlasting dominion under an everlasting rule by an everlasting God. He delivers them that are in danger and bondage. He rescues those who implore His help who have fallen into the enemies hands.

He works signs in the heavens and wonders upon earth showing that both are under His dominion. He delivered Daniel testifying of the fullest proof of his power and goodness in rescuing his faithful servant from the lions' teeth. King Darius then decreed that throughout his dominions the God of Daniel, Yah, should be held in the greatest veneration.

There are no miracles to those who do not believe in them

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Daniel Chapter 7

*The chronology of both the Book of Daniel and the Book of Revelation is **not** sequential having one chapter **always** following the previous chapter. From the opening of Daniel, the book advances in time from the Babylonian captivity, the time of King Nebuchadnezzar and then moves to his grandson Belshazzar and then into the upcoming emperor, Darius the Median who conquers the Babylonian kingdom. The preceding chapter ended leaving Daniel prospering in the reign of Darius, and then continues on into the reign of Cyrus, the Persian, during the Persian-Mede Empire.*

*Chapter Seven opens **regressed in time**, to the first year of Belshazzar's rule, who was the grandson and successor of King Nebuchadnezzar during the Babylonian Empire. Daniel, in a dream, has a vision of a great prophesied event to come upon his people and the world.*

Daniel 7:1~3 In the first year of Belshazzar king of Babylon Daniel had a **dream** and **visions** of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, **I saw in my vision** by night, and, behold, the four winds of the heaven strove upon the **great sea**. And **four great beasts** came up from the **sea**, diverse one from another.

*As Daniel lay in bed at night, he had a **dream** and **visions** and wrote down the dream and told its content. In this vision he sees **four great beasts**. Earlier stated in Chapter 2 was revealed a similar vision, that of King Nebuchadnezzar's dream in the second year of his reign that troubled the king's spirit, interrupting his sleep.*

*Daniel speaks of the dream that King Nebuchadnezzar saw which had been revealed to him by Yah exposing the meaning of **four great entities**. Nebuchadnezzar saw in his dream a colossal human form with a head of **gold**, breast and two arms of **silver**, belly and two thighs of **brass** and legs of **iron** with feet of iron and clay. Nebuchadnezzar remembers seeing this in his dream and is astonished as Daniel reiterates it back to him revealing its meaning. Daniel describes the great image, the beast of the earth, shown in four successive stages. The first beast is likened to **gold**, referring to the Babylonian Empire, the second of **silver**, representing the Persian-Medes Empire, followed by the **brass**, being the Grecian Empire, concluding with the last of*

*iron, being the Roman Empire consisting of the **ten** toes mixed with clay. As noted in Chapter 2 each successive metal is of a lesser value, but of a stronger substance yet brittle, as iron and clay are structurally, symbolizing that these last two substances are less able to resist the stress of change.*

*Now in like manner Daniel sees his own vision of **four great entities** likened to **beasts** being depicted as ruling powers until their thrones are cast down by the Ancient of Days, referring to Yah. They are seen emerging out of the sea, paralleling the beasts depicted in the Book of Revelation rising out of the sea.*

Re 13:1 And I stood upon the sand of the sea, and saw a **beast rise up out of the sea**, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Re 17:15 And he saith unto me, The **waters** which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

The waters or sea are people, multitudes and nations having tongues or languages in which these beasts rise as described to John in the Book of Revelation. All three visions (1) King Nebuchadnezzar's revealed to him by Daniel in Chapter 2, (2) Daniel's own vision here in Chapter 7, and (3) Yahshua's revelation given to John in the Book of Revelation are depicting the same four great entities likened to beasts coming up out of the sea, meaning the people. Continuing, this study will prove their likenesses are one in the same entities by comparing them in three different sources.

A universal principle of Our Creator states that for an accusation of an offense to be credibly addressed it must coincide to the testimony affirmed by two or three witnesses. Only then is judgment rightfully declared. Even Yah must comply with His own laws to be called our Righteous Judge.

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

*The first beast likened to a **lion with eagle wings** (Lion of Babylon) was the symbol for Nebuchadnezzar's kingdom made to stand upon its feet*

as a man. *This is the same appearance that appeared in King Nebuchadnezzar's dream of a colossal human form having a head of **gold**. Nebuchadnezzar was humbled, plucked from his position as ruler of the world's greatest kingdom, and made to live as a beast of the earth for seven years for usurping Yah's glory. Upon repentance he was once again made to stand as a man, given a heart of a man to honor the Most High God and became the only king recorded in the Bible to have praised Yah with a recorded prayer in Dan 4:34~37.*

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

*The second beast, likened to a **bear**, is the succeeding ruling power, the Persian-Medes Empire. This is the same manifestation King Nebuchadnezzar saw in his dream of a colossal human form with a breast and two arms of **silver**. This empire of silver, being less than gold, but stronger, is seen lifted up on one side, denoting one entity being greater than the other. Though the Medes ruled first in their joint empire, it was the Persian that was the mightier of the two. The 3 ribs in its mouth refer to Susiana, Lydia and Asia Minor, early Persian victories which brought them into power.*

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

*The third beast was likened to a leopard with four wings of a fowl having **4 heads**. This beast is the next in succession beginning the Macedonian or Greek Empire with Alexander the Great as its king. After Alexander's death, the kingdom was divided by his **four generals**: Cassander; reigning over Macedon and Greece, Lysimachus; over Thrace and Bithynia, Ptolemy; over Egypt, and Seleucius; over Syria.*

*This is the same appearance King Nebuchadnezzar saw in his dream of a colossal human form having a belly and two thighs of **brass**. The belly represented Alexander the Great as its king followed by the **Seleucus** (Seleucidae) of Syria and **Ptolemy** Soter, son of Lagus (Lagidae) of Egypt, the two sections into which the Greco-Macedonia Empire was ultimately divided.*

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

*The fourth beast is depicted as being dreadful and terrible, exceedingly strong and having great **iron** teeth. Once again this is the same figure King Nebuchadnezzar saw in his dream of a colossal human form having legs of **iron** and feet of **iron** and **clay**. This fourth beast of **iron** is the succeeding empire in line, the Roman Empire, depicted as having legs of **iron** signifying the two Roman consul representatives of Rome and Constantinople.*

*In King Nebuchadnezzar's vision, this fourth entity is seen having feet and **ten** toes made of **iron** and **clay**. Daniel's vision denotes this empire as having **ten** horns. As learned from the Book of Revelation, heads represent "**Kingdoms or Empires**" and horns represent "**Kings or rulers of the kingdom**." Thus the ten horns and ten toes are one in the same depicting ten divisions that arise out of this last **beast of iron**.*

*As Daniel considers what the vision of this beast with ten horns means, **another little horn** appears. This **little horn** or eleventh horn is different from all the preceding ten and abruptly plucks up, eliminates or devours three of those first horns. Daniel sees this **little horn** as having eyes like the eyes of man and a mouth speaking great things.*

Before continuing, this study must consider the third witness of John in the Book of Revelation describing what was seen by him, the emergence of a great red dragon similar in character to this final beast of iron in Daniel.

Rev 12: 3 And there appeared another wonder in heaven; and behold a **great red dragon**, having **seven heads** and **ten horns**, and **seven crowns** upon his heads.

John sees a wonder, a great red dragon, represented symbolically. **“Dragon,”** from Strong’s #1404 means a fabulous kind of serpent which is no other than Satan. This “end time” beast is seen having **seven heads** and **ten horns** and **seven crowns**. The heads represent **“Kingdoms or Empires,”** the horns, **“Kings or rulers”** and crowns denote **“exalted,”** as earlier stated.

This is the same “creature” that Daniel had in his vision: four great beasts come up out of the sea (referring to mankind) having seven heads. This seven headed beast also called the dragon is the culmination of the four great beasts in his vision. Each head or beast is built upon the other until the final beast presents itself.

The Seven Headed Beast:

*1 Head-Babylon: Head like a **lion** with eagle wings (Lion of Babylon) was the symbol for Nebuchadnezzar’s kingdom that was made to stand upon feet as a man.*

*1 Head-Persia-Medes: Head like a **bear** lifted up on one side refers to one being greater than the other. Having 3 ribs in its mouth would refer to Susiana, Lydia and Asia Minor, early Persian victories which brought them into power.*

*4 Heads-Greece: Head like a **leopard** with **4 heads**: Macedonian or Greek empire, ruled by Alexander the Great its king. After his death the kingdom was divided up by his **four generals**: 1-Cassander; in the west, reigning over Macedon and Greece, 2-Lysimachus; in the north, ruling over Thrace and Bithynia, 3-Ptolemy; in the south, reigning over Egypt and 4-Seleucius; in the east, ruling over Syria.*

*1 Head-Rome: Head like a **dragon** with **10 horns** and **7 crowns**. The Roman Empire consisted of the conquest of the Vandals, Heruli, Ostrogoths-3 Germanic tribes that were later destroyed, the Visigoths-Spain, Franks-France, Anglo Saxons-Britain, Suevi-Portugal, Burundians-Switzerland, Lombards-Italy and Alemanni-Germany that collectively made up the 10 horns with 7 crowns mentioned.*

***Seven** heads or “Kingdoms” in total have ruled: first the Babylonian kingdom, second the Persian-Medes followed by the Grecian with its **four heads** being the third, fourth, fifth and sixth kingdom in*

succession. The last or seventh head is Rome, called the dragon, with 10 horns from its head. Seven heads in total each one following the other until the end.

*The witness of King Nebuchadnezzar's vision from Chapter 2:36~45 reveals this fourth entity having legs of **iron** and feet with **ten** toes made of **iron** and **clay**. As this fourth kingdom, Rome, was represented in a twofold state, first strong, with legs of iron, then weak, with toes part of iron, part of clay, so this final kingdom shall be. The ten toes are the ten lesser kingdoms into which the Roman Empire was finally to be divided.*

*Three different witnesses depict the same final entity, head or beast, having **seven heads** and **ten horns** rising from this final kingdom as earlier noted in Daniel, Chapter 2:36~45, Chapter 7:7~8 and also in the Book of Revelation, Chapter 12:3 as well as Rev 13:1 and 17:3.*

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having **seven heads** and **ten horns**, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having **seven heads** and **ten horns**.

Daniel's vision develops respective details fulfilling prophecy while substantiating historical events.

Dan 7: 7~8 After this I saw in the night visions, and behold a **fourth beast** (Rome), dreadful and terrible, and strong exceedingly; and it had great **iron** teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts (*the first three kingdoms*) that were before it; and it had **ten horns**. I considered the **horns** (*denoting the 10 horns*), and, behold, there came up among them **another little horn**, before whom there were **three of the first horns plucked up** by the roots: and, behold, in this (*little*) **horn** were eyes like the eyes of man, and a mouth speaking great things.

*Notice that during the time of the 10 horns or kings, there was another **little horn** that arises. This little horn plucks up by the roots three of*

*the first horns or kings. Once a king is plucked up, meaning conquered, his dominion now becomes the victor's spoil and is incorporated into the victor's realm. The 10 horns of Rome as stated above were the Vandals, Heruli, Ostrogoths-3 Germanic tribes, and the Visigoths-Spain, Franks-France, Anglo Saxons-Britain, Suevi-Portugal, Burundians-Switzerland, Lombards-Italy and Alemanni-Germany. The little horn that arises during the time of the Roman Empire that plucks up 3 horns: the 3 Germanic tribes: the Vandals, Heruli, and the Ostrogoths was none other than the Papacy assuming control forming the Holy Roman Empire, having eyes like the eyes of man, and a mouth speaking great things. Upon further reading, the characteristics of **the little horn**, the Papacy, will be revealed.*

Dan 7:9~10 I beheld till the thrones (*of the seven headed beast*) were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

*This statement is the same as one mentioned in Chapter 2:44, “**In the days of these kings shall the God of heaven set up a kingdom and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms.**”*

Dan 7:11~14 I beheld then because of the voice of the **great words** which the (*little*) horn spake: I beheld even till the **beast was slain**, and his body destroyed, and given to the burning flame. As concerning the rest of the **beasts**, (*beasts plural, referring to Babylonian, Persia-Medes and Grecian*), they **had** (*past tense, already happened*) **their dominion taken away**: yet their **lives** (*now asleep; their judgment awaits them after the 1000 year rest*) prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Please note that Yah reveals to Daniel a snapshot relating end time final events at the end of the last empire, (Roman Empire) consisting of the ten horns and the arrival of the **“little horn”** having eyes like the eyes of man, and a mouth speaking great things. They are a vision of the inevitability final destruction of the worldly empires as Yahshua comes and sets up His everlasting Kingdom. These verses provide no justification to cast the entire Book of Daniel to the conclusion of events for mankind. One must apply each event as given in its proper context.

Now Daniel in vision is walking, participating in the dream and questioning the meaning of the event he is seeing. The vision by night is revealed to Daniel by those standing in the vision, referring to Yah's messengers, the angels.

Dan 7:15~22 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by (*referring to the angels*), and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These **great beasts**, which are four, are four kings (**Babylon, Persia-Medes, Greece and Rome**) which shall arise out of the earth. But the saints of the most High **shall take** (*hasn't as of yet taken*) the kingdom, and possess the kingdom forever, even forever and ever. Then I would know the truth of the **fourth beast (Rome)**, which was diverse from all the others, exceeding dreadful, whose teeth were of **iron**, and his nails of **brass** (*meaning similar to the Grecian Empire*) which devoured, brake in pieces, and stamped the residue with his feet; And of the **ten horns** that were in his **head**, and of the other (**little horn**) which came up, and before whom three fell (*the 3 Germanic tribes: the Vandals, Heruli, and the Ostrogoths*); even of that horn (**the little horn**) that had **eyes**, and a **mouth that spake very great things**, whose look was more **stout** (*Strong #7227: meaning captain, chief, great, lord, master*) than his fellows. I beheld, and the same horn (**the little horn**) made war with the saints and **prevailed** against them; (*prevailed: Historians claim the Church of Rome destroyed at least 50 million people over matters of religious conviction*) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

The little horn seen here has all of the attributes of the Papacy ruling the Holy Roman Empire controlling world power through the Church of Rome from the time of its inception until receiving its deadly wound.

Dan 7:23~25 Thus he said, The **fourth beast** shall be **the fourth kingdom upon earth**, which shall be diverse from all kingdoms, and shall devour **the whole earth**, and shall tread it down, and break it in pieces. (*“Breaking into pieces” is the legacy of the Roman Empire creating individual countries, most today enrolled in a global market*). And the **ten horns** out of this kingdom are **ten kings** that shall arise: and **another shall rise after them**; (*meaning AFTER the 10*) and he shall be **diverse from the first** (*meaning different, ruling through religion*), and he shall **subdue three kings**. (*The 3 Germanic tribes: the Vandals, Heruli, and the Ostrogoths, destroyed by the hand of the Papacy ruling over the 4th beast power starting in the 5th century*). And he (*the little horn*) shall speak great words **against the most High**, (*I am the Vicar of Christ*) and shall **wear out the saints** of the most High, and think to **change times and laws** (*changing the Sabbath to Sunday, time of Yah’s Feasts, the law of Grace, etc...*): and **they** (*meaning the saints of the Most High*) shall be given into his hand until a **time** and **times** and the **dividing of time**.

The little horn’s three early conquests of this final beast power are:

Ostrogoth: *a tribe of the easterly division of the Goths which maintained a monarchy in Italy 493AD~555AD. From the Goths derives the gothic decor of demonic creatures seen dressing many pagan temples called churches which were to ward off demons yet declaring ownership.*

Vandals: *a tribe of Germanic people which in the 5th century ravaged Gaul and Spain then settled in Africa and in 455AD sacked Rome. From the Vandals derives the word vandalism: one that willfully attacks or mars anything beautiful or valuable.*

Heruli: *hired as mercenaries in the Roman Empire with their heydays lasting 300 years from 268 – 568 AD.*

Once again the reference to time, times and a half of times referring to 3½ years, or 42 months, or 1260 days, is the time frame that this last horn rules over the saints. Perchance this 3½ time frame could also

refer to 1260 years! Scripture says that the saints will be given into this little horn's hand until a time and times and the dividing of time. From the time the Papacy starts ruling around 538 A.D. until the time it receives its deadly wound inflicted in 1798 by Napoleon, 1260 years would have elapsed... perchance time, times and a half of times? These suppositions will be further discussed.

Dan 7:26~28 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of **the saints of the most High**, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Compare the similarities seen in Daniel with Revelation starting in:

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

*Is this the same fourth beast seen in the Book of Daniel as Rome having 7 heads and 10 horns? This beast's description referring to the Roman Empire is likened to a leopard which represents the Grecian Empire that preceded it while the bear representing the Medes and Persian Empire conquered the lion known as the first empire of Babylonia. Each empire builds upon the other to form the last, The Roman Empire, and that in turn climaxes with the **little horn** forming The Holy Roman Empire.*

Rev 13:3 And I saw **one of his heads** as it were **wounded to death**; and his **deadly wound was healed**: and all the world wondered after the beast.

At the time of this final beast, referring to Rome, there is no other beast present. Each empire or beast historically building upon one another comprise 7 heads, beginning with the Babylonian #1, then the Medes-

*Persian #2, followed by the Grecian with **four heads** #3, #4, #5, and #6 and concluding with the Roman Empire #7. Thus each empire precedes one after the other, none were simultaneously ruling. If that is the case, Rome becomes the final head of the seven headed beast, the culmination of all the heads into one.*

*John, in the Book of Revelation is standing upon the **sand of the sea**, and sees a **beast rise up out of the sea** having **seven heads** and **ten horns**, and upon his horns **ten crowns**, and upon his heads **the name of blasphemy**. This beast is Rome, the seventh head, like a **dragon**, with 10 horns and 10 crowns, consisting of the Vandals, Heruli, Ostrogoths-3 Germanic tribes that were later destroyed and the Visigoths-Spain, Franks-France, Anglo Saxons-Britain, Suevi-Portugal, Burundians-Switzerland, Lombards-Italy and Alemanni-Germany, which make up the 10 horns with 10 crowns.*

*In Rev 13:3 John sees one of **HIS** heads, referring to Rome's heads or horns as it were, wounded to death. If Rome is the last beast or head, no other heads are to follow. But this verse says one of **HIS heads**, which must be referring to one of its 10 horns, is wounded to death. Remember, that during the time of the 10 horns there was another **little horn** that came up that was stouter than the others which removed 3 of the first horns. This **little horn** was the leading horn and the 8th horn of the last beast. And it was this **little horn** that is seen speaking blasphemy here in the Book of Daniel, Chapter 7.*

*This **little horn**, as previously stated, was the Papacy that started ruling through the Holy Roman Empire around 538 A.D. and dominated through its ruler-ship until a deadly wound was inflicted in 1798 by Napoleon, the ruler of France, who refused papal control over his country. Napoleon besieged Italy, captured the Pope, imprisoned him where he died, ending papal power, a time span consisting of 1260 years or "time, times and a half of times."*

*Rev 13:4~5 And they (the world) **worshipped the dragon** which gave power unto the beast: and they **worshipped the beast**, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a **mouth speaking great things and blasphemies**; and power was given unto him **to continue forty and two months**.*

John tells us that they, referring to the world, worshipped the **dragon**. In verse 2 it said, “The **dragon**, (referring to **Satan**) gave **him** (the beast, the Papacy) his power, and his seat, with great authority.” **And they** (meaning the people) **worshipped the beast**.

