

# THE BOOK OF DANIEL

## Study

By Elder W. T. Russell

1988-89

Faith Missionary Baptist Church

### INTRODUCTION

“Tapes are being made of this study to go with others in past years, that even men who have not yet been called, that will be called into the ministry may hear these tapes long after I am laid under the sod. You have no idea unless you have been in this place how great the feeling of responsibility is on me. You know, they sing that song, *‘After I leave this world below, what shall I leave behind?’* And we’re all going to leave something, so it’s either going to be for good or for bad. I’d like for all mine to be good, but I know it hasn’t been. In order for it to have been, it would have had to have been perfect and we are not. I’m glad tonight to be able to stand here before you who have seen fit to come and be in this study. I’m glad to be numbered among this type and this kind of people. I’m glad I’m saved and on my way to heaven. We don’t know how soon we’re going to make the trip, but it’s not bothering me. The one thing that I am deeply concerned about and that is that this age-old doctrine be continued and that we stand and walk in the old paths. You know, the prophet said long ago, *“Stand ye in the ways.”* There are a lot of ways today but the old paths are not found in some of these ways. He said, *“see and ask for the old paths where is the good way and walk therein and ye shall find rest for your soul.”* So that’s what I am concerned about tonight and if I can just leave some impression on the minds of you preachers who are younger than I am that you might be able to pass on to those that will come after you, that God would use it to His honor and glory, that’s the reason I’m here tonight, for His honor and glory.”

These are Brother Russell’s words included in this study on one night of the study. It exemplifies his heart’s desire to help young preachers and others.

It is with much love and respect for this old-time Baptist soldier that we have distributed tapes and CD’s to as many people as we can. He carried his oxygen with him in the pulpit and preached as long as God gave him life and it seems to be the least we can do to try to get his wealth of knowledge of the Scriptures out to those interested in studying. Bro. Russell asked that Sonny distribute these tapes after he is gone.

This transcription has been approved by Brother Russell before he passed away. Any errors that he might have overlooked were likely the transcriber’s and not his.

Sonny and Joyce Callis



## STUDY OF THE BOOK OF DANIEL

By Elder W. T. Russell  
December, 1988

Sometime I would like to take the subject of Heaven and preach on it. I don't know when I ever did, but that writer of this song said about as much as anyone can, "How Beautiful Heaven Must Be." We just don't have much said about it in the Bible, I mean outlining it, giving us a view of it to the extent that we could take it up as a subject and actually find the scripture to say very much about it. But it must be a wonderful place and another thing that I have thought about as a reason for not being able to say much about it is the one that exists now is going to be destroyed. The Bible tells us that it will be rolled up as a scroll and cast into a mighty wind and be carried away. I have been asked the question, just why is that anyway? Because sin has been there. The angels sinned, driven out. That's why it is going to be destroyed. Wherever sin has been is going to be destroyed.

Pray for me tonight. I hope that we may be able to get started on this subject, the Book of Daniel. I was tempted today, in reviewing the Book to go into the prophesies of the Book, but that won't work. If we're going to get it all, we had better start at the beginning. We might ask ourselves the question to begin with, just why was Israel taken captive into Babylon for seventy long years? Why? Well, the answer to that is sin and God dealt with the children of Israel because of their iniquities in many ways and at one time He was just about to cast them off and Moses said, you can't do that because if you do, you know what the other nations are going to say about that, they'll say you are unable to take care of your people. Now don't get me wrong tonight. I think all things that we read about in the scriptures are done for a purpose, but God knew what He was doing and even though Moses thought He might not, He had His feet on the ground, so to speak. So all these things that we reason about sometimes have a far deeper meaning than we are able to comprehend.

There are a lot of scriptures that we might use but this one in particular in II Kings, the 24th Chapter is pertinent. Now we don't want to hold these studies too long and I'm not saying that because I don't want to spend the time but I think that short lessons are preferable to be able to understand them and comprehend them rather than a lot of things being said and most of it forgotten about. So we're going to try to limit our studies to 30 minutes or maybe 35, we could go to 40 if it is necessary.

Let's notice this first verse: II Kings, 24:1

- 1 In his (Jehoiakim's) days, Nebuchadnezzar king of Babylon, came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.
- 2 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.
- 3 Surely, at the commandment of the Lord came this (now listen to this) upon Judah to remove them out of his sight, for the sins of Manasseh (now that's your cause right there), according to all that he did;



- 4) And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.
- 5) 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?
- 6) So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.
- 7) 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. (Took all that territory.)
- 8) 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.
- 9) And he did that which was evil in the sight of the Lord according to all that his father had done.
- 10) At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.
- 11) And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.
- 12) 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.
- 13) And he carried out thence all the treasures (now we're going to study this in the Book of Daniel) 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.
- 14) 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. (Now the reason they left the poor, they didn't want to take care of them, they wouldn't be of any benefit to them.)
- 15) 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.
- 16) 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.



- 17) And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.
- 18) 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.
- 19) And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done.
- 20) 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.

Now this is just a little bit of the introduction to the Book of Daniel. I always like to think about or look up to see if I can find dates - when did this all happen? What was the period of time? Now Jehoiakim reigned in Jerusalem as king from 609 to 598. Now instead of going up in numbers, we are going down because we are approaching the birth of Christ. We are ending the period before Christ. So 609 to 598 B.C. would make 11 years that he reigned. So in the third year of his reign, which would have been 606 B.C., to Jehoiakim, king of Judah came Nebuchadnezzar, king of Babylon, to Jerusalem and besieged it. That's when it happened, 606 B.C.

To save some time going back and reviewing different chapters, I have here a book and I think all of you would be profited by having it if you want to learn more about the Bible, which I think you do. I want to give you a history of Jehoiakim which is given to us by William Smith's Bible Dictionary, revised by F.N. and M.A. Peloubet which is a substantial record. Now, you know, back in Old Testament times names were given that had a particular meaning and Jehoiakim just simply meant whom the Lord Jehovah sets up. Now he was called other places in the Bible Eliakim. He was the son of Josiah and he was the king of Judah. After deposing Jehoahaz, Pharaoh Necho set Eliakim upon the throne and changed his name to Jehoiakim. That's how he got his name, B.C. 608 - 597. For four years Jehoiakim was subject to Egypt when Nebuchadnezzar, after a short siege, entered Jerusalem, took the king prisoner, bound him in fetters to carry him to Babylon. He took also some of the precious vessels of the Temple and carried them to the land of Shinar. Now Babylon originally was Shinar. You read about that in Genesis in Abraham's time. Jehoiakim became tributary to Nebuchadnezzar after his invasion of Judah and continued so for three years but at the end of that time broke his oath of allegiance and rebelled against him. I read this in my lesson in II Kings. Nebuchadnezzar sent against him numerous bands of Chaldeans (or Caldeans), with Syrians, Moabites and Ammonites (you'll read that in II Kings, the 24th Chapter and the 2nd verse) and who cruelly harassed the



whole country either in an engagement with some of these forces or else by the hand of his own oppressed subjects. Jehoiakim came to a violent end in the 11th year of his reign. His body was cast out ignominiously on the ground and then was dragged away and buried "with the burial of an ass," (a donkey) without pomp, or lamentation, no tears shed for Jehoiakim. Beyond the gates of Jerusalem was where he was buried (and you'll find that in Jeremiah, the 22nd Chapter, 18th & 19th verses and the 36th Chapter, the 30th verse). All the accounts that we have of Jehoiakim concur in ascribing to him as vicious and an irreligious character (and you find that also in II Kings, 23rd Chapter, just before the one we read in your hearing tonight and II Chronicles also, the 36th Chapter).

The reign of Jehoiakim extends from B.C. 609 to B.C. 598, or as some reckon, 599. You'll find in all of these records different authors calculate a little bit different but it runs right along about the same in any case.

So that's the history of Jehoiakim but I have some more here I want to talk about and we'll get to that before we go any further.

Talking about Manasseh now, and the sin of Manasseh. There is a reason for their being sold or taken captive into Babylon at the command of God Almighty because of their sins and they stayed there for seventy years. Of course, they had some false prophets during that time trying to tell the people, "Oh, they are not going to be here that long, they'll be free in about two years" but God sent them prophets to tell them not to listen to their prophesy because He had not sent them.

Now, Manasseh. The name Manasseh had a meaning which was "Forgetting". Manasseh, the thirteenth king of Judah, son of Hezekiah. (And that is in II Kings also; if you want to find out about the kings of the Old Testament days, you'll find most of it I or II Kings, if not you'll find it in the Chronicles) 1) He ascended to the throne at the age of 12 and reigned 55 years from B.C. 698 to 642. His accession was a signal for an entire change in the religious administration of the kingdom. Now here's where your idolatry took over. Idolatry was again established to such an extent that every faith was tolerated but the old faith of Israel. Now they were getting in bad shape. The Babylonian allies which the king formed against Assyria resulted in his being made prisoner and carried off to Babylon in the 22nd year of his reign according to a Jewish tradition. There his eyes were opened and he repented and his prayer was heard and the Lord delivered him (II Chronicles 33: 12,13) and he returned after some uncertain interval of time to Jerusalem. The altar of the Lord was again restored and peace-offerings and thank-offerings were sacrificed to Jehovah (II Chronicles 33rd Chapter) but beyond this the reformation did not go on after his death or before that time. On his death, B.C. 642, he was buried as Ahaz had been, not with the burial of a king, in the sepulchres of the house of David, but in the garden of Ussa (II Kings 21) and long afterwards, in spite of his repentance, the Jews held his name in abhorrence. They hated him.



One of the descendants of Pahath-moab, who, in the days of Ezra, had married a foreign wife (that is in Ezra, the 10th Chapter). One of the laymen of the family of Hashum, who put away his foreign wife at Ezra's command, this was the man that did that.

Now, Manasseh turned away from God and caused people to worship idols, intermarry with the people of the land, and idolatry was taking over and God just simply commanded that a foreign nation, or foreign country, Gentiles, we'll say, which was Nebuchadnezzar, take them captive. Now we are going to study about some of that in the Book of Daniel, how that God made manifest to Daniel and to Nebuchadnezzar and to Belshazzar, his son, that God rules in the kingdom of men. You know, I still believe that today. We get all upset sometimes politically about what goes on in politics and the heads of nations. Well, don't you know God is on the throne and He knows what's going on? We might say, well, how in the world can God tolerate some things that's going on? He just lets the devil have what power He wants him to have. That's all he can have and he gives the devil power to bring trouble on us. I believe that but I won't get into that any further tonight. We may get into that a little later. (My time gets away when I am in this faster than any other time. I told you it wouldn't be but 35 minutes, I don't know about that. At least, we'll get started).

I want to give you some history of Babylon next. If we don't get a foundation laid, we are not going to build very much on it.

The name Babylon, have you ever thought about it, the name Babylon is the Greek form of the name Babel. Actually, the capital city of the country, which is called in Genesis, Shinar, and later Chaldea, or the land of the Chaldeans. That's where it is, all of it; it's had different names at different times. The first rise of the Chaldean power was in the region close to the Persian Gulf (over there where Khomeini is now.) It's a small world, the more you study history and the more you study geography and present day matters, the smaller the world gets.); thence, the nation spread northwards up the rivers and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps no earlier than 1700 B.C.

Let's get some ancient descriptions of Babylon. All of the writers of that day seem to think that it was a district of vast size, more or less inhabited, being enclosed within lofty walls and went under the name of Babylon. With respect to the extent of the size, they differ. The estimate of Herodotus and of Pliny is a circuit of 53 air miles, 60 Roman miles, around. George Smith in his Assyrian discoveries (he wrote a book on that) differs entirely with this estimate, saying the circuit of the city is only 8 miles. It is possible that Herodotus spoke of the outer wall, and I'm satisfied that is what he is talking about, the outer wall of the city which could be traced in his time. Taking the lowest estimate of the circuit, we shall have for the space within the city an area of about 100 square miles. That's a pretty big city, 100 square miles.



## Lesson 1 (continued)

The city was situated on both sides of the Euphrates river, now get a picture of that. It's like Sodom and Gommorah. They were two cities, twin cities, but this city of Babylon was built on both sides of the River Euphrates and the connection between the two over the Euphrates River was a bridge and that bridge, a stone bridge, was 1,000 yards long and 30 ft. wide. At either end of the bridge was a royal palace that in the eastern city being more magnificent than the other. The two palaces were joined, not only by the bridge but, listen, by a tunnel under the river, back in that ancient day. The houses, which were frequently three or four stories high were laid out in straight streets crossing each other at right angles.

A report about the latter part of the eighteenth century states, a portion of the ruins is occupied by the modern town of Hilah. About 5 miles above Hilah on the left bank of the Euphrates River occurs a series of artificial mounds of enormous size. They consist chiefly of three great masses of building - the high pile of unbaked brick-work which is known to the Arabs as "Babil", 600 ft. square and 140 ft. high. Scattered over the country on both sides of the Euphrates River are a number of remarkable mounds, usually standing single, which plainly are of the same date with the great mass of ruins along the river bank. Of these, by far the most striking is the vast ruin called the Birs-Nimrud, which many regard as the tower of Babel. Now you know about the Tower of Babel that they tried to build into heaven and walk in on the throne of God and this is situated about 6 miles to the S.W. of Hillah.

The great mound of Babil is probably the ancient temple of Belus. Now Belus was an idol. The mound of the Kasr marks the site of the great Palace of Nebuchadnezzar. The mound of Amram is thought to represent the "hanging gardens" (You read about the hanging gardens of Nebuchadnezzar) but most probably it represents the ancient palace coeval with, or equal with, Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence.)

Alright, more history of Babylon. The scripture presents "the beginning of the kingdom" as belonging to the time of Nimrod, (Genesis 10, 6 and 10). Here we learn that Cush, the son of Ham, who was the son of Noah, was the father of Nimrod. He was a mighty hunter and the beginning of his kingdom was Babel. The early annals of Babylon are filled by Berosus, the native historian, with three dynasties; one of 49 Chaldean kings, who reigned 458 years; another of 9 Arab kings who reigned 245 years; and a third of 49 Assyrian monarchs who held dominion for 526 years. The line of Babylonian kings becomes exactly known to us from B.C. 747 to B.C. 331, when the last Persian king was dethroned by Alexander, Alexander the Great. The "Canon of Ptolemy" gives us the succession of Babylonian monarchs through the period on the fall of Nineveh (625 B.C.). That's Nineveh where Jonah went.



Babylon became not only an independent kingdom but an empire. The city was taken by surprise B.C. 539 as Jeremiah had prophesied in Jeremiah 51:31 "One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end," The city was taken by Cyrus under Darius (Daniel 5) as intimated 170 years earlier by Isaiah. Isaiah prophesied this in the 21st Chapter, verses 1-9. Also, Jeremiah had also foreshown in 51:39 during a festival. With the conquest of Cyrus commenced the decay of Babylon which has since been a quarry from which all the tribesmen the city derived the bricks with which they have built their cities. The "great city" has thus emphatically "become heaps" and that was prophesied long before it happened (Jeremiah 51:37). This is the scripture: "And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant."

The kingdom of Israel was invaded by three or four successive kings of Assyria, Pul, and Sardanapalus, according to Rawlinson, and Rawlinson wrote a history of this, imposed a tribute B.C. 771-762 upon Menahem (II Kings 15:19) (I Chronicles 5:26). Tilgathpilneser carried away B.C. 704 the trans-Jordanic tribes. (I Chronicles 5:26) and the inhabitants of Galilee (II Kings 15:29). Now compare that with Isaiah 9:1. To Assyria, Shalmaneser twice invaded the kingdom which remained to Hoshea and Hoshea took Samaria B.C. 721 after a seige of three years and carried Israel away into Assyria (II Kings 17:3-5). This was the end of the kingdom of the 10 tribes.

Now this may not interest some of you but this is something that all of us need to know.

#### CAPTIVITIES OF JUDAH

Sennacherib (B.C. 713) is stated to have carried into Assyria 200,000 captives from the Jewish cities which he took (II Kings 18:13). Nebuchadnezzar in the first half of his reign (B.C. 606-562) repeatedly invaded Judea, besieged Jerusalem, carried away the inhabitants to Babylon, and destroyed the Temple, the 70 years of captivity predicted by Jeremiah in Chapter 25, or dated by Prideaux, the historian, from B.C. 606. The captives were treated not as slaves but as colonists. The Babylon captivity was brought to a close by the decree of Cyrus (B.C. 536) (Ezra 1:2) and the return of a portion of the nation under Zerubbabel (B.C. 535), Ezra (B.C. 458), and Nehemiah (B.C. 445). Those who were left in Assyria (Esther 8: 9-11) kept up their national distinction and were known as the Dispersion. (You've read about that, haven't you? Well, you'll find that in the New Testament, John 7:35, I Peter 1:1, James 1:1. Now this is my last.)



## THE LOST TRIBES

Many attempts have been made to discover the 10 tribes existing as a district or a community but, though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in 4 directions after the time of the captivity:

- 1) Some returned and mixed with the Jews (Luke 2:36; Philippians 3:5, etc.)
- 2) Some were left in Samaria, mingled with the Samaritans. Now those were the people of the Dispersion when Jesus sat on the curbing of the well over there and the Samaritan woman came to draw water and the reason why she said, you being a Jew and me being a Samaritan, why do you ask a drink of me, because the Jews have no dealings with the Samaritans. Now this is a woman of the Dispersion.
- 3) Many remain in Assyria and were recognized as an integral part of the Dispersion (See Acts 2: 9-26-27).
- 4) Most probably apostatized in Assyria, adopted the usages and idolatry of the nations among whom they were planted and became wholly swallowed up in them, so there has never been any historian or tracer that has ever found the 10 tribes back together as a community.

Thank you. I've got my foundation laid now and we'll go on next time with the study.



## LESSON 2 - Chapter 1

I want to make a little explanation about Sunday. The request was made, or interest made manifest in a lesson on the church and also the Book of Daniel, so I kinda jumped ahead and used what was said in the 2nd Chapter of Daniel about the church and, by doing so, I used both Daniel and the church question, as my subject.

We're just kinda getting started and I was trying to lay a little foundation last Wednesday night and this will be more or less along the same line.

1st Chapter of Book of Daniel.

- 1) In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
- 2) And the Lord gave Jehoiakim king of Judah unto his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; (Now, that's an idol, of course.) and he brought the vessels into the treasure house of his god. (Now I know the God of heaven frowned on that but no people, no where, have ever been able to do anything unless they were permitted of God to do it. The devil never had his way in anything that God didn't allow. Now there were two reasons, and we'll get to that in just a little bit, for the captivity of the Israelites, the tribe of Judah, into Babylon.)
- 3) And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes:

Now notice this requirement.

- 4) Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. (Now this was a selfish move on the part of Nebuchadnezzar. The wisdom and even the knowledge that God was with the children of Israel and they were granted special favors, that was known all over the then-known world. Not only did the king know that, the king of Babylon, but the whole world knew that the children of Israel were a special people. They knew they weren't special but they knew the Israelites were special. God had made a choice of them.)



## Lesson 2 - Chapter 1

Now, King Nebuchadnezzar had a purpose in bringing the children of Israel into the land of Chaldea, or Babylon, and that was his prestige. He wanted to have standing in his presence as his advisers and as his counselors, we might say, the children of Israel, and he made a demand or requirement just as we read it here in this last verse of scripture, that they would be without blemish, that they would be versed in the science, and, of course, he was thinking about the magi men and that had been well published, but, anyway, let's go back and see that.

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. (That was for his selfish purpose.)

5) And the king appointed them a daily provision of the king's meat (Now let's get this. There's another purpose and that was God's purpose in allowing the King Nebuchadnezzar to bring into captivity the children of Israel. It was one way of doing mission work. It was one way of making Himself known even to the heathen by these men coming into the land of Babylon. But let's study that a little further.)

5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. (Now he was going to change their habits, wasn't he? We're going to change you to fit us! God never did allow that and He didn't allow it here.)

Let's look about that a little further. Now Daniel and the other three, which was Meshach, Shadrach, and Abednego, they didn't know and they wasn't about to eat of the king's meat because the law said they were not to eat of anything strangled and they didn't know but what that was strangled. Not only that, but they were not to eat any meat of any animal unless it chewed the cud and had a cloven foot and they didn't know that the meat on his table was like that, so they just would not submit to eat at the king's table or eat the king's meat, which was another way that God knew that these men, chosen by the chief eunuch, would not dishonor Him even in a land of the heathen.

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

7) Unto whom the prince of the eunuchs gave names: (Now notice, he not only wants to change their habits, but he's going to change their names that they left Israel with - they were going to have Babylonian or Chaldean names. And the names, they changed them.) for he gave unto Daniel the name of Belteshazzar (and that was a Chaldean name associated with their gods of that day) and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. (He changed their names, every one of them, to suit him.)



## Daniel - Chapter 1 (continued)

- 8) But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself. (In other words, he asked the one who had charge that he might not defile himself. He didn't say, "No, I'm not going to do that." He let him know that he wanted permission and he did it in a meek and a Christian manner, we might say. In a Godly manner would be the better word.)

I'd like to say another thing. The children of Israel in their captivity were not there for punishment. They weren't punished by Nebuchadnezzar. We note by that that he had a different motive than to punish or to cause pain upon any of the children of Israel. They were there for 70 years and they were encouraged to buy land, to build houses, to raise families, cause they were going to be there for a time before their deliverance. Of course, there were false prophets, and we're going to read about them a little bit later on. They came on saying, "Oh, no, you had better not do that because you won't be here over 2 years". But God sent them word that He didn't send those prophets. They were false.

- 9) Now God had brought Daniel into favour and tender love with the prince of the eunuchs.
- 10) And the prince of the eunuchs said unto Daniel, I fear my lord the king, (Now this servant of the king was afraid of his master, the king) who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. (It wasn't anything unusual for a servant to be beheaded that went against the will of the king and he knew that and he was afraid of it.)
- 11) Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
- 12) Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. (Now that pulse, we're told by some historians that it was beans. Well, now it could have been some other seed. It was seed, we know that. It could have been rice; it could have been something else, but we do know it wasn't meat, and Daniel made this request.)
- 13) Prove thy servants, I beseech thee, ten days; (Now ten days was all he asked) and let them give us pulse to eat, and water to drink.

## Daniel - Chapter 1

- 13) Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants". (Now here's a point I want to leave with you. Daniel and the others who had been chosen were determined that they were not going to violate the law and that they had confidence and faith enough in God that refusing those things which were against God's will, that they would be better, which they proved.)
- 14) So he consented to them in this matter, and proved them ten days.
- 15) And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. (Now God had a hand in that, brethren. And that was one of the purposes that God might manifest Himself through the restraint of the children that had been chosen in their determination not to go against the will of God in any matter and, by doing so, show King Nebuchadnezzar that there was a God in Israel.)
- 16) Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.
- 17) As for these four children, God gave them knowledge and skill in all learning and wisdom: (Now I want to point this out, that their wisdom, their knowledge, and their learning was a gift of God. In other words, it was an inspiration. They were inspired men for a particular purpose.) and Daniel had understanding in all visions and dreams.
- 18) Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.
- 19) And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.
- 20) And in the matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.
- 21) And Daniel continued even unto the first year of King Cyrus.

Now that shows us or tells us that Daniel remained in the king's court, so to speak, as a favoured individual until the days of King Cyrus, and we'll get to that over further in the book.



## Book of Daniel - Chapter 2

- 1) And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

I want to point out something right here that's of importance. God uses wicked men. A lot of people don't believe that, but all they have to do is just read this and find out that He does. God used Nebuchadnezzar as the king of Babylon by causing him to dream and his dream was such that it was so foreign to him, he didn't understand what it was all about, and I guess, because of his lack of understanding, it was so different to anything that had ever happened to him. I'm sure, in his effort to reason about it, it just slipped away. Now, I've read some people's history say, "Why the king remembered that dream, he was just going to try them." Why I believe he forgot it. He forgot everything he had dreamed but it was so unusual that it bothered him, and he was determined that somebody in the land of Babylon would tell him what his dream was, bring it back to him, and interpret it for him and he told the magicians of Babylon, "If you can't do that, you'll just be cut to pieces. We'll destroy you if you can't do that." Well, he had sentenced them, really, to death and Daniel said the magicians and astrologists in the land of Babylon can't do it but God has a man that can do it.

Now notice this. God's purpose of allowing them to go into the land of Babylon was to glorify Him through them and they did glorify Him. God gave him the knowledge and the wisdom to seek out the mind of Nebuchadnezzar and tell him his dream, every detail of it, and we just read that that was a God-given wisdom, and a God-given knowledge and he told him what he had dreamed and that's not all. He prevented the other magicians of Babylon from being killed, executed. He said, "Don't do that. God has a man that will do that." So that would free them.

Alright, we studied about that the other night, but let's go on with this.

- 3) And the king said unto them, I have dreamed a dream and my spirit was troubled to know the dream. (He is just simply saying, "I just didn't understand it; my spirit was troubled; I just didn't understand it.")
- 4) Then spake the Chaldeans to the kings in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

- 5) The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. (Pretty strict, wasn't he?)
- 6) But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore, shew me the dream, and the interpretation thereof.
- 7) They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.
- 8) The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.
- 9) But if you 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 you can shew me the interpretation thereof.
- 10) The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things of any magician, or astrologer, or Chaldean. (Give up, hadn't he, give up.)
- 11) And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with the flesh.
- 12) For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.
- 13) And the decree went forth that the wisemen should be slain; and they sought Daniel and his fellows to be slain. (All of them are going to be killed.)
- 14) Then Daniel answered with counsel and wisdom to Arioch the Captain of the king's guard, which was gone forth to slay the wisemen of Babylon.
- 15) He answered and said to Arioch, the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.
- 16) Then Daniel went in, and desired of the king that he would give him time and that he would shew the king the interpretation.
- 17) Then Daniel went to his house, and made the thing known to Hananiah, Mishaël, and Azariah, his companions:



- 18) That they would desire mercies of the God of heaven concerning this secret: that Daniel and his fellows should not perish with the rest of the wise men of Babylon. (All of them were spared.)
- 19) Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.
- 20) Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
- 21) And he changed the times and the season: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:
- 22) He revealeth the deep and secret things: he knoweth what is in the darkness and the light dwelleth with him.
- 23) I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou has now made known unto us the king's matter.
- 24) Therefore, David 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. (Daniel plead for the rest of the wise men of that country to be spared and God had brought about their being spared.)
- 25) Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.
- 26) The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?
- 27) Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king:
- 28) But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed are these;

## Chapter 2 (continued)

And he told him what he had dreamed, in detail, and then interpreted the dream. Now, I don't know, we spent a lot of time with that the other night; if there are any other questions about it, we ought to deal with it but I told you all the other night about a history that I studied in high school. Now this is an old one. They don't study them anymore but this book goes right along with the Bible. You won't find textbooks in schools today that quote the Bible. That's a sad departure. I want to read some to you right here. It's the right time and place.