The definition of the **Papacy** in the Roman Catholic Church is: The office, dignity, or jurisdiction of the pope, the system of ecclesiastical government in which the pope is recognized as the **Supreme Head**. The Supreme Head is not limited to the religious world, but through its religious control, ruled at one time the entire world.

Please understand what is being worshipped. It is “**The System**” of the beast that is being honored, revered, worshipped, the false system of ...**Paganism** as in **Hellenistic teachings**. Satan has shown through his actions that he is not a respecter of persons. He recruits Protestants, Baptists or Roman Catholics; whether Buddhists, Hindus, Muslims or Jews as long as they worship him (**False Religious Worship**) in error. Satan is the creator of a false religion through his beast, the counterfeit ruling power of its time. Take note and scrutinize the world that honors Satan with his false day of worship (Sunday, the day of the sun) as well as his lawlessness, his works of the flesh as stated in Gal 5:19~21. When mankind refuses to live according to Yah’s way, they are lawless; anyone following such a system does so in error.

The word **worship** is Strong’s #4352. Proskunew; means to kiss, like a dog licking his master's hand; to fawn or crouch, to prostrate oneself in homage, do reverence to, adore.

John previously told us in the Book of Revelation; that after he saw “**one of the beast’s heads** or horns (referring to the little horn) as it were “**wounded to death**”, he then saw “**his deadly wound was healed**.” Sometime after his deadly wound is healed “there was given unto him a **mouth speaking great things and blasphemies**, and power was given unto him **to continue forty and two months**.” John tells that one event follows the other, **but** the length of time between events is not given. There is no reference that one event immediately follows the other.

*Note that the little horn was to **continue 42 months**, referring to the fact that he was already there and now was given an additional 42 months = 3½ years = 1260 days. This is the same time that the Gentiles are to tread upon the Holy City at the end time, and the same time that the two witnesses are to prophesy as stated previously in Revelation, Chapter 11.*

Daniel ends the transmittal of this vision troubled and changed by its revelation, yet keeps the matter within him, meditating upon its meaning. Future visions shall be shown him that reveal additional details of coming events.

**** Please refer to the Book: **Revelation** “The visionary account of things which **Have Been Seen**, things which **Are** and the things which shall be **Hereafter**” for further detail. Write to Action of Belief Ministry to request a copy. ****

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Daniel Chapter 8

*Chapter 7 opened during the first year of Belshazzar's reign, who was the grandson and successor of King Nebuchadnezzar during the Babylonian Empire, seen on the colossus as the head of gold, the empire symbolized as a lion. At that time Daniel has a vision of a prophesied event to affect his people and the world brought about by **four great beasts**.*

*Earlier Daniel had a similar vision revealed of King Nebuchadnezzar's dream as told in Chapter 2 that had **four great entities** that appear in a colossal human form having a head of **gold**, breast and two arms of **silver**, belly and two thighs of **brass** and legs of **iron** with feet of iron and clay. Daniel describes the **great image**, the **beast of the earth**, having four successive stages. The first beast is likened to **gold**, referring to the Babylonian Empire, the second of **silver**, representing the Persian-Medes Empire, followed by the **brass**, being the Grecian Empire, concluding with the last, of **iron**, being Rome consisting of the **ten** toes mixed with clay.*

*Similarly in Chapter 7 Daniel has his own vision seeing **four great entities** likened to **beasts** being depicted as ruling powers rising up. They are seen coming up from the sea paralleling the beast depicted in the Book of Revelation, Chapter 13 that rises from the sea. All three visions: the first, King Nebuchadnezzar's, revealed to him by Daniel in Chapter 2, the second, Daniel's own vision seen in Chapter 7 and the third, Yahshua's revelation given to John in the Book of Revelation, all depict the same **four great entities** likened to **beasts** coming up out of the sea, meaning the people. Comparing their likenesses shows that they are one in the same entities revealed to us by three different witnesses.*

Chapter 8 opens during the third year of King Belshazzar's reign who was the grandson and successor of King Nebuchadnezzar, the first king to rule the Babylonian Empire, who was symbolized as a lion, also referenced as the head of gold in the colossus image.

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

Another vision is shown to Daniel subsequent to the first seen in Chapter 7 during the first year of Belshazzar's reign. This vision is similar revealing a future time, but yet different with greater detail offered at a specified time.

Dan 8:2~7 And I saw in a vision; and it came to pass, when I saw, that I was at **Shushan in the palace**, which is in the province of **Elam**; and I saw in a vision, and I was by the river of **Ulai**. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a **ram which had two horns**: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the **ram** pushing westward, and northward, and southward; so that no **beasts** might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an **he goat** came from the west on the face of the whole earth, and touched not the ground: and the **goat** had a **notable horn** between his eyes. And he came to the **ram that had two horns**, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the **ram**, and he was moved with choler against him, and smote the **ram**, and brake his **two horns**: and there was no power in the **ram** to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the **ram** out of his hand.

*The vision takes place at a **palace** in the land called Shushan or Susiana (Susa) in the province of Elam on the banks of the Ulai River. Shushan was the capital of the Persian Empire after the time of Cyrus, one of its kings. Daniel is transported there in vision. The prophecy shows a **ram** with **two-horns** and a **he goat** having a **notable horn** between his eyes. The surroundings help correlate this palace to better understand where Daniel is in time. This is the same palace seen in the Book of Nehemiah and in the Book of Esther. The time setting of this event is after the Babylon Captivity of the house of Judah, during their time in the following Persian-Medes Empire.*

Nehemiah 1:1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in **Shushan the palace**, That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

The Book of Nehemiah depicts the time of the Jewish Captivity in the Kingdom of the Persian-Medes where they gained Yah's blessing to return to Jerusalem and rebuild the broken city and temple. Similarly it's the time of Esther, the Jewish princess, who marries king Ahasuerus, king of Persia and Media while the Jews living there were prospering.

Esther 1:1~5 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in **Shushan the palace**, In the third year of his reign, he made a feast unto all his princes and his servants; the power of **Persia and Media**, the nobles and princes of the provinces, being before him: When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in **Shushan the palace**, both unto great and small, seven days, in the court of the garden of the king's palace;

*The representation of the **ram** depicted with **two-horns** and a **he goat** having a **notable horn** between his eyes is further understood by Daniel as explained by the angel Gabriel in verses 20&21 of this Chapter.*

Dan 8:20 The **ram** which thou sawest having **two horns are the kings of Media and Persia**. And the **rough goat is the king of Grecia**: and the **great horn** that is between his eyes is the **first king**.

*The **ram** depicts the Medes and Persian Empire and particularly focuses on Cyrus the Great who was the founder of that empire. Cyrus was the son of Cambyses, king of Persia and grandson of Astyages, king of Media, by his daughter Mandane who had been given in marriage to Cambyses. Cyrus married Roxana, the daughter and only child of his uncle Cyaxares, called Ahasuerus, who succeeded in gaining both crowns, uniting Media and Persia. A **ram** was the symbol of the Persians; and a **ram's** head with two horns, one higher than the other, signified one was stronger than the other.*

*This disparity of strength is also seen in Daniel's first vision in Chapter 7 depicting a second beast, likened to a **bear**, symbolizing the second*

succeeding ruling power, the Persian-Medes Empire. This is the same manifestation King Nebuchadnezzar saw in his dream of a colossal human form with a breast and **two arms of silver**. This empire of silver, being less than gold, but stronger, is seen lifted up on one side, denoting one entity greater than the other. Though the Medes ruled first in their joint empire, it was the Persian that was the mightier of the two. The 3 ribs in its mouth would refer to Susiana, Lydia and Asia Minor, early Persian victories which brought them into power.

Thus the Persian-Medes Empire is the **ram** seen at its capital in the **palace** in the land called **Shushan** in the province of Elam on the banks of the Ulai River. As for the **he goat**, the angel Gabriel reveals him to be the succeeding Empire, that of the Macedonian or Greek Empire. Having a **notable horn** between his eyes relates to Alexander the Great, its first king of that Empire. The vision seen by Daniel depicts the conquest of one Empire over another in succession.

Dan 8:8~9 Therefore the **he goat** waxed very great: and when he was strong, the **great horn was broken**; and for it came up **four notable ones** toward the four winds of heaven. And **out of one of them** came forth a **little horn**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Gabriel's explanation further reveals, in verses 21 &22, that the **he goat** is none other than Alexander the Great, the first Macedonian king who is broken, meaning dies, and in his stead four notable ones, **four generals**, rise to power from this Empire: Cassander; reigning over Macedon and Greece, Lysimachus; over Thrace and Bithynia, Ptolemy; over Egypt, and Seleucius; over Syria.

This foursome is equated to Daniel's first vision depicting a third beast likened to a **4 headed leopard** sprouting four wings of a fowl. This beast symbolizes the next in succession, the Macedonian or Grecian Empire, having Alexander the Great as its first king.

Verse 9 of Daniel Chapter 8 relates that from out of one of the four notable horns that arise, one comes forth as a **little horn** which exceeds greatly toward the south, and toward the east, and toward the pleasant land. Note this little horn that comes up has its origin during the **Third Empire**, that of the Grecian Empire. This should not be confused with the **little horn** seen earlier in chapter 7 coming from the **Fourth**

Empire, that of the Roman Empire, seen as the Papacy. No, this Third Empire horn originates from one of the four generals that divide the Grecian Empire to the four winds.

Once again a further read of the explanation given to Daniel by the angel Gabriel revealing this prophecy to him in verses 21~23 deliberately restate's this fact. This little horn portrayed as coming from one of the four horns that replace the first great horn is none other than Alexander the Great broken off by his death when the **four notable ones** (generals) rise to power from this Empire and divide the kingdom. After Alexander's death, the Grecian Empire was divided by his **four generals**: Cassander; reigning over Macedon and Greece, Lysimachus; over Thrace and Bithynia, Ptolemy; over Egypt, and Seleucius; over Syria.

Dan 8: 21~23 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas **four stood up** for it, **four kingdoms shall stand up out of the nation**, but not in his power. And in the **latter time of their kingdom**, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. (Referring to the little horn).

Note it is the **latter time of their kingdom**, denoting the Grecian Empire being partitioned by the four generals, the time when this **little horn** appears on the scene. It is out of this Grecian Empire that this **little horn** here in Chapter 8 finds its origin.

We must not confuse this **little horn** spoken of here in Chapter 8 with the other little horn previously mentioned in Chapter 7 seen as the Papacy, coming from the last empire, that of Rome before the return of Yahshua. Continuing, one will see that each little horn holds similar characteristics, attributes of Satan, against Yah's chosen people...but at **different times** and in different ways.

Discover the agenda of this **little horn** that arose from one of the four notable horns, the generals, commanding the Grecian Empire after the death of Alexander the Great, after the culmination of the four kingdoms surfacing out of this beast, the Grecian Empire. The **little horn** stands up or arises with a fierce countenance showing forth

darkness, evil in his oppression when the transgressors, the wrong doers, the kings of this Third Empire, have come to their fullness.

Dan 8:10~13 And it (*the little horn*) waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he (*the little horn*) magnified himself even to the prince of the host (*God, Yah*), and by him (*the little horn*) the daily sacrifice was taken away, and the place of his (*Yah's*) sanctuary was cast down. And an host (*an army*) was given him against the daily sacrifice by reason of transgression (*sins of the people*), and it cast down **the truth** to the ground; and it practised, and prospered.

*This **little horn** that arises from the Third Empire, out of one of the four divisions, is depicted as waxing great, esteeming greatness, even above the host of heaven. The host of heaven would be referring to the Kingdom of Yah and His army, His chosen ones, Israel. Yet, **if** one is of "**The Way**" following truth, one knows that nothing can happen to one unless it is the Father's will. So **if** anything was happening to His chosen people, He, Yah, is allowing it to happen for their admonishment, demonstrating the principle: if one sins one must bear the consequence, basically a locked in cause and effect divine arrangement.*

*Notice this **little horn** is described as casting down some of the host and the stars to the ground, and then proceeding to stomp upon them. This is quite similar if not in words to the Antichrist, Satan that exalts himself to the throne of Yah, grasping at His glory.*

Isa 14:13~15 For thou hast said in thine heart (*Satan*), I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

*Yes, this ruler called the **little horn** magnified himself even to the prince of the host, attesting to be like God. The little horn removed the daily sacrifice and the sanctuary was cast down. A host, referring to an army, was **given him** by a greater power, meaning God, to halt the daily sacrifice. The sanctuary and the daily sacrifice in which this little*

horn gains power to cast down alludes to Yah's temple in Jerusalem with its daily sacrifices, the evening and morning oblations.

*Notice Yah gave power to the **little horn** to cast down, devastate the temple, the sanctuary and the daily sacrifice because of transgressions, meaning the sins of the people, his chosen people, the Israelites, notably those that were the inhabitants of Jerusalem where the sanctuary was located during the time of this ruler, for they embraced the **Hellenistic teachings** of the Grecian's.*

To review: The time setting of this ruler occurs during the period of the four partitions of the Grecian Empire which followed the death of Alexander the Great, after the conquests of the Medes and Persian Empire which had followed the Babylonian Empire. Recall this occurred after the inhabitants of Jerusalem, the nation of Judah, were taken into captivity by King Nebuchadnezzar into Babylon for seventy years. And it was not until the Medes and Persian Empire that the captives were allowed to return to Jerusalem to rebuild the fallen temple and the city walls as recorded in the Book of Ezra and Nehemiah.

*Here in Chapter 8 Daniel's vision describes a subsequent kingdom to come, that of the Grecian Empire headed by Alexander the Great who represents the **he goat** which attacks the **ram** with two horns shown to be the Medes/Persians. Upon Alexander the Great's death, four notable ones rise to power from this Empire, and his kingdom is partitioned by his **four generals**: Cassander; reigning over Macedon and Greece, Lysimachus; over Thrace and Bithynia, Ptolemy; over Egypt, and Seleucius; over Syria.*

*Once again the same event is revealed earlier in vision to King Nebuchadnezzar in the second year of his reign, as told in Chapter 2 of **four great entities**, four great Empires. Nebuchadnezzar saw in his dream the appearance as it were of a colossal human form with a head of **gold**, breast and two arms of **silver**, belly and two thighs of **brass** and legs of **iron** with feet of iron and clay. Daniel describes the **great image**, the **beast of the earth**, shown in four successive stages. The first beast is likened to **gold**, referring to the Babylonian Empire, the second of **silver**, representing the Persian-Medes Empire, followed by the **brass**, being the Grecian Empire, concluding with the last, of **iron**, being Rome consisting of the **ten** toes mixed with clay.*

Notice the **breast** and **two arms** of **silver** represent the Persian-Medes Empire, specifically two arms, meaning two parts joined by the breast. This is the same image Daniel saw in Chapter 7 of a **bear** with three ribs in its mouth, lifted up on one side, denoting one entity being greater than the other. Though the Medes ruled first in their **joint** empire, it was the Persian that was the mightier of the two. The 3 ribs in its mouth would refer to Susiana, Lydia and Asia Minor, early Persian victories which brought them into power.

Similarly the succeeding Grecian Empire starting as the **belly** is drawn down into the **two thighs** of **brass**. Daniel's vision in Chapter 7 sees this third beast likened to a **leopard** with **four** wings of a fowl having **4 heads**, reflecting the partition by the **four generals**: Cassander, Lysimachus, Ptolemy and Seleucius. But specifically it stated that this **little horn** appears in the latter time of **their kingdoms**, referring to the four successors of the Grecian Empire.

Dan 8: 21~23 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas **four stood up** for it, **four kingdoms shall stand up out of the nation**, but not in his power. And in the **latter time of their kingdom**, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. (*the little horn*).

At the **latter time** means at the **end of their four kingdoms** carved out of the Grecian Empire. The descendants of the four major divisions fought among themselves for dominance which concluded with only two kingdoms remaining representing the **two thighs** of **brass**: **Seleucius**, king of the north and the posterity of **Ptolemy**, king of the south, both inflicting misery on Judea, which unfortunately was situated between the two warring entities.

From the posterity of the king of the north, of the lineage of Seleucius, comes the identity of the **little horn** as none other than **Antiochus IV Epiphanes** ("Manifest God the Illustrious," born 215 BC, ruling the Seleucid Empire from 175 BC until his death in 164 BC.) He was a son of King Antiochus III the Great and the brother of Seleucus IV Philopator. His original name was Mithridates; he assumed the name Antiochus after he assumed the throne. His lineage as well as his

*agendas will be described in Chapter 11 in detail substantiating him as the **little horn**.*

*History declares that it was **Antiochus IV Epiphanes** who ransacked Jerusalem and desecrated the temple casting **the truth** down to the ground instilling paganism while prospering in the process of **Hellenistic teachings**. It was he that desecrated Yah's temple by dedicating the temple to Zeus, halting daily sacrifices to Yah and profaning the altar with swine flesh.*

Dan 8:10~13 And it (*the little horn*) waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he (*the little horn*) magnified himself even to the prince of the host, and by him (*the little horn*) the daily sacrifice was taken away, and the place of his (*Yah's*) sanctuary was cast down. And an host (*an army*) was given him against the **daily sacrifice** by reason of transgression (*sins of the people*), and it cast down **the truth** to the ground; and it practised, and prospered.

Dan 8:13~14 Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long** shall be the vision concerning the daily sacrifice, and the **transgression of desolation**, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days (*evenings and mornings*); **then shall the sanctuary be cleansed**.

*The sinful behavior, the transgression, by the nation of Israel including the tribe of Judah and those associated with Jerusalem and the temple, against Yah brought about the resultant events causing the Holy sanctuary of Yah to be desolate, void of His presence. Why? Because the Jews embraced pagan practices, **Hellenistic teachings** brought in during the Grecian Empire, breaking their covenant with Yah. Yah magnified the affects of their transgressions by allowing this **little horn** to desecrate the temple, to truly initiate the "**transgression of desolation**" embellishing the concept of what a little leaven, sinful practices, if allowed to continue unchecked will become, again demonstrating the principle of cause and effect.*

*The time Yah required to cleanse this despicable act upon the altar at the temple by **Antiochus IV Epiphanes** was a time period of 2300 **days**. In Hebrew the word "**days**" in this verse has a twofold meaning,*

translated **ereb**, Strong's #06153 meaning dusk, even or evening tide, night and **boqer**, Strong's #01242 properly dawn, as the break of day; morning, early morning, morrow. Thus the time period stated to cleanse the temple is referring to the two daily sacrifices, the **evening** and **morning** oblations, given in worship for sin remission which would total 2300 **evening** and **morning** sacrifices. Performing the required two sacrifices each day would half the number to account for 1150 days. This is also noted in verse 26.