"The national hopes of the Hebrews were now centered in the helpless little kingdom of Judah but still struggled on for over a century and a quarter more helpless than Belgium in 1914. Judah was now entangled in a great world conflict in which Assyria was the irresistible champion. Thus far, the Hebrews had been accustomed to think of their God as dwelling and ruling in Palestine only. Did He have power also over the vast world arena where all the great nations were fighting? But, even if so, was not Assur, the great god of dictatorial Assyria" (now that was an idol god, there) "stronger than Yahveh?" (Now Yahveh was Jehovah, our God, the God of the Hebrews).

"A wonderful deliverance of Jerusalem from the cruel Assyrian army of Sennacherib 701 B.C. enabled the great prophet Isaiah to teach the Hebrews" (Oh, if we just had this in our schools today!) "that Yahveh, their God, controlled the great world arena where He, not Assur, the idol god, was the triumphant champion.

A century later Jerusalem beheld and rejoiced over the fall of Assyria and the destruction of Ninevah but it had only exchanged one fallen lord for another and Chaldea followed Assyria in control of Palestine. Then their unwillingness to submit brought upon by men of Judah the same fate which their kindred of Israel had suffered. In 586 B.C. Nebuchadnezzar, the Chaldean king of Babylonia, destroyed Jerusalem and carried away the people to exile in Babylonia. A great prophet answers the Hebrew doubts. Forced to dwell in a strange land, the Hebrews were more than ever faced by the hard question, Was Isaiah right or did Yahveh dwell and rule in Palestine only? We hear the echo of their grief and their uncertainty in some of their surviving songs:

'By the rivers of Babylon, there we sat down,  
Yea, we wept, when we remembered Zion'  
(They were looking back home)  
'Upon the willows in the midst thereof,  
We hanged our harps'" (Psalms 137: 1 and 2)

(Had they not left Yahveh behind in Palestine? Now they were getting hungry for home.)

(From History of Europe, Ancient and Medieval History, p. 72)



Chapter 2 (continued)

Continue quoting from Textbook:

"And then rose a great prophet among the Hebrew exiles out of their centuries of conflict and gave them the answer. In a series of triumphant speeches, this greatest of early Hebrews declared Yahveh to be the Creator and sole God of the universe."

I guess that's about all I have time to read tonight, but I'm glad I've got that book because I have used it a lot of times in connection with the scriptures and thought about how wonderful it would be if we still had that in our schools today for our young people to be taught.

I have spent more time than I said I would but just one more thing and I will give it up. I want to get this in.

I have an old commentary that I've had 50 years and here is what one of these commentators has to say. I made a statement in the beginning that God used evil men:

"Though Nebuchadnezzar is a heathen king, his dreams are messengers of divine revelation. Nebuchadnezzar is the victorious enemy of the people of God who has sacked the city of Jerusalem, robbed the temple of the sacred treasure, carried the flower of the nation captive, and entirely broken its ancient independence and now he reigns over his vast domains as a cruel tyrant. With this man, God opens up mysterious communication. This revelation is not confined to prophets, nor to Jews, nor to good men. God has not deserted the heathen world. He has not deserted bad men. Nevertheless, this revelation is imperfect. It is in a dream, the lowest form of revelation. The dream is so shadowy that it is forgotten on the king's awakening. The interpretation is beyond the power of the dreamer. This lowest form of revelation vouchsafed to a bad man is dim, vague, perplexing, and troubling and the dreamer experiences it as a passive subject. It needs the higher revelation enjoyed by a true prophet, a good man, in living, active communion with God to make it intelligible and profitable. Such was the man Daniel." (Pulpit Commentary, Page 77)

Thank you.

## Lesson 3

I'm glad that God provided through His son as mediator an open line between earth and heaven as we have the privilege to make our wants and our needs known to God through prayer.

Tonight, we're going to go back, by request, over one of the great doctrinal subjects of the Bible. I wish everybody believed in it. If they did, we wouldn't have anyone in this country but Baptists. That's all we would have.

In the 3rd Chapter of I Timothy, when Paul gave his instructions to Timothy as to the qualifications of Bishops and Deacons, in closing out that chapter in the 14th verse (I Timothy 3:14):

- 14) These things write I unto thee, hoping to come unto thee shortly:
- 15) But if I tarry long, that thou mayest know how thou oughtest to behave thyself (or conduct yourself) in the house of God, which is the church of the living God, the pillar and ground of the truth.

Now there is just one institution in this world tonight that God invested with the whole truth, with all the truth. Now permission is given by inspiration to every believer to try to win souls. We find that in the book of Revelation, "Let him that heareth say come." In other words, invite lost people to seek God. "And whosoever will, let him take the water of life freely." But the first part of that verse said, "The spirit and the bride say, come." Now the spirit and the bride, and of course the bride that he is talking about there is the church, and that is the only organization that God gave the Holy Spirit to stay with and that came on the Day of Pentecost in its baptismal form. Now people had the Holy Spirit in their hearts before that time as a witness of their salvation but the Holy Spirit in its baptismal form came on the church on the Day of Pentecost to empower them to carry out the commission and Jesus said, "I'll be with you, always, even to the end of the world." Now His "I'll be with you," He's here in the spirit, and He'll stay here in the spirit until the end of the world with that church. If it hadn't been for that it would have been gone a long time ago. I'm satisfied of that.

But let's look back at this verse of scripture and then we'll go over to our scripture in Daniel. "that thou mayest know how thou oughtest to behave thyself in the house of God". (Now the church is called in the scripture the "house of God" and it is called "the church of the living God". It is also referred to as the pillar and ground of the truth. Now we know what a pillar is. It's a support. We have very few buildings like they have in other countries where the building is actually supported by columns under the roof, all around the building sometimes, to support. That's called pillars. Now, the support of the truth has always been and still is tonight and will be until the Lord comes back, the church. Now, nobody else is going to support the whole truth.



## Chapter 2 - (Continued)

Now all these folks on television, (I'm not talking about programs that are initiated by our people but these modern programs of today) they're not concerned about the truth, and you won't hear very much of it. It's just a matter of business to them. They're commercializing it, and money is the back of all of it.

Now the doctrines and principles of the church is not supported by any other people on earth. There's about 7 (I told you the other night I would preach on them sometime but not tonight) distinct doctrines that Baptists have always contended for that no other people in the world believe. Now, sometimes people don't want you to talk about those things, but the Lord wants you to talk about those things because they are precious to Him. If every Baptist kept their mouths shut, these other truths would never be known, because the other people are not going to support them.

Now you see these light poles, some of them are pretty big, some are pretty tall. Sometimes the line has to curve and you'll see guy wires attached and anchored to hold these poles in place when the wires are stretched. Now that's a ground to hold them in the proper position. Now the church is the ground of the truth, to hold it in its proper perspective and to keep it there and not let it be moved around and be led away by every wind of doctrine.

So, we'll go back over to Daniel now and talk a little bit about our lesson.

I want to discuss tonight with the time that we have the real details of this statement in Daniel. I didn't get it all in the other night.

Daniel 2:31 In the 31st verse, that's where we'll start.

Daniel told the king that his image that he dreamed about "whose brightness was excellent, stood before thee; and the form thereof was terrible."

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

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

Now let's deal with that first. I said the other night in our last study that God used wicked men to portray His purpose, and He did this with Nebuchadnezzar. He used him by causing him to have a dream and using him for the purpose of Daniel's wisdom being manifested and God's use of him together with Nebuchadnezzar to bring about a truth that we cherish tonight, and that is in prophesy, of course.

## Daniel - Chapter 2 (continued)

Now he said the head of this image was gold. Now to make this simple with everybody, when Jesus instituted His supper and sat with His disciples, as representatives of the church, (apostles, rather) the Bible tells us that He took bread and blessed it and said, "This is my body." Now Catholics have taken that literally and they claim tonight that the priest, when he blesses the bread, it is literally the flesh of the Son of God that is partaken of by the participants. Well, we know that's not so. Well, if it isn't, what did He mean when He said, "This is my body." This represents my body, and likewise He took the cup and He said, "This is my blood." Now He didn't mean, this is actually my literally shed blood, but this represents my blood. Now the same method needs to be used in interpreting prophesy.

He said, **Thou art this head of gold.**" (Daniel 2:38) Now Nebuchadnezzar didn't have a head of gold on his shoulders but the gold that that image represented. It represented him, Nebuchadnezzar, as the head of the world at that time. He was above all. In fact, he was the main one of the whole world. Wherever birds flew or wherever animals trod or wherever any creature of God was, he was over all of the human family. So he said, "You're that head of gold." Now that represented Babylon, of course. He was the king of Babylon and that was the nation of Babylon, but God wanted to reveal a little further to us and to him.

He saw that the breast and the arms of that image (and we read where he said it was terrible - it must have been a huge thing. It was of silver. Well, silver is the next thing in value to gold, and it is inferior to gold. Now he didn't tell us in this vision or interpretation what that represented like he did the first when he said, you are that head of gold, but he said another nation or nations would come after you, and they happened to be the Medes and Persians and those two arms represented both nations or peoples. Well, they existed for quite awhile but they continually were in war or it was being talked about and over a period of time we find 5 different nations. Now Babylon and the Medes and Persians and the next one was the Greeks, and we'll read later on about the first anti-Christ that the Bible says anything about was a Greek and his name was Antiochus Ephiphanes. We'll have more to say about that because he'll be revealed a little later in this book.

But the belly of that image and thighs were brass and, of course, the Greek nation was a brazen people. Their metal was brass, just like the Romans' was iron.

Now the legs of this image was iron and mixed with clay. Well, now, he said iron and clay doesn't mix and we know that. My dad was a blacksmith and did a lot of experimenting. Of course, he never did try that, I'm satisfied. I think he would have had better sense but, anyway, we know just like oil and water won't mix, dirt and iron won't mix. Now you might weld other things together to form a metal, but dirt won't work. So he said here that the legs and feet of this image was iron mixed with miry clay and said that they would mingle themselves with the seed of men but they would not bind one to the other.



## Chapter 2 (continued)

So we notice this. These 4 first kingdoms that was represented here, the Babylonians, the Medes and Persians, the Greeks, and the Romans and each time it was getting weaker and less valuable. Now we could say a whole lot about Rome tonight but we won't have the time and get in the other things. But here's what I want you to think about next. Now Daniel brought this dream back to the king's mind. He had forgotten it. It had gotten away from him. Through God's wisdom and leadership, He enabled Daniel to tell him what he had dreamed. Well, that's not any harder for me to believe than to believe in inspiration, not a bit more. If God is able to inspire men to tell us what's going to happen 1,000 years from tonight, or over a longer period, and they write it down in a book, why can't we believe that God could inspire Daniel to tell what that dream was. Well, God is unlimited in his abilities and powers.

- 34) **Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces.** (Now for a thing to be done without hands, it just simply means, without human help, or human intervention, and it is simply teaching that God did that on His own. He's the one that formed that stone that was cut out without human help, without human hands. He did it.)

Now over in the 44th verse, and we'll get to that in just a little bit, Daniel 2:44 **And in the days of these kings shall the God of heaven set up a kingdom,** (He didn't say the God of heaven and two or three more or a half dozen more, but he said, the God of heaven will set up a kingdom. Well, we know that that was set up during the personal ministry of Jesus Christ. Therefore, He was God manifest in the flesh and He was the one who set up or established the church here in the world. )

Now talking about this image now representing 4 different nations, through the influence of this kingdom that Jesus set up, directly or indirectly, over a period of time - I don't mean now - and this didn't mean that it happened in a month's time or in a year's time - but over a period of years the principles of this kingdom that Jesus set up overturned these kingdoms that were manifested in this image.

Now some will tell you that this simply meant that all earthly nations would be destroyed by this kingdom. It just doesn't teach that. It teaches that these 4 represented in this image would be overcome or overpowered by their principles over a period of time. Someone might ask the question, "Well, how do you arrive at that when the stone fell on the feet, which represented Rome? What about all these others?" Well, let's deal with that.

## Chapter 2 (continued)

This verse of scripture (Daniel 2:35): Then was the iron (Rome) the clay, (which is Rome) the brass (which represented the Greeks), the silver, (which represented the Medes and Persians, and the gold, (which represented Babylon) broken to pieces together, (All of it was destroyed at the same time. Well, somebody'll say, "Well I thought it fell from one kingdom's leadership to another". In other words, from Babylon to the Medes and Persians when Babylon went out of existence. The Medes and Persians went out of existence when the Greeks took over and the Greeks went out of existence when Rome took over. Why they were all vassal states all the time. All that was changed was the dominion. You want proof? I believe I've got it right here in the 7th chapter. (Daniel 7:11)

- 11) I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.
- 12) As concerning the rest of the beasts, they had their dominion taken away: (that is, their power or authority) yet their lives were prolonged for a season and time.

So all these nations were represented under the head that took over the authority and they had kings in these different districts. We call them subordinate kings, subordinate to the main head, like Caesar now. When Caesar had full control of Rome, King Herod was on the throne over the Jews but Caesar had full authority and control in all matters went before the king. Herod was just a subordinate king under Caesar. Does everybody understand that? I hope you do.

Alright, let's go a little further. This says, (Daniel 2:35) that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Now it started as a stone, just a little stone, so to speak, but over a period of time, in gathering together, it is like a stone rolling off of a mountain gathering moss and dirt, etc. Well, let's liken it to a snowball. That's what he's talking about, really. That's what it means.

Alright, (Daniel 2:36)

- 36) This is the dream: and we will tell the interpretation thereof before the king.
- 37) Thou, O king, art a king of kings: (Now there were other kings) for the God of heaven hath given thee a kingdom, power, and strength and glory.