As noted, Daniel in vision sees a **palace** in the land called Shushan in the province of Elam, the capital of the Persian Empire on the banks of the River Ulai. Daniel is baffled by the appearance of a **ram** with two horns being attacked by a **he goat** having a notable horn which is broken off that develops into four horns which later produces the **little horn** causing devastation to his chosen people. Seeking the meaning of all that has been shown him while in this vision, Daniel is met by an appearance of a man standing before him, none other than Yahshua.

Dan 8:15~16 And it came to pass, when I, even I Daniel, had seen the vision, and **sought for the meaning**, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, **Gabriel**, make this man to understand the vision.

It is Yahshua that stands between the banks of the Ulai who summons the angel Gabriel to make Daniel understand what he is envisioning. The elaborate details revealed in this prophecy will become quite evident as we read Chapters 10, 11 and 12 which give decisive facts revealing this prophecy.

Dan 8:17~23 So he (*Gabriel*) came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: **for at the time of the end shall be the vision**. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the **last end of the indignation**: for at the time appointed the end shall be. **The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.** Now that being broken, whereas **four stood up** for it, **four kingdoms shall stand up out of the**

nation, but not in his power. And in the **latter time of THEIR KINGDOM**, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up (*the little horn*).

Carefully notice timing context as stated by Gabriel, “for at the time of the end shall be the vision.” And again in verse 19 as being at the “last end of the indignation for at the time appointed the end shall be.” Also is verse 23 stating; “in the latter time of THEIR KINGDOM.” The timing of this visionary prophecy shown to Daniel stated here in Chapter 8 is referring to two entities: the ram which Gabriel declares is the Medes and Persian Empire stated in verse 20 and the rough goat, the he goat, revealed as the Grecian Empire. Gabriel elaborates the successors of the Grecian Empire are four kingdoms standing up out of that nation and in the latter time of THEIR KINGDOM, one shall stand up, called the little horn, Antiochus IV Epiphanes.

Please make note of the time context of this vision. It is happening during the time of the Grecian Empire and specifically during the latter time of THEIR KINGDOM, meaning the time following the four kingdoms each ruled by a general, the successors which arise after the death of the notable horn seen as Alexander the Great. These four generals then battle each other and two emerge victorious, the posterity of Ptolemy, king of the South and the king of the North of the lineage of Seleucius from which the little horn, Antiochus IV Epiphanes has his origin.

At no time did this prophecy given in Chapter 8 ever venture further in time than what was specifically stated by the angel Gabriel referring to the Medes and Persian Empire and that of the Grecian Empire. There is not a hint mentioned about the successor of the Grecian Empire later shown as the Roman Empire, the beast of iron. Nor is anything mentioned about the most important event in Biblical prophecy; the death of Yahshua for the sins of humanity. No... this prophecy given here seen by Daniel is specifically limited to addressing the time up until the end of the latter times of THEIR KINGDOMS, that of the partitioned Grecian Empire, which culminated with the little horn from the posterity of Seleucius, the king of the North. Context, context, context!

Dan 8:24~25 And his power shall be mighty (*that of the little horn*), **but not by his own power**: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the **holy people**. And through his policy also he shall cause craft to prosper in his hand; and **he shall magnify himself in his heart**, and by peace shall destroy many: he shall also stand up against the Prince of princes (*Yahshua*); but he shall be broken without hand.

*As mentioned the little horn is the descendant of Seleucius, the king of the North, Antiochus IV Epiphanes. This king was used by Yah as the tool of punishment over His Holy people, the house of Judah and those associated with Jerusalem. Antiochus IV Epiphanes encouraged the practice of paganism as his predecessor Alexander the Great did in conquering and spreading Greek philosophical, **Hellenistic teachings** influenced by cross blending cultures to conform to the Grecian way. Antiochus exalted himself to that of God, having himself worshipped by his captives as he stood at their temple.*

*This prophecy ends with the destruction of this last king of fierce countenance: **Antiochus IV Epiphanes**, the descendant of Seleucius, the king of the North during the Grecian Empire. The prophecy does not continue into the future but ends at the point when he is broken. Notice that it stated that he is broken without hand, meaning he was not killed by a man. Antiochus **IV Epiphanes** dies in the month Shebat in the year 164 BC., so ending the Jews' calamities. After his initial success in his eastern campaign, including the reoccupation of Armenia, Antiochus died suddenly of disease.*

Dan 8:26~27 And the vision of the **evening** and the **morning** (*sacrifices*) which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, **BUT NONE UNDERSTOOD IT**.

*The vision of the 2300 evening and morning sacrifices, performed twice each day constituting a time of 1150 days must pass before the temple is once again cleansed to be in an acceptable holy state for Yah's worship. But note, the most revealing part of this prophecy is stated in the last line. Daniel fainted, with bewilderment and was sick certain days astonished at the vision, "**BUT NONE UNDERSTOOD IT.**" Did you get that? **Daniel did not understand it!** Even with the description*

by the angel Gabriel, Daniel could not fathom the depth of the prophecy. This is quite revealing, for prophecy is given to be revealing, to be known by His chosen people to aid them in their walk, alerting His chosen of the event to come in order to set the stage for preparation.

As we travel further with Daniel into the upcoming chapters, this revelation will be opened to him, thus giving us its content in great detail. The framework of Chapters 10, 11 and 12 hold for believers the “**key**” to understanding all that was stated, historically proving each event as situated within its proper time context.

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

*Please continue this journey as the study reveals the meaning of the “**thing**” not yet understood by Daniel here in Chapter 8. Daniel will be “**given understanding of the vision**” as Yah, through His angels, opens Daniel’s eyes allowing him understanding of what **was given**. Yah’s gift of revealing truth to us is given when believers seek Him according to His will.*

*To be able to argue
One must first understand*

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Daniel Chapter 9

*Chapter 8 ended with a prophecy seen by Daniel in a vision showing two upcoming kingdoms to follow after the Babylonian Empire. The first was the Mede and Persian, depicted as a ram with two horns, followed by the Grecian Empire depicted as a goat with a great horn. Yet as the chapter closes, the fullness of the vision's meaning escapes Daniel. He faints with bewilderment, sickened, all the while remaining astonished at the vision, **but not understanding it.***

*Even with the added description by the angel Gabriel, Daniel was not able to fathom the depth of this prophecy in its fullness. Traveling further with Daniel into the upcoming chapters, the reader will see this revelation becoming expanded to Daniel thus providing him and us the content in far greater detail. As stated, Chapters 10, 11 and 12 hold the “**key**” to understanding all that was presented historically proving that each event in its proper time reveals the full meaning of the vision in Chapter 8.*

Now in Chapter 9, another vision is shown to Daniel, while he was in Babylonian captivity revealing future events to happen during the time of empires to come. This vision differs, focusing on future events associated with Daniel's people, the Jews, and their beloved city, Jerusalem, now left desolate while they are in captivity.

The time setting is during the beginning of the Medo-Persian Empire which gained victory over Babylonia and Chaldea, as well as many smaller dependencies. In his first year of ruler ship Darius (the same Darius the Mede who at the age of 62, succeeded Belshazzar, king of the Chaldeans), conquered the Babylonian Empire, as noted earlier in Dan 5:31.

Historical Background: Talmudic and Midrashic sources describe Darius the Mede as the uncle and father-in-law of Cyrus the Great, to whom Cyrus owed loyalty. After Darius's death, Cyrus took the throne. Cyrus was the son of Cambyses, king of Persia; and grandson of Astyages, king of Media, by his daughter Mandane, who had been given in marriage to Cambyses. Cyrus marrying Roxana, the daughter and only child of his uncle Cyaxares, called in Scripture Ahasuerus, who succeeded to both crowns, and thus united Media and Persia.

According to these sources Ahasuerus in the Book of Esther was the son of Darius, adding to the narrative of Darius taking Vashti, the daughter of Belshazzar, as a wife for his son Ahasuerus, described in the Book of Esther, Chapter 1.

Esther 1:1~4 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in **Shushan the palace**, In the third year of his reign, he made a feast unto all his princes and his servants; the power of **Persia and Media**, the nobles and princes of the provinces, being before him: When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

Chapter 9 starts with this prophecy focusing on Daniel's people the Jews and their city, Jerusalem, now left desolate as the Jews had been in Babylonian captivity some seventy years.

Daniel 9:1~2 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by **books** (*the written scriptures*) the number of the years, whereof the word of the LORD came to **Jeremiah the prophet**, that he would accomplish **seventy years in the desolations of Jerusalem**.

*Ahasuerus is also given as the name of the father of Darius the Mede also referred to as Astyages, the uncle and father-in-law of Cyrus, that commentators match as that of Cyaxares II. **Darius I** 550–486 BC was the third king of the Persian Empire. Also called **Darius the Great**, he ruled the empire at its peak, when it included much of West Asia, the Caucasus, Central Asia, parts of the Balkans (Bulgaria-Pannonia), portions of north and northeast Africa including Egypt, eastern Libya, coastal Sudan, Eritrea, as well as most of Pakistan, the Aegean Islands and northern Greece / Thrace-Macedonia. Darius the Mede, king of Persia, is mentioned in the biblical books of Ezra 5:1-17; 6:1-22, Nehemiah 12:22, Daniel 5:31; 6:1-28, Haggai 1:1&15 and Zechariah 1:1.*

During the first year of Darius' reign Daniel records having been given this revelation as he is reading Jeremiah, the prophet's words of Yah's punishment to His nation for disregarding His will.

Jerm 25:8~14 Therefore thus saith the LORD of hosts; **Because ye have not heard my words**, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual **desolations**. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a **desolation**, and an astonishment; and these nations shall **serve the king of Babylon seventy years**. And it shall come to pass, when **seventy years** are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and **I will recompense them according to their deeds, and according to the works of their own hands**.

Jerm 29: 8~14 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD. For thus saith the LORD, **That after seventy years be accomplished at Babylon** I will visit you, and perform my good word toward you, in causing you to **return** to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, **when ye shall search for me with all your heart**. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

Jerusalem's captivity started in the year 606 B.C. by King Nebuchadnezzar of the Babylonian Empire who had ruled for many years prior to this event. Jerusalem was imprisoned and its populace taken into Babylonian captivity until the Babylonian Empire was overthrown by the Medo-Persian Empire 70 years later, in 536 B.C., with Darius the Mede conquering the Babylonian Empire, as noted in Dan 5:31.

Dan 9:3~6 And I (*Daniel*) set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my **confession**, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; **We have sinned**, and have **committed iniquity**, and have **done wickedly**, and **have rebelled**, even by departing from thy **precepts** and from thy **judgments**: Neither have we hearkened unto **thy servants the prophets**, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

After Daniel reads the prophecy given through Jeremiah, he seeks Yah's face, His presence, through praying, with sincere humility and fasting, confessing the sins, iniquities, wickedness and rebellion of his people in their departure from Yah's will, His precepts and judgments. Yet notice it's not Daniel's own sin alone that is being confessed, but as stated, "we have sinned" referring collectively to his brethren the Jews, the inhabitants of Jerusalem that were taken into captivity, scattered and killed for rebelling against Yah's laws. It is the nation of Judah, with the half tribe of Benjamin and the Levites that stayed in Jerusalem as the ten tribes of Israel that broke away and were scattered.

*The people of Daniel refused to hearken to the servants of Yah, the prophets, sent to the Jewish rulers in authority living in Jerusalem, with instructions to repent of their ways. From the beginning, the prophecy given here in Chapter 9, is founded upon two vitally important facts: (1) the **Jewish nation** and (2) their **former city Jerusalem** that rebelled against Yah, taken into captivity. These facts become the "**Key**" in keeping the contents or what is being revealed in the right context or perspective as we proceed further.*

Dan 9:7~14 O Lord, righteousness belongeth unto thee, but unto **us confusion of faces**, as at this day; **to the men of Judah**, and **to the inhabitants of Jerusalem**, and unto **all Israel**, that are near, and that are far off, through all the countries **whither thou hast driven them**, because of their trespass that they have trespassed against thee. O Lord, to us belongeth **confusion of face**, to our kings, to our princes, and to our fathers, **because we have sinned** against thee. To the Lord our God belong mercies and forgivenesses, though **we have rebelled** against him; Neither have **we obeyed** the voice of the LORD our God, **to walk in his laws**, which he set before us by his servants the prophets. Yea, **all Israel have transgressed thy law**, even by departing, that they might not obey thy voice; therefore the **curse** is poured upon us, and the oath that is written in the law of Moses the servant of God, because **we have sinned** against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon **Jerusalem**. As it is written in the law of Moses, all this evil is come upon us: yet made **we** not our prayer before the LORD our God, that **we** might turn from our iniquities, and understand thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for **we obeyed not his voice**.

Daniel declares to Yah in prayer, “unto us...we have sinned” referring to the men of Judah and to the inhabitants of Jerusalem, the Jews and unto all Israel that have been scattered throughout the countries, because of their trespass, they have confusion of faces. Confusion of face; is the word; shame from Strong’s # 01322 bosheth; means ashamed, embarrassed, humiliated, mortified, a shameful thing. Again the reference is focused on the men of Judah and the inhabitants of Jerusalem and those of the nation of Israel that have been scattered.

Many have interpreted this prophecy into meaning an exclusive end time event embracing the entire world. Yet nowhere does scripture refer to any other than what is stated: of the Jews and the city of Jerusalem, this is the “Key.” Context, context, context, must be followed to ascertain truth that often reveal what is contrary to broadly accepted opinion.

Dan 9:15~19 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee

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

Plainly stated, this prophecy is referring to “thy people- the Jews and to thy city, thy sanctuary that is desolate, meaning an uninhabited, unoccupied, abandoned Jerusalem.” These facts become the “Key” to understanding this prophecy and placing it at the right time as it unfolds after being revealed through Daniel.

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

We started this Chapter with Daniel reading the writings of the prophet Jeremiah which revealed to him that the captivity of the Jews and the desolation of the beloved city, Jerusalem would last 70 years. Now as that prophecy is fulfilled at the close of those 70 years, Daniel petitions Yah's favor with heartfelt repentance for the sins of his people, the Jews, in captivity and for the nation of Israel as a whole that have been scattered throughout the countries for their rebellious ways.

*It is at this time the archangel Gabriel once again is sent to Daniel to reveal in a vision the future for Yah's chosen people, the nation of Israel, including the Jews in captivity and the fate of their beloved city Jerusalem. "Key Facts": At no time has this prophecy talked about anyone other than (1) the **nation of Israel** and (2) the **city of Jerusalem**. We cannot go outside of the context of scripture if the goal is to obtain truth. If one does, then it's no longer Yah's truth being sought, but something else, one's own preconceived agenda.*

The Book of Daniel was written while the Jews were in Babylon, in exile because of their sins. Daniel's vision contains a prophecy from the angel Gabriel that would encourage the Jewish people concerning their future "mercy" from Yah they would be given upon returning to Jerusalem to rebuild their temple and ultimately receive their Messiah (Yahshua the Christ).

Dan 9:24 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**.

*The archangel Gabriel comes and gives Daniel skill to understand the vision revealed to him. The vision concerns Daniel's people, the Israelites, particularly the Jews in captivity and the fate of their city Jerusalem which at the moment lies desolate. A timing of seventy weeks is given for Daniel's people and the Holy City to: (1) **finish transgression**, (2) **to make an end of sins**, (3) **to make reconciliation for iniquity**, (4) **to bring in everlasting righteousness**, (5) **to seal up the vision and prophecy** and (6) **to anoint the Most Holy**. Six specific tasks are to be accomplished by Daniel's people, the Jews and their beloved city Jerusalem, in seventy weeks of time.*

Each task though related involves a different segment of the completion necessary to restore the once majestic temple which housed the Holy Spirit of Yah in the city ordained by Yah to receive the Most Holy One. Each event details a portion of the understanding the vision gives us.

Finish transgression:

Finish: Strong's #03607 *alk kala'*; to restrict, by act of holding back or prohibit, forbid, keep back, refrain, restrain, shut up, withhold,

remove from God's sight. The seventy years exile was a punishment for rebellion, trespass, not fully atoning for their sins. The atonement for the sins of the people would come only after the seventy week prophecy is completed through the Messiah's sacrifice. During that time sinning, rebelling against Yah's way was to be completed.

Ps 51:7~13 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Make an end of sins:

End: Strong's #08552. *taw-mam'*; to complete, accomplish, cease, be cleaned, consume, have done, come to the full. Also Strong's #02856. *khaw-tham'* ; to close up, especially to seal, make an end, mark, seal up, stop.

Sins: Strong's #02403. *khat-taw-aw'*; an offense, sometimes habitual sinfulness, its penalty, occasion, sacrifice, or expiation; punishment of sin, purification for sin, sin offering.

Thus "making an end of sins" is referring to the sacrificial offerings which eliminate the offense which was ultimately accomplished when Our Lord Yahshua offered Himself spotless on the cross once for all, completing the sacrificial system contained in ordinances, nailing them to the cross. From that moment on the physical sacrificial system was eliminated, thus redeeming, marking an end for requiring any additional physical sacrificial offering for sin.

Eph 2:14~18 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the **law of commandments contained in ordinances**; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.

Col 2:13~15 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of **ordinances** that was against us, which was contrary to us, and took it out of the way, **nailing it to his cross**; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

*These verses do **not** say that there is no more sinning, the act of rebelling against Yah's Law still applies, as stated in 1Jn 3:4, "Whosoever committed sin transgresses also the law: for sin is the transgression of the law." Hence the way sins are now forgiven is no longer a physical act of sacrifice, but a physical / spiritual act of repentance and redemption through faith in Yahshua.*

**** For more information on this subject, please write for the study; "What was Nailed to the Cross." ****

Make reconciliation for iniquity:

Reconciliation: Strong's #03722 kaw-far'; to cover, to cancel, appease, make an atonement, cleanse, disannul, forgive, pardon, purge.

To make reconciliation is to make atonement for our iniquity; to cover our sins, cleansing us in the sight of Yah our Father, our God. Yahshua accomplished this by offering up himself as a first born sacrifice, the Passover Sacrifice, as a result redeeming those set apart. He canceled our debt, covering our sins, cleansing those who accept His purging through faith in Him.