## Chapter 2 (continued)

- 38) And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made the ruler over them all. Thou art this head of gold.
- 39) And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.
- 40) And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.
- 41) And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.
- 42) And as the toes of the feet (Let me say this. The legs of that image represented Eastern and Western Rome and as far as the toes are concerned, I have heard that interpreted, or made to mean, or talked about, at least, to mean 10 kingdoms. They can't prove it. I've not found that yet. Maybe I'm wrong. If somebody would show me, I'd be glad to know it. I don't think the toes represented kingdoms.) But he said this "kingdom shall be partly strong and partly broken." (Daniel 2:42)
- 43) And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.
- 44) And in the days of these kings (Caesar and all of the subordinate kings throughout the area that was taken over by Rome and there were still kings on the throne and he said) **in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; (It's still here) and the kingdom shall not be left to other people,** (Now, the Lord's kingdom has been in the hands of the same class of people ever since it started. It has never fallen into the hands of any people that did not contend for the principles that God put in it. That's what that means. It will not or shall not be left to other people, so it is still in the same hands tonight, the same class is still in control,) **but it shall break in pieces and consume all these kingdoms,** (Now the church is not going to break in pieces. There's no such thing as a piece of a church. It's either a church or it isn't but what he is talking about here that's going to be broken in pieces, are these kingdoms and I'm saying only those that are manifested in this image were the ones he was talking about, none other, and he said,) **and it shall stand for ever.** (And that simply means it's going to be in eternity, forever!)

## Chapter 2 (continued)

It will never come to an end. It's like the gift of love, it's everlasting; and his kingdom is an everlasting kingdom. Sometimes we think maybe that while we labor here and suffer trials and burdens and cares and the road gets pretty rough it's about to fade out, but God knows what we need, and He's able to supply our needs under any and all circumstances and you remember this. Jesus asked, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter (Petros), and upon this rock (Petra), I will build my church; and the gates of hell shall not prevail against it." (Matthew 17:13-18)

And I want you to get this right here. There are two words in the Greek Petros and Petra and Petra is having reference to rock and Petros is having reference to a little stone. That's what it means. The two words mean different things and Jesus said, "Thou art Peter, a little stone." But Peter just said, "You're the Christ" and He said, "Upon this rock (Christ) will I build my church and the gates of hell shall not prevail against it."

Now that church is already established. It was already built; it was already in operation at that time and that Greek word will build simply means build up, establish, add too, and Jesus is simply saying all down through the years I build my church, I build it up and He's still at it tonight, and it's not finished. When the last member goes in to His church, He'll be coming back after her and He knows when that'll be. I don't.

Let's go back a little further. I want to get this in for sure.

Daniel 2:45

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



## Chapter 2 (continued)

So at that particular time the king, though he (well, I started to say he fell from grace, but he never did get in grace) is changeable, at that time when he saw what Daniel did and heard him explain his dream, he knew there had to be a God that could do that - man couldn't do it; his astrologers couldn't do it; the magicians couldn't do it; Daniel had done it and he had told him that God in heaven has a man that can do it. Well, he was convinced that God had a hand in it and he gave him glory. But it wasn't long after that till he turned around, and we'll study that later.

But let me give you a little bit more. If you want something to go on your tape, I'll give you this prophesy. Now this is not the only prophesy concerning the church. If it was, we might stumble about it, but there's harmony in the scriptures. If you have harmony, you have the truth and if you don't have harmony, you don't have it. You just have something you are trying to believe but can't prove.

Now in Isaiah 2:2, the prophet said:

- 2) And it shall come to pass in the last days (that tells you exactly when it is going to happen and that makes me think of something else I must get in.

You know, there are people today - I had a letter from a friend of mine in West Tennessee not long ago and, of course, he was a member of the church I pastored for about 5 years, and he said, "Our pastor doesn't preach like you did. He doesn't preach what you preached." He said that he's been preaching that people are born into the kingdom. Well, I knew that a lot of them believed that down there, but I happened to know some that had lived and are dead today that didn't believe it. They were as strong Baptists as ever lived but, if that argument were the truth, then the church was back yonder in Abraham's time. It's been here all the time, if that's the truth. Looks like they could see that. But the church was never heard of except in prophesy until John the Baptist came into the world and that was in these last days, and these last days started with John. I'll give you that scripture.

"The law and the prophets were until John: since that time, the kingdom of heaven is preached." (Luke 16:16) Now if that same kingdom was back yonder, it was preached back yonder, but it wasn't. It started in the beginning of these last days. Let me give you another scripture. In the first chapter of Hebrews, Paul said, (Hebrews 1:1) "God, who at sundry times (Now that was mentioning of several times back through the years) and in divers (or different ways or) manners spake in time past unto the fathers by the prophets,"

## Chapter 2 (continued\_

Now listen.

- 2) **Hath in these last days spoken unto us by His Son** (When did he do it? In the beginning of these last days, this dispensation, and John opened the door for that, so Isaiah said, "It shall come to pass in the last days that the God of heaven shall set up a kingdom."

Well, there's another one over in Micah. I want to compare them for you. The 4th Chapter of Micah (Micah 4:1) In the last days the **mountain of the Lord's house** (and what I want you to pay attention to is that mountain - that's not a literal hill, brethren. I heard that preached a long time and I believed it until I learned better. "In the last days it shall come to pass that the mountain of the house of the Lord (What is he saying? The government of the house of the Lord.) shall be established in the top (above all kingdoms and there's not a law in the world, nor a court on earth that can overturn the action of a Baptist church. That's right and that proves that right here.) "It shall be established in the top of the mountains, and it shall be exalted above the hills; (Now there's small kingdoms and large kingdoms in the world and they're called little hills, or hills; some are called mountains and he said it will be exalted above the hills) and people shall flow into it."

- 2) **And many nations shall come, and say, Come and let us go up to the house of the Lord, and to the house of God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, (That's Jerusalem) and the word of the Lord from Jerusalem.**" (Now when is this other fulfilled?)
- 3) **And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.**" (Who is he talking about? This is spiritual Israel he's talking about. Now Israel, natural Israel, was in war about all the time somewhere but this is spiritual Israel, the kingdom of God, and you go over to the second chapter of Romans and the 28th verse (Romans 2:28) and you'll find what a Jew is, "he is not a Jew, which is one outwardly".

Romans 2:29: "But he is a Jew, which is one inwardly" (and that circumcision is not that which is of the flesh but that which is of the heart.) Now this spiritual Israel, my friends, has never drawn sword against anybody since it began. They have been fought against but they have never fought anybody. They have given up their lives before they would do it.



## Chapter 2 (continued\_

Now listen.

- 2) **Hath in these last days spoken unto us by His Son** (When did he do it? In the beginning of these last days, this dispensation, and John opened the door for that, so Isaiah said, "It shall come to pass in the last days that the God of heaven shall set up a kingdom."

Well, there's another one over in Micah. I want to compare them for you. The 4th Chapter of Micah (Micah 4:1) In the last days the **mountain of the Lord's house** (and what I want you to pay attention to is that mountain - that's not a literal hill, brethren. I heard that preached a long time and I believed it until I learned better. "In the last days it shall come to pass that the mountain of the house of the Lord (What is he saying? The government of the house of the Lord.) shall be established in the top (above all kingdoms and there's not a law in the world, nor a court on earth that can overturn the action of a Baptist church. That's right and that proves that right here.) **"It shall be established in the top of the mountains, and it shall be exalted above the hills;** (Now there's small kingdoms and large kingdoms in the world and they're called little hills, or hills; some are called mountains and he said it will be exalted above the hills) **and people shall flow into it."**

- 2) **And many nations shall come, and say, Come and let us go up to the house of the Lord, and to the house of God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, (That's Jerusalem) and the word of the Lord from Jerusalem."** (Now when is this other fulfilled?)

- 3) **And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."** (Who is he talking about? This is spiritual Israel he's talking about. Now Israel, natural Israel, was in war about all the time somewhere but this is spiritual Israel, the kingdom of God, and you go over to the second chapter of Romans and the 28th verse (Romans 2:28) and you'll find what a Jew is, **"he is not a Jew, which is one outwardly"**.

Romans 2:29: **"But he is a Jew, which is one inwardly"** (and that circumcision is not that which is of the flesh but that which is of the heart.) Now this spiritual Israel, my friends, has never drawn sword against anybody since it began. They have been fought against but they have never fought anybody. They have given up their lives before they would do it.

Let me give you one more and I'm going to close for tonight.

In Psalms 72:16, I believe it is:

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." Now that doesn't mean that the church just had a few members. I got anxious about that one time. I heard it preached that just a handful of corn made up the church, and that "handful" came from a Greek word meaning "a super abundance". That was the meaning of the word, "super abundance". Well, let me deal with that just a little while.

When Jesus was resurrected, Peter, on the Day of Pentecost, or at the household of Cornelius, one, I forget which it was, anyway he made the statement about His resurrection, that He showed Himself alive after His passion, not to all the people but to witnesses chosen before God, even to us who did eat and drink with Him after He rose from the dead. So there was more than them, wasn't there? Well, how many more? Well, Paul, in writing to the church at Corinth, he said He was seen of Peter and then of the twelve and then of above five hundred brethren at once of whom the greater part of them remain until this day; but some are fallen asleep. Well, if He showed Himself to 500, they were witnesses chosen before of God and members of the church when He went away. Well, we do know there were 120 in the upper room before the Day of Pentecost, wasn't there? Well, that wasn't all of them.

Well, anyway, I'm glad tonight to know that we're not blind, that God has given us sufficient instructions to equip and prepare us to earnestly contend for the faith once delivered to the saints without wavering.

Thank you for your attention.



## Lesson 4

I want to go back and review the king's statement in the 2nd chapter and there is about 4 verses there in the last of that that I want to deal with just a little bit.

Daniel 2:46

- 46) And the King Nebuchadnezzar fell upon his face, and worshipped Daniel (Notice that. People have always had a tendency to worship man. If something good happened that God brought about through a man, somebody is always ready to give the man the praise and the glory. I thought of this a lot of times in revival meetings. The pastor labors all through the year through the heat and the cold and have the meeting starting at a certain time and you have a good revival and people will go off and say, "That preacher sure did bring us a good meeting, didn't he?" Now that's stupid, if you want my opinion. He might have had a part in it, but others did too. Notice this, **And the King Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.** (In other words, we're going to offer a sacrifice to Daniel. He'd lost sight for a moment as to how that was brought about, and isn't that true with all of us at times?)
- 47) The king answered unto Daniel and said, Of a truth it is, that your God is a God of gods, (and Nebuchadnezzar was acquainted with gods, idol gods) and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.
- 48) Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors of all the wise men of Babylon. (Now the wise men he's talking about here were the magicians and the astrologers and all of those who had failed to reveal Nebuchadnezzar's dream to him, much less to interpret it.
- 49) 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."

Now it's been a puzzle, maybe I've used the wrong word - it's just human, really - here's Nebuchadnezzar when he saw the mighty power of God demonstrated through Daniel, for a little while, for just a little while, he was ready to praise God, the God of Daniel, because he could see that there had been a special work wrought through Daniel by supernatural power that man didn't have. Now he was willing for a time to give Him the praise but we're going to find a little bit later on just how he slipped back again into the old channels.



Alright, let's take up this 3rd Chapter.

### Daniel Chapter 3

- 1) **Nebuchadnezzar the king made an image of gold** (Get a vision of this image. Let me say this right here. We've had a lot of critics down through the years that tried to arrive at some ground and some reason to deny the scriptures and not accept the truth and I'm glad of one thing tonight. I never have doubted the scriptures. Now I believe every bit of it is inspired. Now I don't believe all of it's the truth. Now you may wonder how I can say something like that. Well, even though it is inspired, some of the statements in the Bible came from sinners and it was repeated, by inspiration. I'll give you an example. The man that was healed by the Lord, they came upon and asked him the question who did it and, of course, he didn't know the Lord in the free pardon of sin as far as that's concerned and he said a man called Jesus did it, (And they said this man's a sinner - give God the glory) and you notice what he said, "We know that God heareth not sinners." Well, that's not so. A lot of people have used it to try to make it appear that God won't hear a sinner pray. It didn't say that and, whatever it said, it was said by a sinner and that's what I meant by saying all of it is not the truth. Statements that are made by unsaved people are not the truth even though they are recorded in the Bible by inspiration. The one who wrote this was the inspired one and not the one that spoke it.)

Alright, notice this image Daniel 3:1 "whose height was threescore cubits (Now that's 90 ft. tall) and the breadth thereof six cubits; (which would have been 9 ft. wide) he set it up in the plain of Dura in the province of Babylon. (Now Dura was a settlement or a city, we say, on the I believe it's the west side of the Tigris River but, anyway, it was in the province of Babylon.)

- 2) **Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.** (Now notice all the civic authorities, civic leaders of Babylon, were called together especially. They were not the only ones commanded to worship this image cause all the people that were gathered together were commanded to do the same thing, but they were called out in a special way.)
- 3) **Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up: and they stood before the image that Nebuchadnezzar had set up.** (Now this image just meant one thing and that was Nebuchadnezzar made a god out of it. Now it has been said, and truthfully said, that you don't have to have an idol graven by a man's hands, or a machine for that matter, or whittled out of wood, for it to be an idol. We can make many things in our lives



## Chapter 3 (continued)

idols and favor those idols more than favoring God, but I am glad of one thing tonight, we live in a country where we do not have idols as they used to have and do have now in foreign countries. Now idols are still in existence and people still worship idols even out of wood and out of rock or stone and there's another thing about that and I guess you've thought about it many times, man is going to worship something. If you don't teach him the true God, he's going to make him one, even if it's nothing but piling up a pile of rocks and bowing down to them. He's going to worship something. He's going to make a god out of something because there's an instinct in the human being. I don't care where he lives or where he was born or the environment he is surrounded by. There's a natural instinct within a man that he realizes there's something above him, something superior to him, or he wouldn't be here and he's going to worship something. That's why it's so important that people be taught the truth about God.