Ps 32:1~2 Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

Bring in everlasting righteousness:

Righteousness: Strong's #06664 tseh'-dek; to be right, morally or legally; equity or prosperity, that which is altogether just.

*Bring in everlasting righteousness, means the coming **RIGHTEOUS ONE**, Yahshua the Messiah, the object of faith for humanity, the subject of the prophets throughout all the ages. The Savior; from the line of David who restored the normal state of coexisting once again between*

Yah (God) and mankind after the captivity. Yahshua gathered them as their Shepherd in His beloved city Jerusalem and throughout the land.

Jerm 23:5~8 Behold, the days come, saith the LORD, that I will raise unto David a **righteous Branch**, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

This event is precisely what is depicted here in the Book of Daniel: the restoration of Jerusalem after its captivity and of those scattered into all the countries, as told by the prophet Jeremiah.

Seal up the vision and prophecy:

Seal up: Strong's #02856. *khaw-tham'*; to close up; especially to seal: make an end, mark, stop.

Vision and Prophecy: Strong's #02377 and #05030; a dream, revelation, or oracle; a vision by a prophet or generally inspired person that prophesies, revealing stirring words of things and or events.

To seal up, to finish or complete the vision and prophecy; that is, to put an end to the necessity of any further revelations, by completing the Scripture, confirmed by the fulfillment of the prophecies. Thus from the inception of Moses until the conclusion of the prophet Malachi, all prophecy focuses on this event... the arrival of the Messiah. Now is the culmination: the sealing up of the vision and ending the need for additional prophecy with Yahshua fulfilling the will of the Father, arriving as the Messiah, declaring the Kingdom Of God and gaining victory over the evil one. All this He fulfilled by His sacrifice, seen by the glory that followed.

Lk 24: 44~47 And he (Yahshua) said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must**

be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Anoint the Most Holy:

Anoint: Strong's #04886. *maw-shakh'*; to rub with oil; by implication, to consecrate, sanctify, set apart, to make holy.

The Most Holy One, Messiah: Strong's # 04899. *mashiyach*, from 4886; anointed; usually a consecrated person as a King, Priest; specifically the Messiah, the anointed one. It is the Messiah that was anointed as the King of Kings, Our High Priest, to minister between Yah and mankind.

Dan 9:24 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**.

All six tasks specified the completion necessary to restore the chosen people, the nation of Israel and their beloved city, Jerusalem, in a spiritually eligible condition to receive the prophesied coming of the Messiah, Yahshua the Christ. This is the event foretold in the prophecy of His coming since the days of Moses. The time of this event is given to be completed in seventy weeks. Proceeding further, Gabriel will declare the starting point from which to begin the seventy week count.

*These “Key Facts” must be reiterated continually to assure compliance to the prophecy that the event depicted in this prophecy pertains strictly to the **nation of Israel** in captivity at the time of Daniel and their former dwelling place, **Jerusalem**. In addition, is the fact that this prophecy culminates; **when the prophesied Messiah comes to His people Israel**. At no time does this prophecy venture outside of **those two stated facts** and their respective times.*

Dan 9:25 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.

*Verse 25 confirms that the previous six events lead to the **anointing of the Messiah** and the **restoration of Jerusalem**. The timing previously stated is seventy weeks of time. A week consists of seven individual days, each having a beginning and an end. Seventy weeks of time, each having an entity of its own would amass to 70 weeks x 7 days in each week equaling a sum of 490 days. Many times in scripture the timing of the event is masked in symbolism. A day can be seen as a period of time accounting for 24 hours or have been used in prophecy as referring to one year. Thus the seventy weeks of time can be seen as 490 days or 490 years.*

*The prophecy states; that from the going forth of the **commandment to restore and to build Jerusalem** unto the coming **Messiah, the Prince**, encompasses a time period of **seven weeks**, plus **threescore and two weeks**, totaling sixty-nine weeks. One needs only to search the scriptures to find such a command **at** or **after** the timing of this prophecy recorded by Daniel.*

*Recall this chapter opened with Daniel being shown yet another vision as he is in Babylonian captivity revealing events to happen in the future during the time of the preceding empire. This vision differs in that its focus is on future events associated with Daniel's people the **Jews** and their city, **Jerusalem**, now left desolate after being in captivity over the last 70 years.*

*The time setting is during the beginning of the Medo-Persian Empire which gained victory over Babylon and Chaldeans. The Chapter begins in the first year of Darius, the same Darius the Mede who succeeded Belshazzar, king of the Chaldeans, conquering the Babylonian Empire. It is from this vantage point within the prophecy the command is given to **"restore and build Jerusalem"** that has laid desolate over the last 70 years. Note carefully this command to restore and build Jerusalem has nothing to do with rebuilding the temple which will be made evident.*

During the time of Darius the Mede, king of Persia, there are many of Yah's prophets coexisting as stated in the Books of Ezra 5:1-17; 6:1-22, Nehemiah 12:22, Haggai 1:1&15 and Zechariah 1:1 and others. After Darius's death, Cyrus took the throne of the Medo-Persian Empire in the year 536 B.C. This was the time freedom from captivity began.

Ezra 1:1~4 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a **proclamation** throughout all his kingdom, and put it also in writing, saying; Thus saith Cyrus king of Persia, 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. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and **build the house of the LORD** God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the **house of God** that is in Jerusalem.

*King Nebuchadnezzar's first laid siege on Jerusalem in the year 606 B.C. captures the royalty of Israel. After 70 years in captivity, the captives return to Jerusalem in 536 B.C. during the Medo-Persian Empire ruled by Cyrus, after Darius's death. It is at this time Cyrus makes a proclamation to **build the house of the LORD**, the God of Israel.*

*Note specific differences: This event does **not** refer to what is mentioned in Dan 9:25, a command to **restore and build Jerusalem**, but instead is a proclamation to **build the house of the LORD**, the temple to the God of Israel. Two different events are being described: One the **rebuilding of the temple**, the house of Yah and the second the **restoring of the city of Jerusalem**. These are two different events, occurring at two different times in scripture.*

The conquest of the Babylonian Empire by the Medo-Persians in 536 B.C. brought the dawn of a new era to the Jewish exiles. King Cyrus of the Medo-Persian Empire is now being used by the hand of God as His instrument to restore the exiles to their ancestral homeland. King Cyrus' proclamation to the Jewish exiles releases them from captivity

as well as furnishes them the means to **build the temple of the LORD** left desolate in Jerusalem. King Cyrus pursued a more beneficent and tolerant policy towards the people of his empire than did his Assyrian and Babylonian predecessors.

An initial group of stouthearted exiles set off for Judah shortly after the proclamation by King Cyrus aided by his gifts. Sheshbazzar, a “prince of Judah,” led the first returnees on the difficult trek homeward.

Ezra 1:5~8 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto **Sheshbazzar**, the prince of Judah.

*In making the first return to Jerusalem, not all of those exiled chose to return. Many Jews remained in Babylon, now under Medo-Persian rule, and became permanent residents. Sheshbazzar was of the royal Davidic lineage, a son of Jeoiachin the exiled king of Judah. Cyrus appointed him as governor and entrusted him to return the silver vessels taken from the temple by Nebuchadnezzar. Under Sheshbazzar’s leadership the foundations of the new temple were laid between the time they left Babylon in 537 B.C. and its completion in 515 B.C. Once again this event describes the building of the temple, as opposed to the **restoration and rebuilding of Jerusalem**. As we proceed, scripture will explain the edict given to Ezra for the **restoration and building of Jerusalem** for the benefit of a nation that follows Yah, Our Creator.*

*Yet before that event occurs, two new leaders of the Jewish community, Zerubbabel and Jeshua emerge. Zerubbabel was another son of Jehoiachin, the exiled king of Judah, the nephew of Sheshbazzar and Jeshua, the son of Jozadak. Both men led returnees back to Jerusalem to aid in the process of **rebuilding the temple** while accruing stiff opposition from surrounding Persian and locals who became enemies,*

as recorded in Ezra 5:1~5. The Israelites were spurred on by encouragement from the prophets Haggai and Zechariah in the **building of Yah's temple** about 520 B.C.

The book of Ezra, Chapter 1, records the first event, the edict to rebuild Solomon's temple dedicated to Yah. The second event, **the restoration and rebuilding of Jerusalem**, some 80 years later, is recorded in Ezra, Chapter 7, once again re-establishing Yah's relationship with His called out nation.

Ezra, empowered by the hand of Yah, leaves the realm of Babylon now under Medo-Persian rule in the first month of the seventh year of Artaxerxes' reign, in 457 B.C. Granted by the king, Ezra heads a company of the children of Israel, including priests, Levites, singers, porters, and the Nethinims (temple servants), back to their native land, arriving in Jerusalem on the first day of the fifth month of the seventh year of Artaxerxes, the king of the Medo-Persian Empire.

Ezra 7:1~28 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah,the son of Eleazar, the son of Aaron the chief priest:....This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and **the king granted him all his request, according to the hand of the LORD his God upon him.** And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the **seventh year of Artaxerxes the king.** (457 B.C.) And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the LORD, and to do it, and **to teach in Israel statutes and judgments.** Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. **I make a decree**, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, **to enquire concerning**

Judah and Jerusalem, according to the law of thy God which is in thine hand; And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem....And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily....Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may **judge all the people** that are beyond the river, all such as know the **laws of thy God**; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the **hand of the LORD my God was upon me**, and I gathered together out of Israel chief men to go up with me.

The year is 457 B.C. Artaxerxes, the King of the Medo-Persian Empire, gives a command to Ezra the prophet to restore Jerusalem to its former glory. The command embraces the rededication of the temple and its sacrificial services to Yah as well as teaching and complying with God's laws. The reestablishing of the nation to adhere to the will of Yah, as commanded by the king, to achieve these purposes indirectly may bless the realm of the king and his sons.

Dan 9:25 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.

***Restore** Strong's #07725 shuwb; to turn back, hence, away, with the idea of returning to the starting point; generally to retreat; fetch home again, back again, go again back home; requite, rescue, retrieve, cause*

to, make to return, reverse, send back, re-establish, renovate, repair, reinstate.

Build Strong's #01129 *banah*; *to build, begin to build, obtain children, make, repair, set up, surely, construct, put together, assemble, erect.*

Seven weeks, and threescore and two weeks spans the symbolic time from the command given by King Artaxerxes to Ezra, the prophet in 457 B.C. to restore Jerusalem to its former state until the coming of the **Messiah the Prince**. This prophesied event is being accomplished and focused on the coming of Yahshua, the Christ.

The above **seventy weeks** of the prophecy set forth in Daniel break down to four hundred and ninety years, a period divided into three distinct periods, each having particular events.

- I. **Seven weeks** refer to seven days in a week times seven weeks, equaling forty-nine years (49).
- II. **Sixty-two weeks** denote seven days in a week times sixty-two weeks, equaling four hundred and thirty four years (434).
- III. **One week**, seven days, equaling seven years (7).

Seven Weeks:

The first period of seven weeks marks the restoration and repairing of Jerusalem as stated in Ezra 7:1~26. This work lasted forty-nine years after the commission was given by Artaxerxes in the year 457 B.C. Ezra was aided by Nehemiah who continued working some 12 years after Ezra began the initial restoration, restoring the sacred constitutions and civil establishments of the Jews.

Nehemiah 1:1~3 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year (*of Artaxerxes, the king of Persia*), as I was in Shushan the palace, That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

*Nehemiah learned from returning Judean exiles about the unfinished, desolate and defenseless state of Jerusalem. The commissions previously given Ezra to restore and build Jerusalem had aroused stiff opposition from the surrounding Persians and local enemies. As long as the walls and gates of the city remained a mass of shattered ruins from the Babylonian siege, Jerusalem was not viewed as a threat to those surrounding the city. Spurred on by the prophets Haggai and Zechariah, Nehemiah's rebuilding effort incited their reaction. This correlates with the prophecy given in Dan 9:25 that: **"the street shall be built again, and the wall, even in troublous times."***

Nehemiah prays that Yah would grant him success as the king's cupbearer, in obtaining royal permission to enter Jerusalem to aid his brethren in restoring the city. As the king's cupbearer Nehemiah had great influence due to his rank and importance, the confidential nature of his duties yielding frequent access to the royal presence.

Neh 2:1~8 And it came to pass in the month Nisan (*the first month*), in the twentieth year of Artaxerxes the king, (*known as Ahasuerus of the Romans, Artaxerxes of the Greeks and Ardsheer of the Persians*) that wine was before him: and I (*Nehemiah*) took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live forever: why should not my countenance be sad, when **the city**, the place of my fathers' sepulchres, lieth waste, and **the gates** thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto **the city** of my fathers' sepulchres, that I may build it. And the king said unto me, **the queen also sitting by him**, For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for **the gates** of the palace which appertained to **the house**, and for the **wall of the city**, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

The Book of Nehemiah depicts Jew's living in the Kingdom of the Medo-Persians who are prospering through Yah's blessing. Concurrently Esther, the Jewish princess is also thriving in this foreign land having married King Artaxerxes (Ahasuerus), king of Persia and Media. Queen Esther being of the Jewish nation, sitting at the king's side, would greatly embolden Nehemiah to state his request. Through her influence, also by her sympathy, his petition was granted to go as deputy governor of Judea, accompanied by a military guard, invested with full powers from the King to obtain materials for the building of Jerusalem, its walls and gates.

*Nehemiah recorded; "the king granted me, according to the good hand of my God upon me." Nehemiah as did Ezra attributes everything to Yah's blessings. His request was granted because the hand of Yah was upon him. Yah favored Nehemiah's effort being allied with His will and therefore influenced the king's heart in allowing him to assist in the **restoration and building of Jerusalem.***

*Nehemiah travels to Jerusalem and greets his brethren showing the command from King Artaxerxes to aid in the **restoration and building of Jerusalem** according to the good hand of Yah.*

Neh 2:17~18 Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: **come, and let us build up the wall of Jerusalem, that we be no more a reproach.** Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

The prophets worked hard in correcting the faults of the people, to align them with the former state of Yah's will. Thus after 49 years of restoration and building, the restored nation once again returned to focus on serving Yah's laws. Unfortunately, as time goes on, this restoration will become short lived, physical in nature and not spiritually in-tuned.

All six tasks revealed in Dan 9:24 focus on the completion to restore the chosen people, the nation of Israel and their beloved city, Jerusalem, to the state of receiving the prophesied coming Messiah, Yahshua the Christ. This is the event, the prophecy of His coming, as

foretold since the days of Moses. The time of the completed event spans seventy weeks.

These facts must be reiterated continually to assure compliance with Daniel's prophecy that pertains strictly to the nation of Israel while in captivity and their former dwelling, Jerusalem. Additionally, this prophecy culminates with the prophesied Messiah being received by His people Israel. At no time does this prophecy venture outside of those two stated facts with their respective times.

Sixty-two weeks:

After the completion of the above mentioned seven weeks, the second period of sixty-two weeks, or four hundred and thirty-four years begins. This 62 week period is added to the 7 weeks, and confirms that at the end of 69 weeks, the Messiah the Prince should come. In other words, seven weeks, symbolizing forty-nine years, should be allowed for the restoration of the Jewish state. Then additionally, sixty-two weeks, or four hundred and thirty-four years should be added reaching into the future, the time for the public entrance of the Messiah and His work of ministry. In total the 49 years plus the additional 434 years brings us to 483 years from the beginning of the event in this prophecy. Starting with the year 457 B.C. and adding (subtracting) 483 years brings us to the year 26 A.D. the beginning of Christ's ministry, starting with John the Baptizer.

Dan 9:25 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.

Mt 11:7~15 And as they departed, Jesus began to say unto the multitudes concerning John (*the Baptist*), What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? **A prophet?** yea, I say unto you, and **more than a prophet**. For this is he, of whom it is written, Behold, I send **my messenger** before thy face, which shall **prepare thy way** before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than **John the Baptist**: notwithstanding he that is least in the kingdom of

heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. **For all the prophets and the law prophesied until John.** And if ye will receive it, **this is Elijah**, which was for to come. He that hath ears to hear, let him hear.

Lk 16: 16~17 The **law and the prophets** were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

*Note that the **laws and the prophets** are fixated on this event, the physical coming of the Messiah to His nation, fulfilling this prophecy in scripture.*

Luke 4:14~22 And Jesus returned in the **power of the Spirit** into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the **Sabbath day**, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written; **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, "To preach the acceptable year of the Lord."** And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, **This day is this scripture fulfilled in your ears.** And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

*The time of this event occurs right after Yahshua's baptism at approximately thirty years of age by John, as recorded in Lk 3:23, the age stipulated to enter Yah's priesthood. Notice the proclamation, "**To preach the acceptable year of the Lord,**" to heal the brokenhearted, to preach deliverance to the captives, and recover of sight to the blind, to set at liberty them that are bruised. This is the same declaration proclaimed at the Year of Jubilee at the Feast of Atonement recorded in*

Lev 25:8~16. The Feast of Atonement is celebrated on the tenth day of the seventh month of the year.

*Thus 457 B.C. the year when the command was given to Ezra to restore Jerusalem for the coming Messiah becomes the starting point for adding the 7 weeks (49 years) and then 62 weeks (434 years) to reach the year 26 A.D. in the seventh month in the beginning of Christ's ministry, heralded by John the Baptizer's declaration that Yahshua is the Messiah as prophesied to come at the "**the acceptable year of the Lord**" the seventh month, on the 10th day, the Day of Atonement in the Year 26 A.D.*

Yahshua starts His ministry at the age of thirty, fulfilling the biblical requirement of a priest serving at Yah's temple for the people.

Num 1:1~4 And the LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, From **thirty years old** and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:

Lk 3:21~23 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about **thirty years of age**, being (as was supposed) the son of Joseph,

*The sixty-two weeks equate to the 434 years given to Israel beginning with the physical restoration of Jerusalem to prepare themselves for their Messiah. During that time they would experience hard times as they once again deviated from Yah's laws and followed the traditions of the emerging nations encompassing them. One such event involved their struggle during the time of the Grecian Empire with the **little horn** seen as **Antiochus IV Epiphanes**, the Seleucid King, from 175 B.C. until his death in 164 B.C. previously discussed in Chapter 8.*

This and other events shaped them into the nation seen at the time of Christ's return as depicted in the Gospels. Israel was then ruled by a

politically motivated priesthood unwilling to acknowledge the prophecy that would have forced them to relinquish their authority over the people. Yahshua returns to a hardened people some of whom are motivated by the preaching of John the Baptist to repent and receive their Messiah.

Yahshua, being born approximately 4 B.C., begins His ministry at thirty years of age in 26 A.D. in the seventh month that lasted three and a half years until His death on Passover in the first month of the year 30 A.D.

Daniel 9:25 reiterate's that this prophecy concerns the commandment to restore and to rebuild Jerusalem and the awaited appearance of the coming Messiah the Prince and pertains strictly to the nation of Israel. At no time does this prophecy venture outside of these two stated facts. The events depicted are accomplished by Yahshua the Christ as recorded in the laws and the prophet fulfilling the awaited Messiah appearing to His chosen nation Israel.

One week:

*The third and last part of this prophecy depicts the final week, denoting the final last seven years fulfilling the event of the seventy week prophecy. One week having seven days equates to seven years. As the sixty- two weeks end, being the second part of this prophecy, which added to the first part having seven weeks leads us to the seventh month of 26 A.D. beginning Yahshua's ministry. Again, using the starting point given to the prophet Ezra in the year 457 B.C. and adding the seven weeks (49 years) then the sixty-two weeks (434 years) brings us to 26 A.D. in the land of Judah, surrounding Jerusalem as Yahshua begins preaching the "**Kingdom Of God.**"*

Dan 9:26~27 And **after** threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And **he shall confirm the covenant** with many for **one week**: and in the **midst of the week** he shall cause the **sacrifice** and the **oblation to cease**, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

*The passage relates to the last week or the last seven years of this prophecy. After the fulfillment of the threescore and two weeks which translated to 62 weeks in the time sequence in this prophecy, the Messiah will be cut off. It does not say **immediately after** or in the year of the final 62nd week, shown to be 26 A.D. the start of Yahshua's ministry, **but after that time**. It also states that the Messiah is not cut off for Himself alone, referring to His death, but dies for the redemption of others.*

*Notice the statement in verse 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**.” The word; **confirm**, Strong's #01396 gaw-bar,' means; to be strong, to prevail, act insolently: exceed, be great, be mighty, put to more strength, strengthen, be stronger, be valiant. The only one to confirm “**the covenant**” is He who established “**The Covenant**” in the first place, Yah (God). There is no other covenant mentioned in the scriptures made between man and any spiritual entity other than that of Yah. Thus the one that is confirming, strengthening, prevailing in the covenant with many is Yahshua, the author of the covenant given on Mount Sinai. This confirmation of the covenant also referred to as a testament is with many for a period of **one week**, denoting the last or final **week** of this 70 week prophecy. When one gives a commitment to comply with an agreement as in a covenant, he is assuring his testament. Accordingly this confirming of the covenant, reiterating its stipulations, becomes the same as reiterating a testament, hence confirming that a newly stated covenant is similar to a newly stated testament...New Covenant...New Testament, affirmed by its author, Yahshua the Messiah.*

*The last part of this prophecy consisting of **one week**, seven days, ergo seven years starts in the year 26 A.D. a timing correlating with the start of Yahshua's ministry. In the **midst**, set in the middle of that week, referring to the middle of the seven year period, He, Yahshua shall cause the **sacrifice and the oblation to cease**.”*

Dan 9:27; “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.”

*Once again Yahshua is the one that is confirming **His covenant** with the many awaiting **His return** as the Messiah. Yahshua is the “**He**”*

that is doing the confirming and it is also Yahshua that is the “He” causing the sacrifice and the oblation to cease, to stop, come to an end in the middle of this last 70th week.

*The middle of our seven day week is the 4th day; three days before it and three days after, totaling seven. Thus the middle of the week is the 4th day, known as Wednesday. It is this day the prophecy states that “He” was the One who caused the sacrifices and oblations to cease. The sacrifices are referring to the free will and sin offerings presented before Yah as required. The oblations are daily offerings, sacrifices that were stipulated twice a day, morning and evening before Yah. These offerings **contained in ordinances** were performed by the Levitical priesthood at the temple. It is these offerings for blessings and transgressions, done daily, which are spoken of as being nailed to the cross at Yahshua’s death as recorded in the Book of Ephesians, Chapter 2:8~22 and in the Book of Colossians, Chapter 2:10~15.*

Eph 2:14~16 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, **even the law of commandments contained in ordinances**; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Col 2:13~14 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; **Blotting out the handwriting of ordinances that was against us**, which was contrary to us, and took it out of the way, **nailing it to his cross**;

**** Please write for the study; “What was Nailed to the Cross” for a detailed scriptural reference concerning **Ordinances** that were nailed to the cross. ****

It was Yahshua that took away the sacrificial laws contained in ordinances and replaced them with His perfect sacrifice. This was the purpose of His coming, to fulfill the will of the Father, removing the shadow of events with Himself as the perfect offering that covered all sin once and for all time.

Heb 10:1~10 For the **law** (*contained in ordnances*) having a **shadow** of good things to come, and not the very image of the things, can never with those **sacrifices** which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he (*Yahshua*) cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) **to do thy will, O God.** Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.** By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Scripture details this event took place for us in the middle of the week, on Wednesday, the 14th day of the first month called Passover in the year 30 A.D. From the starting point of His ministry in 26 A.D. in the seventh month until His death on Passover in the first month of 30 A.D. equates to 3 ½ years.

Dan 9:26~27 And **after** threescore and two weeks shall Messiah be cut off, but not for himself: and **the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And **he** (*Yahshua*) **shall confirm the covenant** with many for **one week**: and in the **midst of the week he** (*Yahshua*) **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.

*After the 62 weeks, during the last week, **the people of the prince that shall come** and destroy the city and the sanctuary; and the end shall be with a flood, and unto the end of the war desolations are determined. The prince to come that destroys the city and sanctuary is none other than Satan. Satan is called the prince of the power of the air.*

John 12:31 Now is the judgment of this world: now shall **the prince of this world be cast out.** (*Satan*)

Jn 14:30 Hereafter I (*Yahshua*) will not talk much with you: for the **prince of this world cometh** (*Satan*), and hath nothing in me.

Jn 16:11 Of judgment, because the **prince of this world is judged.** (*Satan*)

*Satan is the prince of this world leading it away from Yah into sin. The scripture states that it's the **people of this prince**, Satan, who shall destroy the city and the sanctuary. Satan rules over all the people that are opposed to Yah as was shown by the pagan nation behavior of the Romans during the time of Christ's ministry. It was the people of Rome that destroyed the city and the sanctuary some 40 years after Yahshua's death in 70 A.D. Dan 9:26~27 states that from the time Satan was cast down to earth his deception comes upon mankind as a flood until the end were by war and desolations are prophesied to occur. That is exactly what has happened with the creation of **Christendom as a false religion**, which from that time continues to control mankind in a war for dominance.*

*And after Yahshua **confirms the covenant** with many of the children of Israel that believe He is the Messiah during this last week of this prophecy: He, Yahshua causes the **sacrifice and the oblation to cease in the midst of the week**, being the 14th day of the first month at Passover. This is also the exact time that the first Passover took place in Egypt as the Israelites were released from bondage as recorded in Exodus, Chapter 12, that commanded Passover to be memorialized as a feast forever as stated in Leviticus, Chapter 23. Yes it is Passover that depicts this event happening in the middle of the week.*

**** For details of the events of Passover please write for the study, "**Three Events of Passover.**" ****

Yahshua comes as the prophesied Messiah, confirming the covenant with many converts within the nation of Israel for one week," that is seven years. This fact must be reaffirmed continually to assure compliance to the prophecy; that the event depicted in this prophecy pertains strictly to the nation of Israel and their former dwelling place,

Jerusalem. At no time does this prophecy seen here in Chapter 9 venture outside of these two stated facts.

This confirmation of the covenant begins with the ministry of John the Baptist and that of Our Lord during the last term of seven years that confirmed or ratified the covenant with many. Our Lord says, "The law was until John" but from his first public preaching of the Kingdom of God, known as the Gospel, the covenant is being confirmed by His preaching. These seven last years, added to the four hundred and eighty-three (49+434=483), complete the four hundred and ninety years, or seventy prophetic weeks. To fulfill the entire week, we must address the last 3 1/2 years to fulfill the whole of this prophecy to the very letter.

*Gabriel said that the 70-week prophecy specifically applied to the Jewish people, Dan 9:24. During the period of Christ's public ministry of 3 1/2 years, the Master's focus was largely upon **"the lost sheep of the house of Israel,"** Matthew 10:6. After His resurrection for a period of 3 1/2 years, His disciples preached mostly to Jews as recorded in the Book of Acts, Chapters 1~6. Completing that second 3 1/2 year period, in the fall of 33 A.D., the bold Stephen was stoned by the Jewish Sanhedrin, in the Book of Acts, Chapter 7. Please take the time to read this significant act of faith by Stephen recorded in the Book of Acts Chapter 6 and 7 fulfilling this prophecy.*

*This infamous deed by Stephen marked the then-ruling Jewish leaders' final, official rejection of the gospel of our Savior. From that moment forward the gospel was exclusively preached to the Gentiles. In Acts 9, Saul became Paul, the **"apostle to the Gentiles,"** Romans 11:13. Simultaneously, God gave Peter a vision revealing it was now time to preach to the Gentiles, see Acts 10:1~28. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed," Acts 13:46. Thus approximately 3 1/2 years after the crucifixion—and at the end of the 70-week prophecy given for the Jewish people—the gospel shifted to the time of the Gentiles exactly as predicted in biblical prophecy.*

Dan 9:27 And he (Yahshua) shall confirm the covenant with many for one week: and in the midst of the week he (Yahshua) 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.

*From the completion of Yahshua **confirming the covenant**, it is stated; “He” Yahshua, because of the overspreading of abominations shall make it desolate, referring to His Spirit, His presence at His temple in Jerusalem. The word **abominations**, Strong’s #08251 shik-koots', from 8262 means; disgusting, filthy, especially idolatrous, repulsive, offensive, a detestable thing. The word is referring to “sin,” the transgressions against Yah’s laws, the underlying reason the people denied their Savior, rejecting Him as the prophesied Messiah, giving Him up to be crucified. Yah leaves the temple and the beloved city Jerusalem once again desolate because of their sins, even until the **consummation**, meaning the completion of all things at His final return for judgment. Those void of His Holy Spirit, pitted against what He determines, unwavering in His position shall then become the **desolate**, in the uninhabited temple, the sinful city where Yah had placed His name.*

*Thus the **abomination that causes desolation** is the rejection of the prophesied Messiah by His chosen people, the nation of Israel. At no time does this prophecy go beyond that which is stated: the event refers to the seventy week, 490 year reference starting point, from the time when the declaration was issued to start rebuilding and restoring Jerusalem to the time called to fulfill all six events for the coming Messiah.*

All six tasks, previously revealed in Dan 9:24, address the completion to restore the chosen people, the nation of Israel and their beloved city, Jerusalem, to the state of receiving the prophesied coming Messiah, Yahshua the Christ.

Dan 9:24 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**.

This is the event and the prophecy of His coming as foretold since the days of Moses. The time of the event is seventy weeks of time. Gabriel declares unto Daniel the starting point and the signs from which to

calculate the time of the Messiah as occurring in 30 A.D. to its completing of the prophecy in the fall of 33 A.D.

The “Key” assuring compliance to the prophecy is that the event depicted in this prophecy pertains strictly to the nation of Israel at the time of Daniel in captivity and their former dwelling place, Jerusalem coupled with the fact that this prophecy culminates with the prophesied Messiah being received by His people Israel. At no time does this prophecy venture outside of these two stated facts and or times. At no time does this prophecy break its continuum to start again in the future. One week follows another until the total of seventy weeks is completed, denoting a period of time equaling 490 years.

The masses have always pushed what is unknown to another time, refusing to define what is being revealed.

*Man is always inclined to be intolerant toward the thing, or person,
He has not taken time or effort to understand adequately.*

Daniel Chapter 10

Chapter 8 left us with a prophecy seen by Daniel in a vision during the time of the last ruler of the Babylonian Empire, that of Belshazzar, the grand-son of the King Nebuchadnezzar. The vision described two upcoming kingdoms to succeed the Babylonian Empire.

As Chapter 9 opens, the time has advanced to the Medo-Persian Empire during the rule of Darius's son, called Ahasuerus in Latin by the Romans, also called Artaxerxes of the Greeks and Ardsheer of the Persians. A new vision is shown to Daniel, now having been released from Babylonian captivity, revealing future events during the time of this subsequent empire. This vision differs in not focusing on the ruling empire of the time, but of future events associated with Daniel's people, the Jews, and their beloved city, Jerusalem, now left desolate while they are in captivity.

Chapter 9 ended revealing a seventy week prophecy pertaining strictly to the nation of Israel and their former dwelling place, the beloved city of Jerusalem. The prophecy culminates in the last week or 7 years foretelling the receiving of the prophesied Messiah coming to His people Israel and His death in 30 A.D. completing Christ's public ministry of 3 1/2 years. After His resurrection, His disciples preached mostly to Jews as recorded in the Book of Acts, Chapters 1-6. Finishing that second 3 1/2 year period, in the fall of 33 A.D., the bold Stephen was stoned by the Jewish Sanhedrin, in the Book of Acts, Chapter 7. This infamous deed marked the then-ruling Jewish leaders' final, official rejection of the gospel of our Savior. From that moment forward the gospel was exclusively preached to the Gentiles sealing up the vision, closing the 70 week prophecy. Thus at the end of the 70-week prophecy given for the Jewish people and their beloved city Jerusalem the gospel shifted to the time of the Gentiles exactly as predicted in biblical prophecy.

At no time does this vision and prophecy given in Chapter 9 venture outside or past the time of these two stated facts: relocating and reestablishing the nation of Israel back to their city Jerusalem after the Babylonian captivity and the receiving of the prophesied coming Messiah.

As Chapter 10 opens the timing has again changed ... “back in time” prior to the rule of Artaxerxes, king of the Medo-Persian Empire to his predecessor and uncle, King Cyrus. Cyrus’ uncle and father-in-law who ruled before him was king Darius, who had captured the Babylonian Empire.

*Hence in the proper sequence of time, Chapter 10 precedes Chapter 9 as concurrent historical events confirm. Proceeding further, it will become evident that Chapters 11 and 12 follow in suit, led by Chapter 8, thus making Chapter 9 a stand out chapter, out of sequence, occurring **after** the events of Chapters 8, 10, 11 and 12, thus revealing a totally different prophecy.*

*Chapter 8 left us with a prophecy seen by Daniel in a vision during the time of the last ruler of the Babylonian Empire, that of Belshazzar. The vision described two upcoming kingdoms to follow after the Babylonian Empire. The first being the Mede and Persian, depicted as a ram with two horns, followed by the Grecian depicted as a goat with a great horn. Yet the fullness of its meaning escapes Daniel as the chapter closes. Daniel is described as fainting with bewilderment, sickened certain days, astonished at the vision, **but still not understanding it** Dan 8:27.*

*Even with the added description by the archangel Gabriel, Daniel could not fathom the depth of the prophecy. Now traveling further in time during the reign of King Cyrus in Chapter 10, Daniel once again is visited, given a revelation showing the meaning of the previous vision, providing invaluable content in the proper context in great detail. As stated, Chapters 10, 11 and 12 hold for us the “**Key**” to understand all that was stated, historically proving each event in its proper timing unveiling the meaning of the vision in Chapter 8 left unrevealed to Daniel.*

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

*Notice a **thing** was **revealed** to Daniel, verses a vision being shown to him. This would imply that the vision was already given and now the meaning **is revealed**. The disclosure of this vision which was formally*

*concealed at the end of Chapter 8 is now **revealed** in Daniel Chapters 10, 11 and 12 meaning **the understanding** of the vision, the **revealed thing**, is now known as stated in the above verse, Dan 10:1. It is not until Chapters 10, 11 and 12 that the vision that was already given in Daniel Chapter 8 is finally **understood** and **revealed** to Daniel and recorded for our admonishment.*

*To review: We started in Dan 8:1, “In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. After the vision is seen, Daniel seeks the meaning in Dan 8:15, yet he concludes with the statement given in Dan 8: 27 “And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, **but none understood it.**” What is written in Chapters 10, 11 and 12 is the detailed enlightenment of what was previously stated in Chapter 8.*

Dan 10:2~4 **In those days** I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till **three whole weeks** were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

The 24th day of the first month would occur 3 days after the Feast of Unleavened Bread. That would mean that Daniel was fasting all during the Feast of Unleavened Bread while being in captivity. He was seeking the meaning of the vision previously shown to him, petitioning Yah for enlightenment through fasting to have the meaning revealed.

Dan 10:5~9 Then I lifted up mine eyes, and looked, and behold a certain **man clothed in linen**, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone **saw the vision**: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this **great vision**, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet **heard I the voice of his words**: and when I heard the voice of his

words, then was I in a deep sleep on my face, and **my face toward the ground.**

This man has the same appearance as Yahshua, as previously seen standing between the banks of the Ulai River in Dan 8:15~19 and now flanked by His two archangels Gabriel and Michael, causing Daniel to bow before Him in reverence.

Dan 10:10~13 And, behold, an hand touched me, which set me upon my **knees** and upon the **palms** of my hands. And he said unto me, O Daniel, a man greatly beloved, **understand the words that I speak** unto thee, and **stand upright**: for unto thee **am I now sent**. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to **understand**, and to **chasten thyself** before thy God, thy words were heard, and **I am come for thy words**. But the **prince of the kingdom of Persia** withstood me **one and twenty** days: but, lo, **Michael**, one of the chief princes, **came to help me**; and I remained there with the kings of Persia.

This messenger, the archangel Gabriel clothed in linen, is the same one previously seen in Chapter 8 sent by Yahshua to give Daniel understanding of the vision, now coming to fully reveal the understanding of this vision to Daniel. It is Gabriel who tells Daniel that he is a “man greatly beloved” by Yah and for that reason he is “now sent.” From the time that Daniel chastens himself in fasting and prayer, beseeching Yah to reveal the meaning of the vision previously seen in Chapter 8, his prayers were heard. Gabriel is sent, but is hampered by the prince of the kingdom of Persia. This prince ruling this pagan Empire is none other than Satan, the prince of this world. Gabriel, the archangel of Yah, who was restrained by the prince of Persia, Satan, is aided by the archangel Michael in ultimately prevailing and then coming to Daniel’s support. This Satanic interference included the 21 days at the time of the Spring Feast in the first month of the year.