And I thought about Paul in Athens, but we won't go into that again, and that was truly an idolatrous country, many idols, but he preached to them the true God that made the world and all things therein and I wish every nation had that preaching tonight.

- 4) Then an herald cried aloud (and here's what he cried to all the congregation, the many people who had gathered together) To you it is commanded, O people, nations, and languages
- 5) That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:
- 6) And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace. (Now Nebuchadnezzar had made a change, hadn't he? Just a little while before that he had honored the God of Daniel as being above all of the wise men of the land and even set him over the affairs of the country as well as the three Hebrew children and gave them a place because of the fact that he said, "I know that your God is a God of gods and the Lord of kings", but he's changed and you know the reason? He didn't get on the rock. He didn't believe with all of his heart. In other words, he wasn't born again: he wasn't saved. He had an inkling of a belief that Daniel's God was a true God, a powerful God, but he didn't go far enough.)

## Daniel, Chapter 3 (continued)

Now people can believe in God and about God all the days of their life and die and go to the devil. Until that gets down inside and they are actually trusting in the Lord with all their heart and believing in Him with all their heart, they're not saved. There are a lot of people who have a nominal belief tonight and religion is rampant, but there's not too much salvation, compared with what goes on religiously. I'll leave it that way.

- 7) Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.
- 8) Wherefore at that time certain Chaldeans came near, and accused the Jews.
- 9) They spake and said to the king Nebuchadnezzar, O king, live for ever.
- 10) Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick shall fall down and worship the golden image:
- 11) And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.
- 12) There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.
- 13) Then Nebuchadnezzar (The man just awhile before had acknowledged Daniel's God and, at the request of Daniel had set the other three over the affairs of the kingdom) in his rage and fury commanded to bring Shadrach, Meshack, and Abednego. Then they brought these men before the king. (Now I believe tonight, as always, that this furnace was a furnace of fire and the decree was those who didn't fall down and worship this golden image, they would be put in that fire. Well, when the music sounded, these three Hebrew children didn't bow down. Now I want to say this right here. Here's three young men who were faithful to their God. They did not bow their heads or knees to an image that had been made by Nebuchadnezzar even after they were given the second trial. You know what he said? Let's read it.)



## Chapter 3 (continued)

- 15) Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?
- 16) Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. (In other words, we are not hesitating about this, we are not trying to slip by.)
- 17) If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. (Had faith, didn't they? I believe they were saved boys. I believe they knew God.)
- 18) But if not, be it known unto thee, O king, that we will not serve thy gods, (In other words, whether God delivers us or not, we'll just not bow down to idols, but their faith was that God would deliver them. If He won't, if it's not His will and it is His will rather that we die in that fire, we won't bow down to your idol. Determined not to dishonor their god!
- 19) 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.
- 20) 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.
- 21) Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Now notice this verse:

- 22) Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.
- 23) And these men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. (Yeah, I believe that. They were bound, hand and foot, and they were down in the fire. Look at this.)

## Chapter 3 (continued)

- 24) Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.
- 25) He answered and said, Lo, I see four men loose, (They weren't bound any longer. Whatever they were bound with had been loosed and were walking around in that fire.) walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. (Now I can't tell you tonight, I don't know, how this wicked king could come up with that idea unless God caused him to recognize it. That's the only reason I know, but he still didn't believe with all of his heart. He's still doubting.)
- 26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. (And they came forth from the midst of the fire. Sometimes I wish I could have been there and seen that. That's right!)
- 27) And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. (Now God put a shield around those boys and that makes me think about what the Lord told a young church yonder when He was about to go away, "I will not leave you." and that word "comforter" simply means, "I won't leave you orphans. You're not going to be left orphans in the world. I'll come to you." And I believe the Lord is with His people every day, every hour, awake or asleep, He's with them. It may be by a guardian angel, but the Spirit of God is there all the time. The Bible said the angel of the Lord encampeth round about them that fear him and delivereth them. The angel had to be there in that fire that day.)

Listen to Nebuchadnezzar:

- 28) Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel and delivered his servants that trusted in him, (There's what brought about that deliverance.) and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God.
- 29) Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and 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. (And then another promotion took place.)
- 30) Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.



## Chapter 4

I'm anxious to get into the prophesies. I have been ever since I started, but we don't want to leave this off.

- 1) Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
- 2) I thought it good to shew the signs and wonders that the high God hath wrought toward me.
- 3) How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.
- 4) I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:
- 5) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.
- 6) Therefore I made a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.
- 7) Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.
- 8) But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying
- 9) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.
- 10) Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.
- 11) The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:
- 12) The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.
- 13) I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

## Chapter 4 (continued)

- 12) The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.
  - 13) I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;
  - 14) He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:
  - 15) Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:
  - 16) Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.
  - 17) This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.
  - 18) This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.
- And he tells him what that dream was all about.
- 19) Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.
  - 20) The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;
  - 21) Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:



## CHAPTER 4 (continued)

- 22) **It is thou**, (You're the one; you're the tree and that wasn't hardly like David when David had sinned a great sin and I guess he went into the Temple and thought everything was covered. Nobody knew a thing about it. Samuel came to him and said, "David, a certain man had a whole herd of sheep and there was a poor man who had just one ewe lamb and a man came through the country and this man that had all the sheep took that poor man's ewe lamb to feed that stranger." And David said, "Whoever has done this shall die." Samuel said, "Thou art the man." You're the man! This is a little bit different to that.

I'm satisfied Nebuchadnezzar had an ego that was greater than anybody that ever lived but God is going to show him that He places whoever He wants over the kingdom of men, and that's earthly kingdoms, even down to the very basest or sorriest of men. Sometimes God allows that to happen to let us down. That's right. I still think God's in control and I believe we would all be in better shape if we all had that faith. It's not in our hands. We have a part in it, of course, but God is still in control.

We'll take up there next study.

This book has a great many lessons. We'll miss some of them. We're not going to get them all, I'm sure of that. I even had some things written down that I didn't get to but, anyway, we'll get to them later on.

We appreciate your coming out tonight. It's good to be at the house of God and having a little part in some way to serve Him.

## LESSON 5

In our last study of Daniel in the fourth chapter we read about the dream that Nebuchadnezzar had and Daniel gives the interpretation of his dream. Now Daniel, humble as he was, did not want to claim any powers or wisdom above others who had also been used as instruments in inspiration. That's all you can say about Daniel. His ability to interpret the king's dream is by inspiration from God. He was led to do it and I think he had to spend some time in meditation in which he said he did when he was confounded and looked to the Lord for the interpretation of the king's dream, and here we have his interpretation.

We want to begin with the 22nd verse. The rest is self-explanatory.

22) **It is thou** (Now that tree that he dreamed about, Daniel said, "That's you." In other words, the tree represents you. That is you.) **that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.** (Now his dominion and his government and his power was worldwide.)

23) **And whereas the king saw a watcher and an holy one** (Now I don't think these are two separate characters here. The word "and" as we find it in the scriptures from the original sometimes is translated "even" and I think this is an angel.) **The king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down.** (Now if Nebuchadnezzar was listening and had an ear to hear, he could understand that the dream meant the cutting down of the tree was to cut him down and there's one lesson throughout this entire book that God designed for our learning and that is God is under control of the entire universe and places in power whomsoever He wishes and we've seen in the days and years gone by that even the basest of men have been placed in power and we have seen the consequences of it, but I'm not calling in question the wisdom of God tonight because He works in mysterious ways His wonders to perform.)

Now get back, **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;** (In other words, seven years. Time, times, half-a-time that we read about in this book is three years and a half. Time is 1, times 2, and a half would be three and a half years, but that's not in this chapter.)

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



## Daniel - Chapter 4 (continued)

- 25) That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen. (Now we have tonight not only atheists but we have a lot of people that won't deny God but they deny the possibility of knowing Him. They are agnostics. The difference in an atheist and an agnostic is - an atheist is a fool and the Bible teachers that. "The fool hath said in his heart there is no God." So I didn't invent that. God did, and the agnostic, he believes there is a God but he has a theory that it is impossible to know Him. That's the difference in them.

Now there are a lot of agnostics and atheists in the world tonight that'd say, "Oh, that's not so. That never did happen." But I believe it did, exactly as it is written.

- 25) That they shall drive thee from men, and they 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, (Notice) till thou know that the most High ruleth in the kingdom of men. (Now the kingdom of men is earthly government. That's the kingdom of men.) and giveth it to whomsoever he will.

- 26) And whereas they commanded to leave the stump of the tree roots; Thy kingdom shall be sure unto thee, (When?) after that thou shalt have known that the heavens do rule. (Now if we could always keep that in mind and walk by that rule, we wouldn't have as many difficulties, would we?

- 27) Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins (See his admonition and his plea to the king to change his ways, turn from his sins, and his unrighteous and ungodly living and actions and conduct, and Daniel is using this opportunity to plead with him to change his life, change his ways.) break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor (Now evidently he hadn't been doing that. He evidently had been putting hardships on the poor or not paying attention to their hardships) if it may be a lengthening of thy tranquility.

- 28) All this came upon the king Nebuchadnezzar.

Now listen, twelve months from that time, he had a year to think about his warning. He had a year to think about Daniel's admonition and his pleading with him but evidently he didn't heed it.

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



## Daniel - Chapter 4 (continued)

- 30) The king spake, and said, (Now I want you to notice this. Now people who exalt themselves and let their egos run away with them and think of themselves more highly than they ought to think and leave God out of their thoughts, God's able to bring them down and that applies to me and you. If we get out of place in our life, we needn't think that the all-seeing eye of God is shut. It's open and sees and hears and knows the very motives of our heart and actions. Notice this.) Is not this great Babylon, that I have built (I have built) for the house of the kingdom by the might of my power, and for the honor of my majesty? (He didn't even have one thought of God. He didn't even think about God having any part in the growth of Babylon. He took all the credit for it. Haven't you seen people like that? I have, and I've seen them come down.)
- 31) While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.
- 32) And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. (Notice now, there's two warnings. Daniel warned him to begin with and that didn't help and God gave him a second chance by speaking to him from heaven.)
- 33) The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. (Now you think about a person being driven out from men, from the public, from people, and go for seven years without getting a haircut or trimming his fingernails and toenails. Just think about it! Does it stagger your imagination? It does mine. I think the man was mentally deranged. Have you ever been in an insane asylum, mental institution, and see people who have lost balance of their mental faculties? Whatever they think themselves to be, they'll act it out. I've been in homes like that, institutions like that. If a person imagines themselves to be a rooster, he will crow like a rooster, flap their hands like they're flying like a fowl of some kind, or even imagine themselves to be a dog and bark like a dog. Now that's the shape that Nebuchadnezzar got in and he was in that condition for seven years. At the end of that seven years, his mind came back to him and his reason came back to him and he was able to understand what had happened and how foolish he had been and then all of this was from the hand of God and the dream was fulfilled. I'm sure he never did forget that but he tried to push it away from him, just like human beings will do other things. But anyway, here's what he said.



Daniel 4:34

- 34) And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion and his kingdom is from generation to generation.
- 35) And all the inhabitants of the earth are reputed as nothing: (He finally came down, didn't he? Well it took God to bring him down.) and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay or say unto him, What doest thou? (Or it might be said, why did you do that? That's God's business.)
- 36) At the same time my reason returned unto me; and for the glory of my kingdom, mine honour, and brightness returned unto me; (Now this proves that he went crazy when he said his brightness returned to him.) and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.
- 37) Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase. (I believe old Nebuchadnezzar repented of his ways, his sins, and got right with God, but it took a long time, didn't it?)

Now we're going into the next chapter. Are there any questions about this?

## Chapter 5

Now Nebuchadnezzar was the second ruler of Babylon and we talked the other night about the Bible speaking about sons - it may be a grandson - but I believe this was Nebuchadnezzar's own son, and I'll show you in a minute why.

- 1) Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.
- 2) Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. (Now what was regarded by Israel as the holy vessels of the temple were taken from Israel into Babylon when they were taken captive, not all at one time, but at different times they were taken out of the temple into Babylon. Well, when Belshazzar was made king after Nebuchadnezzar, evidently he had gotten a little bit too big and too high an estimation of himself and threw a party, a drinking party, with all of his officials, and I think after they had drank pretty heavily and were drunken, he called for the vessels of the temple that had been brought from Israel to Babylon and they drank out of these vessels. Now these were golden and silver vessels out of the temple which was in Jerusalem.



## Chapter 5 (continued)

- 3) Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.
- 4) They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. (You see, they desecrated the temple's vessels that God had had placed in the temple for a purpose and used them to honor their idols, drank to their idol gods.)
- 5) In the same hour came forth fingers of a man's hand, (I want you to get a picture of this. It shows us God is not blind to our conduct. We might think, well, I'll do this and nobody'll ever know anything about it and it's my business - whose business is it? If you're a child of God, it's God's business and we need to consider that all the time. If Belshazzar had considered it, I don't think he would have had this to deal with but I think about the condition he got in and my mind goes back to Balaam when Balak had approached him to curse the children of Israel or armies of Israel that might win over them, that is the Philistines, and he was on his way and God had told him not to, but he went on anyway and God could read his mind. He knew what he was fixing to do and he was riding on his donkey down a narrow passageway with a wall on either side, from what the Bible says, and an angel with drawn sword stood in the way and that donkey stopped, balked, and wouldn't go any further. Balaam beat him to get him to go on. That donkey began to talk to him. I'm kinda like Bro. Lambert now, if I was riding a mule down the road and it started talking to me, somebody else would pull the bridle off of that mule. But this is serious, and so was that serious.  
  