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

Gabriel now reveals what was stated in verse one, “a thing was revealed unto Daniel” thus making it understandable to Daniel. Note

*carefully that what is revealed to Daniel pertains strictly to “**what shall befall thy people in the latter days,**” meaning the nation of Israel as Daniel is given understanding of the “**thing,**” denoting the details at the latter days of this prophecy given earlier in Chapter 8 which he could not comprehend.*

Dan 10:15~21 And when he (*Gabriel*) had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, **one like the similitude of the sons of men** touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord (*Yahshua*), by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of **this** my lord (*Yahshua*) talk with **this** my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there **came again** (*Gabriel*) and touched me one like the **appearance of a man**, and he strengthened me, And said, **O man greatly beloved**, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

*Gabriel is sent to Daniel to reveal the vision previously given to Daniel in Chapter 8 for which Daniel was fasting and petitioning Yah's intervention to reveal the meaning. As Daniel prostrates himself, **one like the similitude of the sons of men**, referring to Yahshua... not Gabriel, comes and touches his lips. Daniel is left with no strength in himself at which time Gabriel comes again and touches him, strengthening and affirming that he is a man greatly beloved.*

Dan 10:20~21 Then said he (*Gabriel*), Knowest thou wherefore I come unto thee? and now will I return to fight with the **prince of Persia**: and when I am gone forth, lo, the **prince of Grecia** shall come. But I will **shew thee that which is noted in the scripture of truth**: and there is none that holdeth with me (*Gabriel*) in these things, but **Michael** your prince.

*Gabriel confirms the reason he came to Daniel was due to Yah's command based on Daniel's fasting and petitioning Yah who acclaimed Daniel was a man greatly beloved by His Creator. Gabriel informs Daniel that he will “**show him that which is noted in the scripture of truth,**” revealing understanding of the vision that formally impeded Daniel's understanding.*

*Proceeding forward in Chapters 11 and 12, the understanding of the vision that speaks of “**what shall befall thy people in the latter days**” will be revealed to Daniel in great detail. One must stay within the context of the scripture at all times and not venture outside of what scripture defines.*

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Daniel Chapter 11

*At the close of Chapter 10, Gabriel is sent to Daniel to reveal the understanding of the vision given in Chapter 8 to Daniel who had been fasting and petitioning Yah's intervention in order to have its meaning revealed. Gabriel touches Daniel, to strengthen and affirm that he is a man greatly beloved by Yah. Gabriel confirms to Daniel that he has come to "**show him that which is noted in the scripture of truth**" to give him understanding, informative detail, to the vision of "**what shall befall thy people in the latter days**" meaning the nation of Israel (Dan 10:14). Daniel's prayers are heard because of his heart felt affliction and petition for Yah's mercy, noted in Dan 10:20~21.*

*As Daniel Chapter 10 ends, Gabriel tells Daniel that he would have come sooner, but was hampered by the **prince of Persia**, the prince that rules this pagan Empire, none other than Satan: and when driven away Satan will only come again, this time in the appearance as the **prince of the Grecians**.*

*To review: This is the exact vision given in Chapter 8 that describes two upcoming kingdoms to follow after the Babylonian Empire. The first being the Mede and Persian, depicted as a **ram with two horns**, followed by the Grecian depicted as a **goat with a great horn**. Yet the fullness of its meaning escapes Daniel as Chapter 8 closes. Daniel had fainted with bewilderment, been sickened certain days and remained astonished at the vision, **but did not understand it**, Dan 8:27.*

Gabriel, the archangel of Yah, who was detained by the prince of Persia, Satan, is aided by the archangel Michael, who upon prevailing comes to support Daniel. As Chapter 11 opens the setting is the same, referring to Gabriel and Michael, the archangels coming to aid Daniel.

*Dan 11:1~2 Also I (referring to Gabriel) in the first year of Darius the Mede, even I (Gabriel), stood to confirm and to strengthen him (meaning Michael, the same mentioned in Dan 10:1, 13 and Dan 10:21 who aids Gabriel being delayed by Satan). And now will I (Gabriel) shew thee the truth. Behold, there shall stand up yet **three kings in Persia**; and the **fourth (king) shall be far richer** than they all: and by his strength through his riches he shall stir up all against the realm of **Grecia**.*

The **fourth king in Persia**, being far richer, who fought against the Grecian Empire was Xerxes 519~465 B.C., the predecessor of Artaxerxes, whose riches were legendary. Persia reached its climax showing its greatest power in its invasion of Greece in 480 BC. It was through that devastating invasion that the Macedonians then grew in retaliation into forming the Grecian Empire.

Of the utmost importance is Gabriel confirming to Daniel that he came to "**show Daniel that which is noted in the scripture of truth,**" to give him understanding of the vision detailing "**what shall befall thy people in the latter days,**" meaning the nation of Israel, Dan 10:14. This content sets the proper time context for the information now given.

Dan 11:3 And a mighty king **shall stand up**, that shall rule with great dominion, and do according to his will.

This mighty King arising, "standing up" after the Medo-Persian Empire is Alexander the Great, who rules as the third world kingdom, The Grecian Empire. This mighty king ... does according to his will...answering to the he-goat's "The Notable Horn" denoted in Dan 8:6, 7 & 21. Alexander the Great invaded Persia in 334 B.C., to avenge the wrongs that Persia committed on Greece, revenging Xerxes' past invasion.

Dan 11:4 And when he shall stand up, his kingdom shall be broken, and shall be **divided toward the four winds of heaven;** and **not to his posterity**, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

*This Notable Horn, the **he goat**, Alexander the Great, the first king of that Empire, is broken, dies where by four notable ones rise to power from this Empire. The kingdom is then divided by his **four generals**: Cassander; reigning over Macedon and Greece, Lysimachus; over Thrace and Bithynia, Ptolemy; over Egypt, and Seleucius; over Syria.*

*This revelation equates to Daniel's first vision depicting a third beast, a third empire likened to a **leopard** having four wings of a fowl having **4 heads**. This beast represents the next in succession beginning the Macedonian or Greek Empire with Alexander the Great as its first king, Dan 8:8~9. Restating: "**not to his posterity,**" means not to the*

family line of Alexander the Great, but to the ... four winds, meaning his four generals:

Seleucus in the east: Syria, Babylonia, Media

Cassander in the west: Macedon, Thessaly, Greece

Ptolemy in the south: Egypt, Cyprus

Lysimachus in the north: Thrace, Cappadocia, and the north parts of Asia Minor

Dan 11:5 And the king of the south (*Ptolemy*) shall be strong, and **one of his princes**; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The prophecy leaves Asia and Greece and focuses on Egypt and Syria that were continually disputed over by Alexander's successors, yielding misery upon Judea that was situated between these two countries. The king of the south...literally King Ptolemy Soter, son of Ptolemy Lagus.

One of his (*Ptolemy's*) **princes**...*Seleucus I Nicator, at first a satrap, but from 312 B.C. he became king of the largest empire after that of Alexander; Syria, Babylon, Media, etc. and was called "Conqueror." Connect the words thus: "And one of Ptolemy's princes, even he Seleucus shall be strong above him" above Ptolemy, his former master. This conquest of Seleucus becomes the king of the north, for his dominions lay north of Judea. His descended was Antiochus I.*

Dan 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to **make an agreement: but she shall not retain the power of the arm; neither shall he stand**, nor **his arm**: but she shall be given up, and **they that brought her**, and he that begat her, and **he that strengthened her in these times**.

The king's daughter of the south was Berenice, daughter of Ptolemy Philadelphus of Egypt. In order to end his war with Antiochus Theus, "King of the North," (the prophetic phrase for the region whence came affliction to Israel, Jerm 1:13~16, that is, Syria), Ptolemy, gave Berenice to Antiochus, who thereupon divorced his former wife, Laodice and promptly disinherited her son, Seleucus Callinicus.

Note: The designations, "King of the North" and "King of the South," are given in relation to Judea as a reference point. Egypt is mentioned by name in Dan 11:8 & 42, though Syria is not because Egypt was in Daniel's time a flourishing kingdom, whereas Syria was part of the Assyrian and Babylonian Empire. The once four quartered empire is now consolidated into the two legs of brass represented by the King of the North and the King of the South which conquer and dominate the empire.

*To make Agreement...literally, "rights," meant to put things to rights between the hostile kings. **"She shall not retain the power of the arm"** meant she would not be able to affect the purpose of the alliance, namely, she should remain the mainstay of peace. Then Ptolemy having died, Antiochus took back Laodice who then poisoned him, and put to death Berenice and her son, then raised her own son, Seleucus Callinicus to the throne.*

***"Neither shall he stand"** refers to the king of Egypt not setting his line upon the throne of Syria. **"His arm"** referring to Berenice and her offspring. **"They that brought her"**...her attendants from Egypt. **"He that strengthened her in these times"**...Antiochus Theus, who attached himself to her.*

Dan 11:7 But out of a **branch of her roots** shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

***"A branch of her roots"** ... in his estate...Ptolemy Euergetes, brother of Berenice, succeeding in the place of Ptolemy Philadelphus king of Egypt, avenged Berenice's death, slew Laodice and overran Syria, even to the Euphrates.*

Dan 11:8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

Ptolemy Euergetes, king of the South, carried their gods into Egypt. Upon hearing of sedition in Egypt, he returned with forty thousand talents of silver, precious vessels, and twenty-four hundred images, including Egyptian idols which Cambyses had carried from Egypt into Persia. The idolatrous Egyptians were so gratified, that they named

Ptolemy...Euergetes, or "Benefactor." Ptolemy Euergetes continued to rule several more years, as the King of the North planned revenge.

Dan 11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

Ptolemy Euergetes, King of the South, comes into his kingdom, Egypt, on a wave of impunity founded upon his great spoil gift that caused new relinquishments of freedoms.

Dan 11:10 But **his sons** shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

*That is, **the sons** of Seleucus Callinicus, the King of the North shall be stirred up, who were Seleucus Ceraunus and Seleucus Antiochus, afterwards called the Great. Their father, Seleucus Callinicus, the King of the North, died from a fall from his horse.*

Seleucus Ceraunus did “assemble a multitude of forces” in order to recover his father's dominions; but, not having money to pay his troops, they became mutinous, and Seleucus Ceraunus was poisoned by two of his own generals. His brother Seleucus Antiochus was then proclaimed king who did “certainly come, and overflow, and pass through” retaking Seleucia, and Syria. He then returned, and overcame Nicolaus, the Egyptian general, and seemed disposed to invade Egypt occupying his fortress at the frontier of Egypt.

Seleucus Antiochus alone precipitated war with Ptolemy Philopater, Euergetes' son, until he had recovered all the parts of Syria subjugated by Euergetes. Seleucus Antiochus penetrated to Dura, near Caesarea, where he issued Ptolemy a four months truce. Seleucus Antiochus then renewed the war that now spread to his fortress, Ptolemy's Raphia, at the border of Egypt that guarded against incursions by way of Edom and Arabia-Petraea, near Gaza. It was here where Seleucus Antiochus was vanquished.

Dan 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north:

and he shall set forth a great multitude; but the multitude shall be given into his hand.

Ptolemy Philopater, who succeeded his father Euergetes, came forth and fought with Seleucus Antiochus at Raphia. A terrible battle was fought between these two kings. "And he (Antiochus, the king of the North) shall set forth a great multitude" amounting to sixty-two thousand foot soldiers, six thousand horsemen, and one hundred and two elephants; but the multitude was given to the king of the South, Ptolemy Philopater, who gained complete victory. Raphia, and other neighboring towns, declared for the victor and Seleucus Antiochus was obliged to retreat with his scattered army to Antioch, from where he solicited peace.

Dan 11:12 And when he hath taken away the multitude, **his heart shall be lifted up**; and he shall cast down many ten thousands: but he shall not be strengthened by it.

Had Ptolemy Philopater improved his victory, he might have dispossessed Seleucus Antiochus king of the North of his whole empire; but giving way to pride, and a criminally sensual life, he made peace on dishonorable terms; and though he had gained a great victory, his kingdom was not strengthened by it, for his subjects were displeased, and rebelled against him, becoming considerably disaffected.

Dan 11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Approximately fourteen years later, Seleucus Antiochus king of the North returned. Ptolemy Philopater had died, and his son Ptolemy Epiphanes was then a minor. This time Seleucus Antiochus brought a much larger army and more riches lately collected from an eastern expedition.

Dan 11:14 And in those times there shall many stand up against the king of the south: also the robbers of **thy people** shall exalt themselves **to establish the vision**; but they shall fall.

Seleucus Antiochus king of the North, and Philip, King of Macedon, united together to overrun Egypt. The Jews who revolted from their

*religion, now revolted from Ptolemy and joined Seleucus Antiochus which contributed greatly in **accomplishing prophecies** that foretold of the calamities that would fall upon the Jewish nation. For Scopas, the Egyptian general, came with a great army from Ptolemy Epiphanes, and while Seleucus Antiochus was engaged in other parts, Scopas reduced Coelesyria and Palestine, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.*

*Those turbulent Jews unconsciously helped to fulfill the purpose of God, regarding the trials awaiting Judea **according to this vision**. Though helping to fulfill the vision, the Jews shall fail in their aim of making Judea independent.*

Dan 11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

Seleucus Antiochus came to recover Judea. Scopas, the Egyptian general, was sent by Ptolemy Epiphanes to oppose him; but Scopas was defeated near the fountains of Jordan, and was obliged to take refuge in Sidon with ten thousand men. Seleucus Antiochus pursued and besieged him and Scopas was obliged by famine to surrender using discretion to spare their lives. Seleucus Antiochus afterwards besieged several of the fenced cities and took them. In short, Seleucus Antiochus carried all before him so that the king of the South, Ptolemy Epiphanes, and his chosen people, including his ablest generals, were not able to oppose him.

Dan 11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Seleucus Antiochus the Great regained Palestine. The Jews supplied him with provisions and assisted him to reduce the garrison that Scopas the Egyptian general had left in the citadel of Jerusalem.

Dan 11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the **daughter of women**, corrupting her: but **she shall not stand on his side**, neither be for him.

*Seleucus Antiochus purposed to have marched his army into Egypt; but he thought it best to proceed by fraudulence, and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here the “**daughter of women,**” a title bestowed because of her great beauty and accomplishments. He appeared to have upright intentions having “**upright ones with him.**” Or as the Septuagint states; “he will make all things straight with him,” acting as if he were motivated by the most upright views.*

*The battling between the Grecian kings of the North and the South was also vexing to the newly emerging Roman Republic as Seleucus Antiochus sought to extend his kingdom to the limits it had under Seleucus I Nicator. But in reality Seleucus Antiochus intended that his daughter become a snare to Ptolemy Epiphanes, and therefore purposed to corrupt her so that she might betray her husband. But his plans backfired, “**she shall not stand on his side,**” meaning on the contrary, her new husband's interests became more dear to Cleopatra than those designs of her father's. Through her means, she became a formidable opponent, and Ptolemy Epiphanes remained informed and maintained his vigilance against the intentions of Seleucus Antiochus.*

Dan 11:18 After this shall he turn his face unto the isles, and shall take many: **but a prince for his own behalf shall cause the reproach offered by him to cease;** without his own reproach he shall cause it to turn upon him.

Seleucus Antiochus the Great had outfitted a great fleet of one hundred large ships and two hundred smaller ones, and with this fleet subdued most of the maritime places on the coast of the Mediterranean, taking many of the isles such as Rhodes, Samos, Euboea, Colophon, and others. Yet the realm of the Mediterranean fell into the control of the Romans.

“A prince for his own behalf shall cause the reproach offered by him to cease.” A captain of the newly emerging Roman domain, one Lucius Cornelius Scipio Asiaticus, caused the reproach, meaning the offenses of Seleucus Antiochus, his military exploits, to end by his defeat and rout of his army at the straits of Thermopylae, expelling him from Greece. So the Roman captain, Asiaticus obliged Seleucus to pay the tribute he hoped to impose on others. For Asiaticus would grant Seleucus peace only on condition of him paying the expense of the war,

fifteen thousand talents: five hundred on the spot, two thousand five hundred when the peace was ratified by the senate, with the remaining twelve thousand due over twelve years, at one thousand per year. Without losing a battle, or taking a false step, Lucius Cornelius Scipio Asiaticus caused the reproach which Seleucus Antiochus thought was going to be imposed upon the Romans but was instead now imposed by the Romans upon himself.

Dan 11:19 Then he shall turn his face toward the fort of his own land: **but he shall stumble and fall**, and not be found.

After this shameful defeat, Seleucus Antiochus the Great fled to Sardis, thence to Apamea, and the next day into Syria, then to Antioch, his own fort, where he sent ambassadors to sign a peace treaty and was obliged to pay the immense sum of money mentioned above.

Being under great difficulty to raise this stipulated sum, Seleucus marched into his eastern provinces to exact the arrears of taxes and attempted to plunder the temple of Jupiter Belus at Elymais where he was opposed by the populace resulting in Seleucus Antiochus and his attendants being slain.

Dan 11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days **he shall be destroyed**, neither in anger, nor in battle.

Seleucus Philopater succeeded his father Antiochus. He sent his treasurer Heliodorus to seize the money deposited in the temple of Jerusalem called the glory of the kingdom. Because he so lacked adequate funding to pay the annual tax to the Romans, he burdened his subjects with continual taxes. Seleucus Philopater shall be destroyed, neither in anger fighting against an enemy, nor in battle at the head of his troops, but basely and treacherously by the hand of Heliodorus, his treasurer, who hoped to reign in his stead.

Dan 11:21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

*This was Antiochus, surnamed Epiphanes the Illustrious, who was not given the honor of the kingdom because he was in Athens on his way from Rome when his father died and Heliodorus had already declared himself King. But **Antiochus IV Epiphanes** coming in peaceably obtained the kingdom by flattering Eumenes, king of Pergamus, and Attalus his brother, obtaining their assistance. He also flattered the Romans, sending ambassadors to court their favor and paying them the outstanding amount of the tribute. He enticed the Syrians and gained their harmony and they reciprocated by flattering him, giving him the epithet of; Epiphanes the Illustrious, all this being accomplished despite being labeled a vile person by the prophet: "He was every man's companion: he resorted to the common shops, and prattled with the workmen: he frequented the common taverns and ate and drank with the meanest fellows, singing debauched songs." On this account these escapades, a contemporary writer and others after him labeled Epiphanes, as Epimanes the Madman.*

***Antiochus IV Epiphanes "Manifest God, the Illustrious"** born 215 B.C. died 164 B.C. who ruled the Seleucid Empire from 175 B.C. until his death in 164 B.C. He was a son of King Antiochus III the Great and the brother of Seleucus IV Philopator. His original name was Mithridates who later assumed the name Antiochus upon assuming the throne.*

Dan 11:22 And with the **arms** of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

As the son and a potential successor of King Antiochus III, Antiochus IV Epiphanes became a political hostage of the Roman Republic following the Peace of Apamea in 188 B.C. When his older brother, Seleucus IV Philopater followed his father onto the throne in 187 B.C., Antiochus was exchanged for his nephew Demetrius I Soter (the son and heir of Seleucus). After King Seleucus was assassinated by Heliodorus, a usurper, in 175 B.C., Antiochus IV Epiphanes in turn ousted him. Since Seleucus' true heir, Demetrius I Soter, was still a hostage in Rome, Antiochus, with the help of King Eumenes II of Pergamum, seized the throne for himself, proclaiming himself co-regent for another son of Seleucus, an infant named Antiochus (whom he then murdered a few years later).