(This hand that wrote) upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.
- 6) Then the king's countenance was changed (Can't you just see him? I know he was scared. I know he was afraid.) and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. (Scared, wasn't he?)
- 7) The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof (Listen now, I told you while ago and I believe this, Belshazzar was Nebuchadnezzar's own son. This proves it.) 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. (Well, Belshazzar was the second then and Nebuchadnezzar was the first. The astrologers were promised that whoever would interpret this handwriting, he would be the third one, so I believe he was the king's son.)



## Chapter 5 (continued)

- 8) Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.
- 9) Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.
- 10) Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: (Now that was common in that day.) let not they thoughts trouble thee, nor let they countenance be changed:
- 11) There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, (stressed it) made master of the magicians, astrologers, Chaldeans, and soothsayers:
- 12) Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: (Now there's another point I want to leave right here. Belshazzar was named after the idol god, Bel. Belteshazzar was given to Daniel by the king because he thought that the god, Bel, favored Daniel and that's what that means, Belteshazzar, in the favor of Bel.) now let Daniel be called, and he will shew the interpretation.
- 13) Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?
- 14) I have even heard of thee, that the spirit of the gods is in thee (Notice he can't get out of his mind idolatry.) the spirit of the gods (with the little "g"; the spirit of idolatry is in you.) and that light and understanding and excellent wisdom is found in thee.
- 15) And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:
- 16) And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. (Same promise.)



## 5th Chapter - Daniel

- 17) Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.
- 18) O thou king, the most high God gave Nebuchadnezzar thy father a kingdom and majesty, and glory, and honour:
- 19) And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would be slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.
- 20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:
- 21) And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. (Here's another point. Evolutionists that believe we came from a monkey, well I know things that people are doing that monkeys won't do, and that's a plus for the monkey, really, but let's look at this now. The curse was, take a man's heart from him and give him a beast's heart. Well, now, an ape is a beast and, if man came from apes or monkeys, I want to know when that transfer of the heart took place. They can't answer it. When was the beast's heart given to the man? How far along did he get before he got it? It won't work, brethren and sisters.
- 22) And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this: (Now he was aware of what had happened. Belshazzar knew what had gone on with his father. He was aware of all of it.)
- 23) But has 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 they 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, (Now that's getting down to basics. We're alive tonight because of the mercy of God. He could take our lives from us this instant. Our breath is in His hands, just as it was Belshazzar's.) and whose are all thy ways, hast thou not glorified:
- 24) Then was the part of the hand sent from him; and this writing was written.



## Daniel Chapter 5 (continued)

- 25) And this is the writing that was written, ME-NE, ME-NE, TE-KEL, U-PHAR:SIN.

Would you let me take a little time here to give a little English on pronunciation. Now vowels have a lot to do with how words are pronounced. We have long vowels and short vowels. There is a mark over each one of them to tell you what it is. Now if you see a short straight mark over a vowel anywhere, you will pronounce that word just like you would speak that letter in saying ABC's. So let's look at this: ME-NE, a straight mark over it and you pronounce it E. A curved mark over it would be (sound of eh) ME-NE, but it's ME-NE. You might say, well that doesn't amount to anything, but it does when you start reading. Alright. TE-KEL, do you see that little mark, TE-KEL, and U-PHAR-SIN. That mark is over the U, so you pronounce it that way. But the dip mark is over the i, so you wouldn't say (Sign); would you? It would be (sin). That's enough about that.

- 26) This is the interpretation of the thing: ME-NE; God hath numbered thy kingdom, and finished it. (Now this is the end, Belshazzar. You're coming up short. This is the end.)
- 27) TE-KEL: (The word TEKEL means a weight of any kind.) "Thou art weighed (and the one that is weighed is Belshazzar) in the balances, and art found wanting. (You've come up short.)
- 28) PE-RES; (or Upharsin) Thy kingdom is divided and given to the Medes and Persians. (Now this is the very night in which Babylon fell.)

Now the mystic Babylon in Revelation coincides with this Babylon in Daniel and she's coming to her end just like Babylon here came to her end at this time. Alright, notice that the Medes and Persians were the second order of that image that was set up before Daniel. The first was Babylon, the head of gold.

And the breast and arms was of silver and it represented the Medes and Persians. The kingdom of Babylon fell into the hands of the Medes and Persians and we would have to go to history, an ancient history, to find out how all that came about. Cyrus was involved in that.

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

Chapter 5 (continued)

Now Darius, like Caesar, was a title. It wasn't his name. Caesar is a title, as president in our country, same thing.

If there are no questions, we'll bring this to a close. I had a whole lot more that I never did get to.

I wanted to bring up tonight and I will briefly, the things that we have gone over in Daniel is substantiated in Isaiah, the very same prophesy; it is substantiated in Jeremiah; it is substantiated in Ezekial: so there's harmony in the scriptures. You'll find it if you look far enough. But we won't have time to go into that tonight, maybe sometime later on we might, but not tonight.



## Lesson 6 - Chapter 6

We would like to express appreciation for the singing and the young lady at the instrument. She's faithful to come out and play for us. We appreciate the help of everybody, and everyone has a place in the work of the Lord and, when they do it, it's appreciated.

Do we have any visitors tonight? Yes. Last Wednesday night or Sunday night one (we had visitors) so we appreciate visitors coming in. We're glad to have you. We want you to feel welcome and you are free.

We closed out last Sunday night with the 5th Chapter. Belshazzar, of course, that was the end of him. And we also learned that Darius, the Mede, took over the kingdom. It was given over to him. That brings us down to the Medes and Persians and their taking over the kingdom that once was Nebuchadnezzar's in Babylon. I want to point out one thing before we go any further here. We have had in this study the presentation by inspiration, the depreciation of the kingdom that once was the might of the whole world (or nation, rather). As far as the material things were concerned, the wealth of the world belonged to it, but it deteriorated from one people to another and we see the handiwork of God and his power manifested in every one of them. I have also learned that God Almighty controls the universe and that's one of the great lessons of this book, that it's within God's power and He exercises that will and that power to place over nations' leaders to carry out His purposes in the earth and sometimes the very basest and the very lowest of men hold leadership in the nations, but you'll notice one thing. God is always honored and glorified and His purpose is carried out even when He has to put down somebody and everybody learns a lesson thereby.

Sometimes people are so base that they make themselves known worldwide and God is exalted when the weakness of man is manifested, and that's the great lesson of this book.

Now in the 6th Chapter, we read the first verse.

## Chapter 6

- 1) It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; (Now this is known in oriental countries as satraps. These are princes that were set over the nations. Really what they are are the subordinate rulers that were set over the different districts and Darius organized this kingdom into districts and there were 120 satraps, or princes, that were under Darius. Of course, Darius was placed in his office by Cyrus. Cyrus was the head of the Persian nation and, of course, Darius was a Mede and this Medea and Persia was a dualistic government and that was made manifest in the image set up before Nebuchadnezzar. That breast and the arm represented the two different powers that ruled in that day.



## Chapter 6 (continued)

Now notice this.

- 2) And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. (Now we'll find that this brought about prejudice, jealousy on the part of the other two presidents because Darius had placed Daniel as the number one president to report to him about the affairs of the nation, and these other presidents of the country who were natives felt they had been looked down upon and mistreated. We finally find out what happened as a result of their prejudices, what usually happens when prejudice is present.)
- 3) Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.
- 4) Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. (Now Daniel was a pretty good fellow and those enemies of Daniel, as well as his three friends, the Hebrew children, when the enemies, watching every step they made day by day, couldn't find any fault, anything they could accuse him of except their religion, they were pretty good fellows. They had to be.)
- 5) Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. (I wish I could measure up to that, don't you? I do. I'm afraid we don't have too many like that today. I'm not the judge but I know it's not me.)
- 6) Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.
- 7) All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, (Now notice, they're setting up a trap for him. Doesn't that go on all over the country tonight, all over the world in governments, setting traps to catch somebody in something? That's more of human nature 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 we've got a lot of people who claim to be religious in the world tonight that turn up their nose at that, sneer and say, "Aw that never did happen, that was just an example placed in there for a purpose but it never did happen. Well it did happen just as sure as you and I are here tonight. Daniel was God's man and the world didn't like him. )



## Chapter 6(continued)

- 8) Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. (Now it was a common thing in that day that the law of the Medes and Persians was a law that could not be altered. If it was ever signed or enacted, or enacted and signed, it became law and nothing could change it. It had to be carried out, no way around it, no plea bargaining.)
- 9) Wherefore king Darius signed the writing and the decree.
- 10) Now when Daniel knew that the writing was signed, (Notice this. Daniel knew all about it. He was the chief of the presidents and he knew what was going on above the others for that matter.) he went into his house; and his windows being open in his chamber toward Jerusalem, (Now he didn't go on the other side of the house. He went on the side of the house toward Jerusalem. We'll study about that in a minute.) he kneeled upon his knees three times a day (And that was a Temple rule. Prayer was offered in the Temple morning, noon, and evening. Windows open toward Jerusalem and the Temple was there. Let's talk about that a little bit.
- In the dedication of the Temple, the prayer that Solomon prayed, you remember what he said in that prayer? He said, "When this people (Israelites) go to war against their enemy and they turn to thee and pray towards this house in this city, Jerusalem, forgive their sins, hear thou from heaven." Not only that, but there were other conditions that Solomon included in that prayer that when it was necessary for them to turn to Him, that they turn toward the city of Jerusalem and toward the Temple and Solomon said, "When they pray in that direction, don't overlook them, hear thou from heaven". Daniel remembered that. That's why he prayed toward Jerusalem. That's why he prayed toward the Temple three times a day.
- 11) Then these men assembled, and found Daniel praying and making supplication before his God. (Now their trap had been set and they were waiting to catch him, and they caught him.)
- 12) Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. (No change; couldn't be blotted out; had to be carried out.)

## Chapter 6 (continued)

Before we go any further, I want to make mention of this. Of course, the kingdom of the Medes and Persians were idolators, so was Babylon worshippers of idols, but there couldn't have been anything decreed in any nation anymore drastic than to pass a law that nobody could pray except to a man. Just think about that! But aren't you glad that God fixed it so that He could read your heart, that you didn't have to put your prayer into words? God can look right down into the depths of the heart and mind and know what your needs are, and you don't have to say a word. But in that idolatrous country, they thought that if a person was deprived of saying a prayer, asking or making a petition orally, that was it. Well, Daniel could have bowed. God could have read his heart and mind, but it's God's will always that we reverence Him in humbling ourselves and, for the benefit of those who might hear, speak to Him in our language, with our voices.

Now let me say something else right here. I want you to think about this. When we come together in the church in our services, God can read everyone's heart and I'm glad that every member of the church and everyone that's assembled together, even the sinner, can breathe a prayer to God without saying a word, and God can read those hearts, but it edifies a church and strengthens the church when a person bows on his knees and talks to God in a manner that everybody can hear. It's a means of edification and strength, so that's why we have public prayer.

- 13) Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.
- 14) Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.
- 15) Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.
- 16) Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. (Darius was a little bit closer to God than Nebuchadnezzar, wasn't he? He had a little more reverence to God than Nebuchadnezzar had, or Belshazzar either one.)
- 17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.



## Chapter 6 (continued)

- 18) Then the king went to his palace, and passed the night fasting: (That was something unusual for a king. Most of the kings we read about in the Bible were gluttons. They couldn't get enough to eat, and not only that, they didn't have television to set down and watch but they did have musicians that they brought in to entertain the king and his family and his company. But that night they didn't bring in any musicians and he didn't eat anything, and he didn't sleep either.)
- 19) Then the king arose very early in the morning, and went in haste unto the den of lions. (I'm glad I believe this. I'm glad I have that much confidence in the Bible and the record that we have and the messages that are in it.)
- 20) And when he came to the den, he cried with a lamentable voice (I can almost hear him.) unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?
- 21) Then said Daniel unto the king, O king, live for ever. (Don't you know he was glad to hear that voice? Yeah!)
- 22) My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.
- 23) Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den, and no manner of hurt was found upon him, because he believed in his God.
- 24) And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. (Now let's reason just a little bit. There were 120 satraps, or princes, placed over the provinces or districts and they all had families. Well, the Septuagint, which is the Greek version of the Bible, tells us that only the presidents were the ones who held the king to carrying out the law of the Medes and Persians in Daniel's case and they were the ones that were cast into the lions' den. I don't know. I wouldn't take a position. I just thought I would pass that on, but to say that the 120 with their wives and their children were cast into the den of lions. That would be a terrible host. I'll just leave that with you.)
- 25) Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

## Chapter 6 (continued)

And he makes another decree here. Notice it.

- 26) I make a decree, That in every dominion of my kingdom (In other words, in every district over which this 120 satraps sat over) men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.
- 27) He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.
- 28) So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Now Darius was a Mede and Cyrus was a Persian, but there was a dualistic government in this day.

I don't know how far we'll get in the next chapter but there might be some questions in this one before we go any further. If there is, let's discuss it.

## CHAPTER 7

- 1) In the first year of Belshazzar (Now we're going back and bringing up to date from the first year of Belshazzar.) king of Babylon Daniel had a dream (He had this dream in the first year of Belshazzar. I believe I told you the other night where Belshazzar got his name, from the idol god, Bel, and then they gave Daniel the name Belteshazzar and that, of course, was in favor of their god, Bel, an idol god, of course. and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.
- 2) Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. (Now the great sea was the Mediterranean.
- 3) And four great beasts came up from the sea, diverse one from another. (Now you go right back, he is just clarifying what we've already seen but in a different way. It was first introduced to Nebuchadnezzar by an image that represented four different peoples or nations. Beasts in prophecy, in Daniel and Revelation, and they're almost alike in their symbolic teaching, represent a government, or a kingdom. That's what it means, a king or kingdom, or a government.)