The “arms” which were overflowed before him were his competitors for the crown. They were vanquished by the forces of Eumenes and Attalus and were dissipated by the arrival of Antiochus IV Epiphanes from Athens whose presence disconcerted all their measures.

Dan 11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

In Rome, Antiochus had been a hostage for the payment of the tax laid on his father. Upon arriving at Antioch, he gained strength with a small group espousing his cause because the people there had been greatly divided by the many claimants of the crown. Then being supported by Eumenes and Attalus, Antiochus' few people increased, and he became strong.

Dan 11:24 He shall enter peaceably even upon the **fattest places** of the province; and **he shall do that which his fathers have not done, nor his fathers' fathers**; he shall scatter among them the prey, and spoil, and riches: yea, and he shall **forecast his devices** against the strong holds, even for a time.

Entering peaceably even upon the “fattest places” of the province, refers to the very richest provinces of Coelesyria and Palestine.

“He shall do what his fathers have not done, nor his fathers' fathers.” Antiochus IV Epiphanes became unrestrained in high profiled generosity at the expense of his enemies that included reaping the spoil of temples, the riches of friends as well as consuming his own revenues. We are told in 1Macc 3:30, that “in the liberal giving of gifts he abounded above all the kings that went before him.” Also the apocryphal writer records: “He would sometimes go into the streets, and throw about a handful of money, crying out, “Let him take it, to whom Fortune sends it.”

“He shall forecast his devices:” Eulaeus and Lenaeus were the guardians of the young Egyptian king Ptolemy Philometer and demanded Antiochus restore the lost areas of Coelesyria and Palestine. Antiochus refused foreseeing a possible future war with that kingdom and therefore devised a variety of plans to thwart this restoration. He visited the strong holds and frontier places to see that they were in a

state of defense and continued this practice for some years in hostile preparations against Egypt.

Dan 11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Antiochus IV Epiphanes marched against Ptolemy Philometer the king of the south, (Egypt,) with a great army despite the Egyptian generals having raised a mighty force. The two armies met between Pelusium and Mount Casius yet Ptolemy Philometer, the king of the South, could not stand...the Egyptian army was defeated. The next campaign Antiochus had greater success; he routed the Egyptian army, took Memphis, and made himself master of all Egypt, except Alexandria, see IMacc 1:16~19. And all these advantages he gained by forecasting devices, probably by corrupting his ministers and captains. Ptolemy Macron gave up Cyprus to Antiochus, and the Alexandrians were led to renounce their allegiance to Potlemy Philometer, and then took Euergetes, or Physcon his younger brother, and made him king in his stead. All this was doubtlessly accomplished by the corruptions orchestrated by Antiochus IV Epiphanes.

Dan 11:26 **Yea, they that feed of the portion of his meat shall destroy him**, and his army shall overflow: and many shall fall down slain.

“Yea, they that feed of the portion of his meat:” The scheming of Antiochus IV Epiphanes, corrupting the ministers and officers of Ptolemy, was the cause behind all the disasters that fell upon the Egyptian king. They that “fed of the portion of his meat”, who were in his confidence possessing secrets of the state, betrayed him, eventually defeating Ptolemy and his army as was before observed.

Dan 11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

That is, Antiochus IV Epiphanes, king of the North, and Ptolemy Philometer, king of the South, who was nephew to the former, and whose interest Antiochus now pretended to have much at heart, since

the Alexandrians had renounced their allegiance to him, and set his younger brother, Euergetes, upon the throne. When Antiochus came to Memphis, he and Philometer had frequent conferences at the same table; and at these times both spoke lies to each other, Antiochus professing great friendship to his nephew and concern for his interests, while in his heart designing to ruin the kingdom by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometer professed much gratitude to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulaeus; while at the same time he spoke lies, determining as soon as possible to accommodate matters with his brother and join all their strength against their deceitful uncle. Neither succeeded in their respective objective...for the end of the appointed time had not yet come.

Dan 11:28 Then shall he return into his land with great riches; and **his heart shall be against the holy covenant**; and he shall do exploits, and return to his own land.

Antiochus IV Epiphanes, king of the North, did return laden with riches from the spoils that he took in Egypt, as described in 1Maccabees. Upon hearing a report that Antiochus had died, the citizens of Jerusalem greatly rejoiced looking for independence. The report turned out false, and Jerusalem became beset in revolt that included the priesthood.

1 Maccabees 1:16~26 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, And made war against Ptolemy king of Egypt: but Ptolemy was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt and he took the spoils thereof. And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, And the table of the shewbread, and the pouring vessels, and the vials and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious

vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. Therefore there was a great mourning in Israel, in every place where they were; So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

“His heart shall be against the holy covenant.” *Antiochus IV Epiphanes took severe revenge which was based on an ostensible pretext because of Jason’s actions. Jason a Jew, who took on a Greek name had been deprived the position of the high priesthood, and when he heard the report of Antiochus’ death, he raised forces, marched against Jerusalem, took it, and obliged Menelaus, who was appointed high priest by Antiochus, to shut himself up in the castle. Antiochus then brought a great army against Jerusalem, took it by storm, slew forty thousand of the inhabitants, sold as many more for slaves, boiled swine’s flesh, and sprinkled the temple and the altar with the broth, broke into the holy of holies, took away the golden vessels and other sacred treasures to the value of one thousand eight hundred talents, restored Menelaus to his office and made one Philip, a Phrygian, governor of Judea.*

2 Maccabees 5:11~14 When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, Antiochus IV Epiphanes set out from Egypt and took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.

Dan 11:29 At the time appointed he shall return, and come toward the south; but **it shall not be as the former, or as the latter.**

When Antiochus realized that his treachery was detected, he threw off the mask. The two brothers of Egypt had united their counsel and strength in mutual support but to no avail. Antiochus having collected a great army early in the spring, passed through Coelesyria and entered Egypt. After the inhabitants of Memphis had submitted to him, he then came by easy marches to Alexandria. But, says the prophet; “it

shall not be as the former or as the latter.” He had not the same success as the former when he overthrew the Egyptian army at Pelusium; nor as the latter, when he took Memphis and subdued all Egypt, except Alexandria.

Dan 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and **have indignation against the holy covenant**: so shall he do; he shall even return, and **have intelligence with them that forsake the holy covenant.**

*“For the ships of Chittim:” Chittim is a term for the Roman Empire. Antiochus, who was now in full march to besiege Alexandria, and within seven miles of that city, heard that ships had arrived there from Rome with legates (official representatives of the Roman senate). He went to salute them. They delivered official letters of the senate which commanded Antiochus IV Epiphanes, on pain of the displeasure of the Roman senate, to put an end to the war **against his nephews**. Antiochus responded that he would first go and consult his friends upon which Gaius Popillius Laenas, one of the legates, took his staff and instantly drew a circle around Antiochus on the sand where he stood, and commanded him not to pass out of that circle till he had given a definitive answer. Antiochus, intimidated, said he would do whatever the senate enjoined; and in a few days marched back to Syria grieving and groaning, mortified, humbled, and disappointed.*

“Having indignation against the holy covenant;” Antiochus vented his rage against the Jews and sent his general, Apollonius, with twenty-two thousand men against Jerusalem to plunder and set fire to the city (167 B.C.) His troops pulled down the houses round about it, slew much of the people, and built a castle on an eminence with a commanding view of the temple, slew multitudes of the poor people who had come up to worship there. Basically polluted every place, so that the temple service was totally abandoned, forcing all the people to flee from the city. And when Antiochus returned to Antioch, he published a decree that all should conform to Grecian worship with Jewish worship totally abrogated, the temple itself consecrated to Jupiter Olympius.

In transacting these matters, Antiochus forsook the holy covenant installing wicked Menelaus as the high priest and apostate Jews united

with him who gave such biased information that incited Antiochus to enact measures against Jerusalem, the temple, and the people.

“Intelligence with them that forsake the Holy Covenant,” namely addressed the apostates in the nation that included Menelaus and other Jews who instigated the king to take action against their religion and country, employing Greek philosophy, **Hellenistic Teachings** that advocated that all religions are good enough to keep the masses in check. These had cast off circumcision and the religion of Yah for Greek customs.

I Maccabees 1:11~15 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. So this device pleased them well. Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

Also, Antiochus IV Epiphanes decreed that all, on pain of death, should conform to the Greek religion, with the temple consecrated to Jupiter Olympius. Identifying himself with that god, Antiochus with fanatical haughtiness wished to institute his own worship to become universal in extent.

2 Maccabees 6:1~9 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place. The coming in of this mischief was sore and grievous to the people: For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. The altar also was filled with profane things, which the law forbiddeth. Neither was it lawful for a man to keep Sabbath days or ancient fasts, or to profess himself at all to be a Jew. And in the day of the king's birth every month they were brought by

bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy. Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemy, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

Dan 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the **abomination that maketh desolate**.

“Place the abomination that maketh desolate,” which polluted the temple (Dan 8:12~13). 1 Maccabees 1:54 uses this very phrase, “On the fifteenth day of the month Casleu, in the hundred forty-fifth year, they set up the abomination of desolation on the altar,” namely, an idol-altar with an image of Jupiter Olympius, erected upon Yah’s altar of burnt offerings.

1 Maccabees 1:39~57 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her Sabbaths into reproach her honour into contempt. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning. Moreover king Antiochus wrote to his whole kingdom, that all should be one people, And everyone should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the Sabbaths and festival days: And pollute the sanctuary and holy people: Set up altars, and groves, and chapels of idols, and sacrifice swine’s flesh, and unclean beasts: That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: To the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; And drove the Israelites into secret places, even wheresoever they could flee for succour. Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up **the abomination of desolation** upon the altar, and builded idol altars throughout the cities of Juda on every side; And burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

Dan 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but **the people that do know their God** shall be strong, and do exploits.

“The people that ... know their God” are referring to the Maccabees and their faithful followers.

1 Maccabees 1:62~64 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel.

Dan 11:33 And **they that understand among the people shall instruct many**: yet they shall fall by the sword, and by flame, by captivity, and by spoil, **many days**.

“They that understand among the people shall instruct many,” who know and keep the truth of God (Isa 11:2), and instruct many as their duty to God and the law, never engages in apostasy. Yet even they shall fall as Eleazar did with honor instructing others.

2 Maccabees 6:18~31 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh. But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment, As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted. But they that had the charge of that

wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king; That in so doing he might be delivered from death, and for the old friendship with them find favour. But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave. For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead. Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, **And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws.** And when he had said these words, immediately he went to the torment: They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind. But when he was ready to die with stripes, he groaned, and said; **It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.** And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

They shall be sorely persecuted, even to death as those recorded in Heb 11:35~37. Their enemies took advantage of the Sabbath to slay them on the day when they would not fight. Under Antiochus' orders, flames were used in caves, where they had retired to keep the Sabbath resulting in some of them being roasted alive.

2 Maccabees 7:1~42 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips. But

one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers. Then the king, being in a rage, commanded pans and caldrons to be made hot: Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants. So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body? But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life. After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully. And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains. Now when this man was dead also, they tormented and mangled the fourth in like manner. So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life. Afterward they brought the fifth also, and mangled him. Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God; **But abide a while, and behold his great power, how he will torment thee and thy seed.** (*Just wait, you'll get yours*) After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, **having sinned against our God:** therefore marvellous things are done unto us. But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord. Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you; But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake. Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs. But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. And when he had exhorted her with many words, she promised him that she would counsel her son. But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren. Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God. **For we suffer because of our sins.** And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: For thou hast not yet escaped the judgment of Almighty God, who seeth all things. For our brethren, who now have suffered a short pain, are dead under God's

covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; **and that thou (Antiochus IV Epiphanes) by torments and plagues mayest confess, that he alone is God;** And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease. Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all after the sons the mother died. Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

The above testimony shows a truly courageous, righteous family with daunting faith seen by their action of belief. This woman's prophetic words will come true for Antiochus IV Epiphanes, when upon torment and plagues before his death he confesses Yah as the one true God, revealed at the end of Chapter 12.

Dan 11:33 And **they that understand among the people shall instruct many:** yet they shall fall by the sword, and by flame, by captivity, and by spoil, **many days.**

Many days--rather, "certain days," as in Dan 8:27. The persecution is recorded lasted for three years (2 Maccabees 10:1~7).

Dan 11:34 Now when they shall fall, they shall be helped with a **little help:** but **many shall cleave to them with flatteries.**

“Little help:” The liberty obtained by the Maccabean heroes for the Jews was of a short duration. The reference to the forces of Mattathias and his five sons were originally few (1 Maccabees 2:1~5). “Many shall cleave to them,” as was the case under Judas Maccabeus, who was thus able successfully to resist Antiochus.

“With flatteries:” Those who had at first deserted the Jews being harshly persecuted, now returned when success was attended by the Jewish arms. They joined the Maccabean standard; one example was Joseph, the son of Zecharias, Azarias, (1 Maccabees 5:55~57). The fickleness of these people was thus demonstrated: First, they joined through fear of the Maccabees' severity against apostates, then if it

suited their purposed advantage, they were more than ready to desert them.

Dan 11:35 And some of them of understanding shall fall, **to try them**, and to purge, and to make them white, even **to the time of the end:** because it is yet for a time appointed.

*“To try them:” is the design of affliction, as from metals tried with fire meaning to purge. Even within the elect there are dregs in need of purging as stated in (1Pe 1:7). Hence they are allowed to fall for a time and to be made white, as in (Re 7:9). “To the time of the end,” God will not suffer His people to be persecuted without limitation (1Cor 10:13). The godly are to wait patiently for “the end” of “the time” of trial, “for it is (to last) yet for a time appointed” by God recorded in this prophecy given to Daniel. (The same is stated in Dan 12:2~4 &10). Notice; **not to the end of all time**, but to the end of the time appointed in this prophecy.*

Dan 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak **marvellous** things against the God of gods, and **shall prosper till the indignation be accomplished: for that that is determined shall be done.**

*The willful king, Antiochus IV Epiphanes assumed the divine honors due Jupiter Olympius, and forbade the worship of Yah by a decree “marvellous” for its wickedness thus becoming a type of Antichrist. Once again the abomination is associated with a **set time** of this prophecy given.*

Dan 11:37 Neither shall he regard the God of his fathers, nor **the desire of women**, nor regard any god: for he shall magnify himself above all.

“Neither ... regard ... the desire of women” refers to Antiochus' attack on the temple of the Syrian Venus, worshipped by women.

Dan 11:38~39 But in his estate shall he honour the **God of forces:** and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and

increase with glory: and he shall **cause them to rule over many**, and shall divide the land for gain.

*“**God of forces**”, probably refers to Jupiter Capitolinus to whom Antiochus began to erect a temple at Antioch. Translate, “He shall honor the god of fortresses on his basis,” that is, at the base of the statue. “And the god ‘Mahuzzim’ (guardians, patron saints adored as ‘protectors’ in the Greek and Roman churches) shall he honor.” Just as is seen today in Roman Catholic Churches with all their patron saints.*

*“**Cause them,**” that is Antiochus “caused” his followers and the apostates “**to rule over many**” Jews, having “divided their land” (Judea), “for gain” as a reward for their compliance.*

Note:

*Daniel now concludes the finality of this amazing vision of this prophecy by repeating it. By restating the events occurring at the end of the vision, Daniel is thus addressing the timing of its fulfillment, to **the end of the time appointed in this prophecy**. These are the same events already stated in Dan 11:29~39 involving the final acts by Antiochus IV Epiphanes and the fate of the Israelites and Jerusalem. They become the summary of Daniel’s extraordinary vision.*

Dan 11:40 **And at the time of the end** shall the king of the **south** (Ptolemy) push at him: and the king of the **north** (Antiochus) shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Dan 11:41~45 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

The context of the vision in Daniel Chapter 11 continues until Daniel 12:4. The story flows uninterrupted and should not be stopped because of a chapter break set by the scribe. Context, context must be carried through to allow for a fully realized understanding of the vision.

This note is stated by one of the Bible commentators:

"It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of Alexander to the time of Antiochus IV Epiphanes. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history, and is so wonderfully exact, not only to the time of Antiochus IV Epiphanes, but likewise equally so beyond that time, that we may conclude in the words of the inspired writer, 'No one could thus declare the times and seasons, but he who hath them in his own power.'" Adam Clarke's Commentary

Daniel Chapter 12

The prophecy in Daniel Chapter 11 does not end until Daniel 12:4. The story line flows uninterrupted and must not be stopped because of an arbitrary chapter break. Context, context must be carried through to completion to allow full understanding of the vision given.

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

*Notice carefully that this verse is referring to “**at that time,**” meaning the time of this prophecy embracing the people of Israel troubled by the last of the Grecian Empire, namely Antiochus IV Epiphanes, king of the North. At this time the nation of Israel was considered a nation comprising the tribes of Judah, Benjamin and Levite. There is trouble such “**as never was**” since they were a nation “**even to that same time.**” Denoting that up until that time, the nation of Israel had never experienced more troubling times.*

*Did it say that this will be the worst ever? Did it say this is the finality for the nation of Israel, that they will never be again and the time is up? Has the Messiah shown up in this prophecy; is the “**Greatest Event**” in the history of the world now noted? Did we miss it and now are found at the time of Messiah’s second return? **No...**we didn’t miss it, for this prophecy is in the end of the Grecian Empire as stated in Daniel, Chapter 8. It’s the fulfillment of the archangel Gabriel’s declaration to Daniel: “**What shall befall your people in the latter end**” of this prophecy. No it’s not the end of the world...but it is the end of this prophecy given to Daniel about the called out nation of Israel **during the time of the Grecian Empire.***

At the time of Christ’s return, there is nothing spoken about the nation of Judah being protected in any way by Michael the archangel...actually; just the opposite is the case. The city is taken over by the beast power and the people of Yah are martyred as stated in Rev 6 & Zech 14. Yet in this prophecy recorded in Dan 12.1, there is no reference of Yahshua coming the first time let alone appearing at the time of His return for judgment.

It is only after Yahshua's death, nailing the laws contained in ordinances to the cross Col 2:14 & Eph 2:15 is He working with individuals being called out. Prior to that time as in this prophecy Yah is only working with and referring to His called out nation, the Israelites.

*This author notes that many believers affirm Dan 12: 1~3 strictly relates to "The Kingdom Rest" while in context these verses point to **"the reward given to those worthy to be written in the Book of Life."** This event must not be forced to fit anywhere that it clearly does not belong. Proper scripture placement is at the time specified in this prophecy: **that same time** depicted **before** the Messiah came to His nation as recorded in Daniel, Chapter 9: that this nation of chosen people ; the Israelites, will be aided by Michael the archangel **"at the time of the end of this prophecy"** during the Grecian Empire.*

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

*A **reward**, their **inheritance** is shown them that have ears to hear. All prophecy sends both a message to the chosen to repent, alerting them to turn from their ways, and a warning of consequences showing the penalty for their sins. There is also in every prophecy a **reward shown** in a vision given to the strong ...**IF** one holds to the righteous walk according to faith. This is not stating the end, but what lays ahead, their **inheritance** awaiting each sincerely righteous person.*

*This future **reward** is shown to them to ensure it becomes their goal in life to achieve. Those that are faithful with their names written in the Book of Life are rewarded by awakening to the resurrection of everlasting life. Those unfaithful souls await the resurrection of contempt. However, this future reward is not then, at the time of this event, succumbing to the Grecian Empire, when the nation of Judah was the apple of Yah's eye. Nor is this event **"at the time of the end of this prophecy"** associated with the events recorded in the Book of Revelation, for Michael is never mentioned delivering "thy people" at that time of Yahshua's return for judgment, but quite opposite, the people of Yah are described as being given over to the beast power to be killed, to be joined to the martyrs that went before them as detailed in Rev 13:1~10 & in Rev 6:9~. This above described **reward** becomes*

*their immediate goal, their future inheritance... **if they hold to their faith.***

This same format is found in the Book of Revelation associated with the messages given to the seven churches. Yahshua states that the sinful error of mankind will be invariably followed by punishment if sinning is not repented. Yahshua then completes the message with words of affirmation, the position of the Kingdom, for those that repent and stay the course of righteousness.

**** Please write for the book "**Revelation: The visionary account of things which **Have Been Seen**, the things which **Are** and the things which shall be **Hereafter****" for further detail. ****

Dan 12:3~4 And they that be **wise shall shine** as the brightness of the firmament; and they that **turn many to righteousness** as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the **time of the end**: many shall run to and fro, and knowledge shall be increased.

*These are the same words given in Dan 11:32~35 about the exploits of the righteous during the **last of the Grecian Empire** ending the span of this prophecy.*

Dan 11:32~35 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do **know their God** shall be strong, and **do exploits**. And they that **understand** among the people shall **instruct many**: yet they shall fall by the sword, and by flame, by captivity, and by spoil, **many days**. Now when they shall fall, they shall be holpen **with a little help**: but many shall cleave to them with flatteries. And some of them of understanding shall fall, **to try them**, and **to purge**, and **to make them white**, even to the time of the end: **because it is yet for a time appointed.**

*Their reward awaits them after the exploits of Antiochus IV Epiphanes when this prophecy ends as the Grecian Empire folds. Some of understanding during that time shall fall, tried, purged, to make them white, even to the time of the end of this prophecy...**because it is yet for a time appointed.** It is not a future event, but the fulfillment of this prophecy seen in vision by Daniel, for we are all to receive the kingdom together when Yahshua returns.*

*A review is necessary before proceeding further in this enlightening prophecy given to Daniel by vision. In Dan 8:1 Daniel saw he was at Shushan in the palace, in the province of Elam by the river of Ulai the capital of Persia after Cyrus' time. Daniel then as stated in Dan 8:27 **did not understand the vision** that was shown to him: "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, **but none understood it.**"*

*In Dan 10:1 Daniel is **revealed the understanding** of what was given. "In the third year of Cyrus king of Persia **a thing was revealed** unto Daniel, whose name was called Belteshazzar; and the thing was true, **but** the time appointed was long: and **he understood the thing**, and had **understanding of the vision.**" It's not until Chapters 10 and 11 that the vision that was given in Daniel Chapter 8 is finally revealed and understood by Daniel and given for our admonishment.*

*Every prophecy given by Yahshua through His servants for us to understand involves a set format. First, there is an immediate point made referencing their sinning followed by a specified punishment that is activated for sinning if they don't repent. This is followed by a reward, a future vision of their inheritance, **if** they repent, and finally the format returns to the present to address off setting their sin. Present state of sinning, vision of future punishment to come, vision of reward if repentance occurs, then returning to the present-day sin. This prophecy is no different and follows the same format that Yahshua uses in structuring His messages to us. We can better understand what is being said when we identify where we are in the visionary process.*

Now let us complete this last part of the prophecy as it reviews the event previously stated.

Dan 12:5~6 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, **How long shall it be to the end of these wonders?**

This is the starting place, the same place mentioned in this vision given in Chapter 8:1~ at a river with Yahshua appearing above the water with the two archangels on either side of Him. And again this is the

same question that was asked in Chapter 8: "How long shall it be to the end of these wonders...this vision?"

Dan 8: 13~14 Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?** And he said unto me, Unto two thousand and three hundred days (**evening and mornings**); then shall the sanctuary be cleansed.

*Notice we are still talking about the Grecian Empire as the last empire that is mentioned in this prophecy symbolized as the rough goat that subdued the Medes and Persians. And it's the act of the latter king of this empire, **Antiochus IV Epiphanes** that causes the abomination which is the punishment for Israelite sinning. We must be aware the sin of the Israelites allowing Hellenistic Teaching to subvert their oneness to Yah, incited this punishment using Antiochus IV Epiphanes as one more tool in the hands of our Creator utilized for the good of Israel's correction.*

Dan 8:15~27 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The **ram** which thou sawest having **two horns are the kings of Media and Persia**. And the **rough goat** is the **king of Grecia**: and the great horn that is between his eyes is the first king. Now that being broken, whereas **four stood up** for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of **their kingdom**, when the transgressors are come to the full, a **king of fierce countenance**, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to

prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but **he shall be broken without hand**. And the vision of the **evening and the morning** which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, **but none understood it**.

So this event is identified with Antiochus IV Epiphanes. In reviewing the question asked in Dan 8:13 carefully: How long (shall) the vision be (concerning) both the daily (sacrifice) and the transgression of desolation, for both the sanctuary and the host to be trodden under foot? The question is not how long will the entire event take, but how long will the sanctuary and the host be trodden under foot, that is, be under siege? The sanctuary is referring to the Holy of Holies in the temple and the host Strong's #6635, meaning a mass of people, the Jews organized for war...the army led by the Maccabees.

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

2300 evenings and mornings refer to the evening and morning oblations, offerings amounting to 1150 days. So these days reference the time necessary to cleanse and restore the sanctuary.

Continuing on Daniel 12:6 shows how these calculations relate to the question: "How long shall it be to the end of these wonders?"

Dan 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a **time, times, and an half**; and when he shall have accomplished to **scatter the power of the holy people**, all **these things** shall be finished.

*The question that one of the archangels asked the Man clothed in linen that was upon the waters of the river is: "How long shall it be to the end of these wonders?" Yahshua answers, "it shall be for a **time, times, and an half**; then I will have finished correcting **the holy people** for their sins, and **all these things** which are seen in this vision will be finished." This would account for the time in its entirety.*

Time, times, and an half often refers to years. One year being “time”, “times” refers to two years and a “half” would be a half a year, collectively totaling 3½ years or approximately 1260 days counting 360 days in each year, per **Yah’s lunar calendar**. Yet in any given 3½ year span there is an extra 30 days or a 13th month added in to account for when following the lunar calendar. So a 3½ year period of time with a count of actual days would total 1290 days.

Dan 12:8~10 And I heard, but I understood not: then said I, O my Lord, **what shall be the end of these things?** And he said, Go thy way, Daniel: for the words are closed up and sealed **till the time of the end**. Many **shall be purified, and made white, and tried**; but the wicked shall do wickedly: and none of the wicked shall understand; **but the wise shall understand**.

*Once again this is the same reference given in Dan 11:35, "And some of them of understanding shall fall, **to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.**" It is not a future event, "**till the time of the end**" but the fulfillment of this prophecy seen in vision by Daniel, for we are all to receive and enter in to the kingdom together at Yahshua’s return.*

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

*Once again, repeating the earlier statement of time as being **time, times, and an half** as representing a total count of 1290 days with the added 30 days for the extra month in a leap year, approximately every 3rd year in a 19 year cycle.*

Dan 11:12~13 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the **end of the days**.

*Notice Daniel is rewarded at the **end of days**, at the resurrection of mankind with all of Yah’s saints, not at the time of the end referring to this visionary prophecy. But as for this prophecy; blessed are they that wait and come to the 1335 days. That is an additional 45 days. So why the additional 45 days? What happened 45 days after this event making this time so relevant to the prophecy?*

Once again to go forward one must first go backward into the original vision in order to gather insight as to the context of what is being said.

Dan 8:23~25 And in the **latter time of their kingdom** (*meaning, the four generals that divided the Grecian Empire*), when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up (**Antiochus IV Epiphanes**). And his power shall be mighty, but not by his own power: (*Yah allowing a little help from the evil one*) and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy (*Hellenistic teachings*) also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; **but he shall be broken without hand.**

*The prophecy ends with the destruction of this last king of fierce countenance, **Antiochus IV Epiphanes**. The prophecy does not continue into the future but ends when he is broken. Notice that it stated that he is broken without hand, meaning he was not killed by a man.*

*Also recall during the time of Antiochus IV Epiphanes' wrath against the Jews there were seven brethren with their mother taken and compelled by the king against Yah's law to eat swine's flesh. They were tormented with scourges and whips, roasted in fire for noncompliance. Prior to their death each testified before the king of their unrelenting faith to Yah alone. **But the mother was marvelous above all, and worthy of honorable memory**: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord. She proceeded to prophesy to the King before her death, saying; "by torment and plagues he, (Antiochus IV Epiphanes) will confess that Yah alone is GOD before his death." 2 Maccabees Chapter 7. This prophecy was to be seen.*

2 Maccabees 9:1~29 About that time came Antiochus with dishonour out of the country of Persia for he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame. Now when he

came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. Then swelling with anger he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot man to drive without ceasing, and to dispatch the journey, the judgment of GOD now following him. For he had **spoken proudly** in this sort, that he would come to Jerusalem and make it a common burying place of the Jews. **But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;** and that most justly: for he had tormented other men's bowels with many and strange torments. Howbeit he nothing at all ceased from **his bragging**, but still was **filled with pride**, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained. And thus he that a little afore thought he might command the waves of the sea, **so proud was he beyond the condition of man** and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. So that the worms rose up out of the body of this wicked man, and whiles he lived in **sorrow** and **pain**, his flesh fell away, and the filthiness of his smell was noisome to all his army. And the man that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. **Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.** And when he himself could not abide his own smell, he said these words, **“It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.”** This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying place,) he would set at liberty: And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens: And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: **Yea, and that also he would**

become a Jew himself, and go through all the world that was inhabited, and declare the power of God. But for all this his pains would not cease: for the just **judgment of God** was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity: If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven. As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a **grievous disease**, I thought it necessary to care for the common safety of all: Not distrusting mine health, but having great hope to escape this sickness. But considering that even my father, at what time he led an army into the high countries. appointed a successor, To the end that, if anything fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled: Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as follows: Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son. For I am persuaded that he understanding my mind will favorably and graciously yield to your desires.

Thus the murderer and blasphemers having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

*The profaning of the temple by **Antiochus IV Epiphanes** occurred in the month Ijar of the year 168 B.C. Worship was restored by Judas Maccabeus on the twenty-fifth day of the ninth month [Chisleu] in 165 B.C. 1290 days later. Forty-five additional days elapsed before Antiochus IV Epiphanes' "**death occurs**" in the month of Shebat in the year 164 B.C., so ending the Jews' calamities. After his initial success*

in his eastern campaign, including the reoccupation of Armenia, Antiochus died from a prolonged agonizing disease in 164 B.C.

2 Maccabees 10:1~9 Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city: But the altars which the heathen had built in the open street, and also the chapels, they pulled down. And having **cleansed the temple** they made another altar, and striking stones they took fire out of them, and offered a sacrifice after years, and set forth incense, and lights, and showbread. When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, **that he himself would chasten them with mercy**, and that they might not be delivered unto the blasphemous and barbarous nations. Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu. And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. They ordained also by a common statute and decree, that every year those days should be kept of the whole nation of the Jews. And this was the end of Antiochus, called Epiphanes.

*From Daniel and other sources, the contextual and historical meaning of the “**abomination of desolation**” is the desecration of the Temple when Antiochus erected a statue of Zeus inside the temple and sacrificed a pig on the altar on December 25, 167 B.C. to honor the birth of the Sun god (Christmas day). This single act of desolating the temple with this abomination, profane sin so incited the Jews that it precipitated a revolt culminating in Jewish independence for the first time since 586 B.C. This end of foreign rule is celebrated to this day as the important Jewish festival of Hanukkah, meaning “dedication” of the sanctuary, 164 B.C.*

The conclusion of this prophecy seen by Daniel in a vision incorporates two upcoming kingdoms to follow after the Babylonian Empire. The first being the Mede and Persian, depicted as a ram with two horns, followed by the Grecian depicted as a goat with a great horn.

These events given by Gabriel confirm to Daniel that he has come to "show him that which is noted in the scripture of truth" to give him understanding of the vision "what shall befall thy people in the latter days" meaning the nation of Israel. Gabriel presents Daniel with events involving two Empires: that of the Prince of Persia and the Prince of Grecia.

Two facts must be reiterated continually to assure compliance to the prophecy: One, Chapter 8 is linked to Chapters 10, 11 and 12 chronologically and secondly, this prophecy pertains strictly to the nation of Israel and its interfacing with two Empires: Medo-Persian and the Grecian.

Note:

Daniel Chapter 9's timing occurs after Chapters 8, 10, 11 and 12 with the "Key facts" that the event depicted in Chapter 9 pertains strictly to the nation of Israel at the time of Daniel's captivity and their former dwelling, Jerusalem. Added to the above is the most relevant fact that the prophecy revealed in Daniel Chapter 9 culminates upon His people Israel receiving the prophesied Messiah.

At no time does this prophecy venture outside of those two stated facts and or times. At no time does this prophecy break sequence restarting, or relocating to some undefined point in the future. One week follows another until the total of seventy weeks is completed, denoting a 490 year time period.

All that is written in these prophecies given to Daniel go no further than the death of the Messiah in 30 A.D. and the stoning of Stephen recorded in Acts Chapter 7 in the fall of 33 A.D. both events fulfilling and completing the 70 week prophecy.

The vision is sealed, closed, completed, the prophecy is fulfilled.

To Seal up the vision and prophecy: to finish or complete the vision and prophecy; that is, to put an end to the necessity of any further revelations, by completing the Scripture, confirmed by the fulfillment of the prophecies. Thus from the inception of Moses until the conclusion of the prophet Malachi, all prophecy focuses on this event... the arrival of the Messiah.

Now is the culmination: the sealing up of the vision and ending the need for additional prophecy with Yahshua fulfilling the will of the Father, arriving as the Messiah, declaring the Kingdom Of God and gaining victory over the evil one.

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Closing

For prophecy to become credible it must come true, being validated by the passage of time. Biblical Prophecy when initially spoken is open ended often requiring years or even centuries to become sealed or completed, no longer requiring further revelation. This appreciation of prophecy from its inception to its sealing or completion acknowledging fulfillment is the “Key” to understand biblical prophecy.

*The Bible is replete with prophecies of varying lengths. Some such as the **return of the Messiah** remain open ended with the Father singularly knowing His sealing or fulfillment time. But despite delays in implementation, prophecy is expressly given to openly herald in order to make its message manifest to all. It is not covered, hidden, nor is it secretive, but is given to alert mankind to the consequences of its actions, describing the final outcome of events to happen, given by Yah (God).*

*Mt 10:26 Fear them not therefore: for there is **nothing covered**, that shall not be revealed; and hid, that shall not be known.*

*Mark 4:22 For there is **nothing hid**, which shall not be manifested; neither was anything kept secret, but that it should be revealed.*

*Lu 8:17 For **nothing is secret**, that shall not be made manifest; neither anything hid, that shall not be known and come to light.*

Prophecies can be packaged in a number of devices such as in dreams, oracles, in visions often spoken in stirring words relating things and or events to occur. One needs to listen closely to whom it is addressing and what its message reveals. Prophecies ordained by Yah cannot be impaired, bypassed, delayed or ever blocked. Yet prophecies of correction can be changed through repentance by mankind.

*Accordingly prophecy has and remains the chief means that God conveys His will to humanity. Here this prophecy given to Daniel for our admonishment has been **sealed up**, completed, satisfied in its culmination at the end of its prophesied time fulfilling its **prophecy and vision**.*

Seal up: Strong's #02856. *khaw-tham'*; to close up; especially to seal; to make an end, mark, stop.

Vision and Prophecy: Strong's #02377 and #05030; a dream, revelation, or oracle; a vision by a prophet or generally inspired person that prophesies, **revealing** stirring words of things and or events.

*To Seal Up, to finish or complete the vision and prophecy; that is, to put an **end** to the necessity of any further revelations, by completing the Scripture, confirmed by the fulfillment of the prophecies. Thus from the inception of Moses until the conclusion of the prophet Malachi, all prophecy focuses on this event... the arrival of the Messiah. The **Vision and Prophecy** has culminated: the sealing up of the vision and ending the need for additional prophecy with Yahshua fulfilling the will of the Father, arriving as the Messiah, declaring the Kingdom Of God, gaining victory over the evil one. All this Yahshua fulfilled by His sacrifice, evidenced by the glory that followed.*

Luke 24:44 And he (Yahshua) said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

And in the same manner, the vision given to us through Daniel has been sealed up, completed, and finished shown by the coming Messiah in Chapter 9 and the completion of the Abomination that caused Desolation culminating with the death of Antiochus IV Epiphanes at the end of Chapter 12.

*The comparison of the two "**little horns,**" that of the one spoken of in Chapter 8,10,11 &12 denoted as Antiochus IV Epiphanes and the one seen in Chapter 7 at the **end of age** with his deadly wound healed are quite similar, yet different. One is a prelude, forerunner to the other with both taking on the attributes of the Anti-Christ. As the first little horn, Antiochus IV Epiphanes punished the chosen people of Yah for a period of time equating to 3½ years, so will this last revived little horn seen speaking blasphemy do to Yah's chosen prior to Yahshua the Christ return (Rev 13:5). One has happened; the other is yet to come.*

Truth serves as the straight arrow that directs life toward salvation... if used. Yah's truthful message for us promotes positive change alerting us to His will and reveals the regrets if not followed. We walk through life but once; where we walk is far less important than how we walk. Yah is more concerned about tomorrow than what has passed. While our lives are but a moment in time in the sight of our Creator, regrets last for eternity. Truth is the path to "The Kingdom" as our actions show forth our belief, for what we do is "Our Living Faith."

*Life asks us to be true to ourselves
It requires that we grow and mature
And acknowledge that which is evident
We can do this from a mistake as well as from a success*

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Revelation:

*The visionary account of things which **Have Been Seen**,
Thinks which **Are**
And the things which shall be **Hereafter***

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