## CHAPTER 7(continued)

- 4) The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.
- 5) And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.
- 6) After this, I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.
- 7) After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Now what are they? That's the question. Who do they represent? The first is Babylon; the second is the Medes and Persians dualistic kingdom; the third is the Greeks, and they had many kings, and finally the culmination of it was Antiochus Epiphanes and he was one of the worst ones. And, in fact, most of our writers and scholars say he is the first antichrist, and I'm not going to dispute that, because if there ever was a man living that hated Jesus Christ, he did, and he hated God's people or anyone who ever claimed to know God or believe in God and he went far enough to humiliate the people of Israel by offering a hog on their altar. Now if that wasn't humiliating to the Jewish people, I don't know what you'd do to humiliate them.

This fourth one, let's read about him.

- 7) After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. (That's Rome.)
- 8) I considered the horns, and, behold, there came up among them another little horn, (That little horn represents the pope. There's your pope.) 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. (That's him!)

- 9) I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. (What's Daniel saying here? Bro. Taylor, you asked as we came in about the plural pronoun "they," "and they did so and so" and "they said so and so" to these people in the past that we have read about. You see here a representative of the cherubim, the wheels, "his wheels as burning fire and his head like the pure wool and his throne was like the fiery flame.)
- 10) A fiery stream issued (You're talking about God's agencies when you read about this, that He uses to carry out His purpose both in heaven and earth.) 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 judgement was set, and the books were opened. (Now this is not the judgement, brethren. God keeps a lot of records and judgement is dished out many times because of records that have been kept and it happens right down here on earth. But there's coming a day when the final judgement will take place when the records will be there, but this is not that.)
- 11) I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. (You know, Rome finally died. We're going to get into that a little later on but I'm just kind of introducing it as he has. That's what he's doing here now, just introducing some things and follows it up later on and that's all we're going to get to do tonight.
- Notice this. "and his body destroyed, and given to the burning flame."
- Now this next verse proves something that I would like for all of you to think about and not forget. A lot has been said about the stone cut out of the mountain. The Bible does say that in so many words. That stone that was cut out that rolled over this image as seen by Nebuchadnezzar and the Bible said it fell on its feet, but, as we have read here tonight about the satraps, or the princes over the provinces, the Medes and Persians, they existed all the way from Babylon on down through the centuries until it was completely destroyed. Here is what it says in the 12th verse.
- 12) As concerning the rest of the beasts, (That's these others behind them) they had their dominion taken away: yet their lives were prolonged for a season and time. (So they continued to exist until that stone completely crushed every kingdom represented in the image.)
- 13) I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.



## Chapter 7 (continued)

14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Everything that we have studied from the very start of Daniel has been confirming the fact of God's everlasting kingdom in the face of all that has been set up by man and have come to an end, that His kingdom will last forever.)

I'm going to stop right there. Just kind of layed out a little. Before you go, let me give you a little rundown.

1. Nebuchadnezzar's first dream of the great image, or the five world empires. (Daniel 2: 31-45)
2. Nebuchadnezzar's second dream of the great tree, or what befell the great king of the first world empire (Daniel 4: 10-27)
3. The hand writing on the wall at Belshazzar's feast, or what befell the last king of the first world empire and how the second empire comes to the front. (Daniel 5:25-28)
4. The vision of the four great beasts arising from the sea, representation of another form the four secular world empires and the enthronement of the King of the fifth world empire. (Daniel 7:1-28)
5. The vision of the ram and the he goat, or the fortunes of the second and third world empires. (Daniel 8: 1-27)
6. The seventy weeks, or the coming and sacrifice of the Messiah, the King of the fifth world empire. (Daniel 9:24-27) (Now 70 weeks are determined, he said, and that determination was made before the coming of Christ and the sacrifice would be made for the sins of the world and the anointing of the most holy place which took place on the day of Pentecost. (It says in here the most holy, of course the most holy was the church on the day of Pentecost when it was assembled together annointed by the holy spirit.)
7. The vision of the Son of man. (Daniel 10)
8. Revelation of the conflicts between two of the divisions of the third world empire, and the transition to the final advent of the Messiah, the King of the fifth world empire. (Daniel 11:12)

Chapter 7 - Lesson 6

OBSERVATIONS ON THE EIGHT PROPHECIES TAKEN TOGETHER

- 1) The most casual glance at this grouping of the several prophetic sections reveals both the unity of the book and the relation of its prophetic parts and the design of all.
- 2) An unbiased mind, and I'll say that sincerely, if a person doesn't have some kind of theory to hold up, he will let the book speak and take what it says and harmonize it with the other, he can understand that the culmination of the book as to a person is in the King of the fifth world empire, (which is the church) and the culmination as to a fact is in the Messiah's final advent for resurrection and judgement. ( The twelfth chapter deals with that and we'll get to it if time lasts.)
- 3) Secular governments in this book are considered only as they relate to the supremacy of the divine government and to the kingdom of God. All the rest concerning them is left in silence.
- 4) The first prophecy is the basis of all the following sections. They only elaborate some details concerning one or the other of the five world empires set forth in the first dream of Nebuchadnezzar, the four pointed image and the conquering stone.
5. The fifth prophecy confines itself to details not before given of the second and third monarchies, how sovereignty passes from one to the other, how the third is dismembered, to prepare the way for the fourth, and how both are related to the kingdom of God.
6. The sixth prophecy speaks only of the King of the fifth monarchy in his humiliation and sacrifice, as the third had spoken of his glory and exaltation, and the seventh is the vision of the Son of man.



## CHAPTER 7 - LESSON 7

We want to take up the portion of the seventh chapter of Daniel that we just kindly introduced last Wednesday night, I believe.

I believe I'll read first and then we'll analyze.

Now this last Wednesday night I just merely introduced and named the prophecy. Now there's an interrelation in the 7th and 8th and 9th chapters of Daniel prophetically. Different symbols are used but they are used mostly just to confirm the preceding prophecy. This prophecy is in the first year of Belshazzar, the king of Babylon, and the dream is that of Daniel's and the visions, he said (Daniel 7:1) of his head upon his bed: then he wrote the dream, and told the sum of the matters.

- 2) Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. (Now the great sea here that he saw in his vision, he was still in Babylon and he didn't see the sea, but this was just a vision. The four winds that he's talking about here are the four agencies of the cherubim, God's agents to carry out His purpose here on earth and we have several references to that in the scriptures. We have one in Revelation, also in Jeremiah, a face like a man, etc., but we won't get into that, I would be called off of this.)
- 3) And four great beasts came up from the sea, diverse one from another. (Now sea, in prophecy and symbols, simply represents people. So these four beasts that came up were from the people.)
- 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. (Now this is simply Babylon in a different symbol. We'll get to that in just a few minutes.)
- 5) And behold another beast, a second, like to a bear, and it raised up itself on one side, (Now notice, one side of the bear was higher than the other.) 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. (Now, this bear is another symbol of the Medes and Persians, one higher than the other and, of course, the Persians were the highest because Cyrus was a Persian and he was the one who appointed Darius, the Mede, but they had the same law but one government.)
- 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; (Now those four heads had reference to the four divisions that we'll get to in just a little bit.) and dominion was given to it. (Now that third beast was the Grecian empire.)

## CHAPTER 7 (continued)

- 13) I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (Now Daniel sees the Son of man going back in to heaven, not coming down, but going up, because the Ancient of days is in heaven on the throne. Well, we find a scripture in Psalms, (Psalms 24:7) "Lift up your heads, O ye gates and be ye lift up, ye everlasting doors; and the King of glory shall come in." (That's having reference to His return back to glory and this is too.) And they brought him near before the Ancient of days.
- Now listen.
- 14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Now Jesus in all that He did while He was here on earth was in service to the Father. He says, "I came not to do mine own will but the will of Him that sent me." Jesus was a servant to accomplish the will of His Father while He was here on the earth, not only to go to the cross and pay the price of our salvation by His death and His burial and His resurrection, but His setting up of the kingdom of God, the kingdom of heaven, the church, of course. He, as the one who set it up, became the head of it, but He didn't receive the dominion of that kingdom until He was back, or went back to the Father and the Father gave Him dominion and power and this goes on to say that this kingdom "is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed."
- 15) I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.
- 16) I came near unto one of them that stood by, (One of them who? One of the cherubim, one of the agencies that had come down) and asked him the truth of all this. So he told me, and made me know the interpretation of the things. (Now here's where we get our answer.)
- 17) These great beasts, which are four, are four kings, which shall arise out of the earth.
- 18) But the saints of the most High shall take the kingdom, (and he's talking about the church kingdom now) and possess the kingdom for ever, even for ever and ever.
- 19) Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; (Now this is the reason I left off that last beast awhile ago.) which devoured, brake in pieces, and stamped the residue with his feet;



## Chapter 7 (continued)

Let me say one thing right here. I might forget it when we get to that prophecy of the 490 years from the time the commandment was given to go back and rebuild the Temple until the coming of the Messiah. Don't you imagine Simeon that we read of in Luke who had waited for the consolation of Israel was just like Daniel? Daniel, by his dream, was shown what was going to happen in these last days and he was able to prophecy of how many years it would be till the Savior would come into the world, and I believe Simeon had taken the time to run down that period of time, for he was waiting for the consolation of Israel and, when Jesus was born, the Bible says he took Him up in his arms and blessed Him and he uttered a prayer at that time and said, "Now let thy servant depart in peace. For mine eyes have seen thy salvation." I'm sure Simeon was alert enough and concerned enough about the coming of the Son of God, he was able to figure out just about what time, because he was waiting in the Temple when they brought him up there to perform unto him according to the law. I just wanted to mention that because it might slip my mind later on.

Now let's review just a little.

I have a book here. A lot of it I really endorse - we can go right along in harmony. Some of it I can't go along with. In fact, I have never found a commentator yet or commentary, regardless of who was the writer, I can't take some of the positions that are taken by a lot of our commentators because they try to make it agree with them instead of them agreeing with what the Bible says. They want to figure out a plan and make that agree with them. One of them is those that try to invent a millennium of 1,000 years and when they're writing, they try to make everything apply to their position and I don't go along with it.

But let's notice this a minute, an outline.

The book declares that the empire succeeding the Babylonians was that of the Medes and Persians and not the Medes only, so it was a dual order but it was one government. They had one set of laws. The dual nature of the constituent parts of the one government is set forth in all the symbols namely: the chest and arms are silver (**Chapter 2:32**) the lop-sided bear, one side higher than the other (**Chapter 7:5**), the two-horned ram, one horn higher than the other (**Chapter 8:3** - That's the next chapter.) To clinch the matter, this one ram represents a single government whose horns are expressly interpreted to be the kings of the Medes and Persians. I agree with that. The he goat is the Grecian, or third empire (**Chapter 8:21**). Antiochus Epiphanes is the little horn of the Grecian empire. Now we read about that a while ago. He says in his commentary "who is the first antichrist." I don't agree with that. He was a bad one alright but I don't believe he was the first antichrist. He might be right, I might be wrong, but I don't agree.) But after this came the fourth beast, with 10 horns, later a little horn, which is the second antichrist and I don't agree with that, but I can't prove him wrong. Now he's talking about the pope.



## Chapter 7 (continued)

He brings in here that this little horn is an antichrist. I agree that it is the pope, alright, but now the pope is not antichrist. He believes in Jesus Christ. In fact, there are a lot of our modernists that don't believe anymore in Jesus Christ than the pope does. I don't agree with his doctrines and principles. I think they're erroneous, but I couldn't call him antichrist because an antichrist is somebody who is completely against Jesus Christ, so I couldn't call him that.

Now there are a lot of critics that write on this antichrist and the pope and all that, and they try to make the little horn Antiochus Epiphanes. They can't dispose of this horn, the next one, which I think is very clear to be the pope, but I won't go as far as he goes and say he's antichrist. But it is impossible to make the fourth beast with its ten horns and later a little horn plucking up the three others of the ten, the same as the he goat, with first one horn, then four, then the little horn. Only one blinded by supposition would take that position, so we'll just leave that.

Here's what I wanted to get into. We found a little stone in the second chapter cut out of the mountain without hands. Now all of the rest of these kingdoms (beasts) came up out of the sea (by people), started by men, but this was without hands, which meant, without human intervention, or without human help. The God of heaven shall set up a kingdom, the Bible said. Daniel was told that in the 44th verse of the second chapter "and it shall stand forever." It shall not be left to other people. So the same class of people that it started with have had it ever since. Now the saints possess that kingdom tonight just like they have all down through this 1900 years plus.

Now look at this. This may seem a little useless to talk about but I think that it is important. This kingdom is a visible kingdom like the others. It's not an invisible something out here that you can't have a meeting. It's made up of human beings just like these other kingdoms. It's different. It's a spiritual kingdom, where the others are natural. It's to be set up by the God of heaven, not man; it's to be set up in the days of the fourth human empire. That was the Roman kingdom and that's when it had its origin. So these others were a little bit too late, weren't they?

Alright. I've just got to bring up something else here. Now, if this kingdom that Daniel dreamed about and this kingdom that Nebuchadnezzar saw by the little stone that was cut out of the mountain without hands, if that was the kingdom of God, if that was the church that had its origin during the personal ministry of Jesus Christ, and it most certainly did, then what about these?



## Chapter 7 (continued)

- Catholics - The Catholics separated from the Baptists in A.D. 251 and gradually drifted into the papacy or popery. The first universal bishop or pope was Boniface III who was made such by Emperor Phocas of Rome, A.D. 606. Now they didn't have a pope until 606. They were in the process of formation all that time. Now that word "Catholic," do you all know what it means? Universal. That's the meaning of "Catholic."
- Lutherans - The Lutherans in 1530 were organized, instituted by Martin Luther. That's 1500 years too late.
- Presbyterians- Presbyterians were organized and instituted in 1535 and their head is John Calvin.
- Episcopalians- The Episcopalians, which is nothing else but the Church of England in America, had their origin in 1540. Their head was King Henry VIII and do you know how it came about and the cause of its coming about? King Henry was a Catholic and they selected his wife for him, Catherine, royalty. He never did love her. It's still done today in a lot of places. Royalty marries royalty, whether there's any love involved or not. Well, King Henry wanted to divorce Catherine and marry Anne Boleyn. (Now I've got the history for this, I'm not just up here making it up.) He wanted to divorce Catherine and marry Anne Boleyn that he loved. (I don't doubt that.) but the pope said, "You can't do that. You can't have permission to divorce Catherine." Now he said, "Who am I to ask the pope anyhow, I'm the king of England." That's exactly what happened and he started the Episcopalian church, the Episcopalian Church in England which is known as the Church of England, and he divorced Catherine and married Anne Boleyn and that's not all. He had about five wives, I think, and killed some of them or had them killed. Some head of a church, isn't it? Alright, that's the truth.
- Methodists - The Methodists had their origin in 1729 by John Wesley and he wasn't even a Christian when it started. No, he was saved after that started, on a ship going back home.

## Chapter 7 (continued)

Campbellites - They don't want to be called that. The Lutherans, they don't mind it, do they? The one that started them was Martin Luther. They don't mind being called Lutherans. They've got their name, Lutheran, on every sign board in front of the Lutheran church. They like his name, but they (Campbellites) don't like Campbell. Campbellites don't want to be called Campbellites. They enjoyed it for awhile. They wanted to be called that, but their history was brought up before them so many times that they got to where they didn't like it too well and wanted to be called the Church of Christ. I don't believe they are. They started with Alexander Campbell in 1827. I pastored a church in Trousdale County older than that. This church was organized in 1800 and this one (Campbellites) didn't exist until 1827. New Bethel over here was organized in 1794. But Alexander Campbell started that movement, that is called today Church of Christ.

Free Will

Baptists - The Free Will Baptists was started in 1780 by Benjamin Randolph.

The Mormons - Or the Church of the Latter Day Saints, the Church of Jesus Christ of Latter Day Saints started in 1830 and their head is Joseph Smith and do you know about him? He had a bible that he claimed to have found under some gold plates in a different language and he was given the power, he said, to interpret it and write the Mormon bible, but it didn't start until 1830 and that's 1800 years too late.

Hardshell

Baptists - The Hardshell Baptists, and we've got some of them, but they came out of the Baptists (Missionary's). They started in 1832 by Daniel Parker and I can take you right to the place where they bolted the association and walked out up in Smith County, TN.

Quakers - The Quakers started A.D. 1648 by George Fox.

Now that gives you a little rundown of the origin of the dominations. Now brethren and sisters, if there is anything in this world that will honor God and Jesus Christ, the head and founder of the Lord's church, it is earnestly contending for this faith. Now, we have so many weak-kneed (Maybe I oughtn't to say this, but I believe I will anyhow) Christians calling themselves Baptists that will tell you, "Well, one church is as good as another and no use for us to be so particular about contending for this one." Well, this one belongs to the Lord and in order for us to honor Him, we're going to have to tell the people where the true church is located and who it belongs to. If we don't tell them, how are they going to know? They won't ever find it out when people are backing off



## Chapter 7 (continued)

from that and that's one reason why our churches are getting so weak. (Now I didn't aim to say all this, but I'm saying it.) Bro. A. J. Sloan told me when I was just a young boy preacher, he said, Bro. Russell, when you leave off the doctrines that are held to by Baptists and fail to contend for the faith that the Lord left in the hands of the church, you are going to see your churches going down, and I never did forget that. There's where your strength is. If we are no different from all the rest of them, why don't we just consolidate? If we're no different from anybody else, why do we contend that the baptism of those coming into our company is Baptist baptism? If they're just as good as we are, their baptism is just as good as ours and we are acting a fool, if you'll pardon the expression, by putting restrictions on those coming to us. But we're not, don't get me wrong. I didn't say we were acting a fool, but I said IF they are just as good as we are, if their church is as good as the Lord's church, we're acting a fool by restricting. But I'm going to leave that.

Well, I declare. Thank you. I'm going to quit. We're going to get into these shaggy goats and he goats and what have you in a related prophecy the next time. Thank you.

During questions, some significant history was given. Part of this is included, though questions could not be picked up by the recorder.

Did you know Presbyterians were the greatest enemies of Baptists in this country when it was first founded? They were the first church over here and they were supported by the thirteen colonies. That's right. The government supported that church and many a Baptist home, land that they had cleared to make their home when they came over here from England, was taken over by the government to pay the preacher's salary of the Presbyterian Church. That's right. And I want to tell you something else about history. When Washington, the first President, (was in office) there was a little church up in Rhode Island in conference passed a resolution to write the President and make a request, but I can't recall just exactly all of it, but I can get you the substance of it and that letter written by the authority of that little church to President Washington said, "You may tax our food that we eat; you can tax the water that we drink; and even the air that we breathe, but give us liberty to worship God according to the dictates of our heart. And, you know, Washington took the time to answer that letter and assured that little church that it would have his attention. And if this country has religious liberty, and we do tonight to an extent, it originated with the Baptists. They're the ones that asked for it and they're the ones that got it, and it was not for their sake alone, it wasn't for them alone, but that everybody have religious liberty.



**Lesson 8 - 8th Chapter**

Tonight we're taking up the 8th Chapter of Daniel and the theme of this Chapter is the overthrow of the Medo-Persian empire by Alexander the Great.

Last Wednesday night there seemed to be a little confusion about the order in which these chapters were written. Now they were not placed in chronological order in this book. They went back and forth and back and forth and the main object was to establish the fact of the everlasting kingdom of God, and each one of the chapters had to do with different symbols representing the very same thing as had been mentioned before, but a different view, and the whole object of it was to show God as the ruler of all kingdoms of earth and the author of the eternal kingdom which is the church, that others are going to go down. They were going to be destroyed. They would not be brought back, but the kingdom of heaven would last forever. That's the main object of this book, the entire book, and it shows us God's dealings with the nations and how that He allowed certain things to happen finally to culminate to His own honor and glory.

Now, as I said, this 8th Chapter has to do with the overthrow of the Medo-Persians, the Medes and Persians, who took over the kingdom from the Babylonians, and Alexander the Great was the one that was instrumental in this. Also, number two in this chapter as another point is the four-fold division of that kingdom, four different provinces coming out of that kingdom after Alexander takes it over, and the third point is the oppression of Israel by Antiochus Epiphanes, who was a later king of one of the four divisions and a thorn in the flesh to Israel. We're going to get to that.

Now the date of the prophecies is another thing, during the third year of the reign of Belshazzar and if we observe the day or time in the order as I mentioned awhile ago, both this prophecy and the last study should have come before Chapter 5, really, but we are not studying it in chronological order.

Daniel in his vision was at Shushan in the palace. Now Shushan was in the province of Elam and in his vision (Now he's still in Babylon) he wasn't there. This is a vision just like you have a dream and you'll think you're at a certain place, but you're still in the bed at home.

Now he thought he was at Elam. His vision was by the river Ulai. Now another thing about this location and his dream or vision, it was even before the days of Babylon. He was looking ahead in his vision to the coming of king Belshazzar or Nebuchadnezzar, as the case might have been.



## Chapter 8

Now what do we have? What do we see?

- 3) **Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.** (After being taken over by the Medes, Persia wasn't highest to begin with, but it grew to be higher.)
- 4) **I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.**
- 5) **And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.**
- 6) **And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.**
- 7) **And I saw him come close unto the ram, and he was moved with choler (or indignation) 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.**

Now we're getting into another war where the Greeks are going to take over the Medes and Persians.

- 8) **Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.** (Now this notable horn that we read about here, the great horn, was Alexander the Great, the first king of the Grecian empire.)

I want to make a little explanation before I go any further though. I noted down some things this afternoon that I do want us to pay particular attention to.

In the 3rd verse and 4th verse that we've already passed over, Assyria had its supremacy before Babylonia and, before Assyrian supremacy Shushan was a great city and the capital of Elam. That carries you right back to this beginning that we read awhile ago. I let it slip by and didn't give you that interpretation.

Daniel mentions the city and palace of Shushan before the Persians came into power. In fact, this was his vision.

Now we studied last Wednesday night, let's go back to that - the bear, one side higher than the other, which signified duality of the government, the Medes and Persians. They had one government, but one was higher than the other. That brings us back to this horn, one higher than the other, the ram.

Here the symbol of this second empire, the Medo-Persian, is a ram. The unity is expressed by the one beast and its duality in the two horns, the distinction being that one horn is higher than the other. Another new distinction is that the second horn, that is the highest, is the rise of the Persian power, which was later than the Medes but it went higher after it had started.

Now, the direction of its conquest - the ram, coming from the east, that is from Babylon, to the Mediterranean Sea, pushes northward to the old realm of Assyria, pushes south to Egypt. (Now I had to take a little time to trace this out so we would have it tonight.) So this agrees with the bear with three ribs, the conqueror of Assyria, and Egypt and Babylon. Also, **(Daniel 8:4) "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 magnified himself).

Now read verses 5 through 8. Here we have a shaggy he-goat coming from the west. Now the ram was from the east, we notice in this lesson, but the he goat is from the west. The he goat came from the west not touching the ground. Now if you ever saw goats fight, and mountain goats in particular, I've seen this on the program on television; I like to watch, "Animal Kingdom." If you have ever seen them fight, they'll leave the ground before they hit each other's head. But this was a little bit different, it was more than that. Evidently, Daniel in his vision just saw them before they struck. Anyway, the symbol of this third empire is the lower part of the body, the thighs. The body indicates unity and the thighs duality and the only two divisions that touch the history of Israel.

Now in the 7th and the 6th, going back on the last study, we saw the four-winged leopard, the wings indicating the speed of conquest, just like that goat coming without touching the ground. Here the four heads indicating its subsequent divisions and dominion was given to it.

Now then, let's read the 9th through the 12th verses.

- 9) **And out of one of them came forth a little horn, which waxed exceeding 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.**
- 10) **And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.**



## Chapter 8 (continued)

- 11) **Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.**
- 12) **And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.**

Now what are we running into right here? Let's look.

Daniel 8:9 "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." (That's toward Egypt, toward the old Persian ram, and toward Judah itself. That's right. Now this ram, with two horns signifies the king of Media and Persia. The shaggy he goat is the king of Greece, and the great horn between his eyes is the first king, and I told you awhile ago that was Alexander the Great. If you've ever studied any history, you know what we're talking about here. I aimed to bring that history tonight which had a complete rundown on that but I left home without it. But it was broken. Alexander died in Babylon. That's when it ended and that's when it was broken. That's the horn that was broken off and that four others sprang up in its stead, signifying the four kingdoms that sprang up but not with his power; that is, no one of these will equal the power of Alexander the Great. Nobody measured up to him anytime later.

Now here's the four divisions that came out of that breakup. Notice history tells us that Alexander did the dividing before he died. It didn't happen after his death but he did it before he died:

- 1) Macedonia, including Greece proper, with Cassander the king;
- 2) Asia Minor went to Lysimachus;
- 3) Syria was assigned to Seleucus; and
- 4) Egypt was given to Ptolemee, who was a great general of Alexander's, so he didn't forget his general, he left him a portion of that territory.

Now in the latter time of their kingdoms, a long way down the line, when the transgressors had filled the measure of guilt, that is the Jewish transgressors, there will arise a king and here's the little horn and he is a king. Now let's look at him just a minute. I've got another book back here that I want to introduce some things about him.

- 1) He was a man of impudent face, understanding dark schemes.
- 2) His power will be mighty, but not by his own power. (He didn't possess that in himself, the devil gave that power.)
- 3) He will destroy wonderfully or greatly.
- 4) He will prosper while he destroys the saints.
- 5) He will magnify himself.

## Chapter 8 (continued)

- 6) In deception he will deceive and destroy many;
- 7) He'll stand up against the Prince of princes, even God Himself but, without human hand, he will be broken.

Now this is Antiochus Epiphanes and his contemporaries that lived along the time that he did. They called him Antiochus Epimanes, which meant "mad man." That's what they thought of him, he was a mad man.

Alright, B.H. Carroll's book, I'm going to use him a little bit right here. (87) (Bro. Russell changed his mind at this point and wanted to change to the Book of the Machabees.)

Maybe you haven't seen one of these. It's a translation including the discarded books of the Bible as being disregarded as inspired but yet accepted as authentic history. Now in this book is the Book of the Machabees. By the way, the Machabees are the ones that took over the kingdom after Antiochus Epiphanes and there are two books in this, the First and Second Machabees, so I want to read a little.

(The First Book of the Machabees, Chapter 1)

The reign of Alexander and his successors: Antiochus rifles and profanes the temple of God: and persecutes unto death all that will not forsake the law of God, and the religion of their fathers.

- 1) Now it came to pass; after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes:
- 2) He fought many battles, and took the strong holds of all, and slew the kings of the earth:
- 3) And he went through even to the ends of the earth, and took the spoils of many nations: and the earth was quiet before him. (In other words, he silenced them all. They were afraid of him.)
- 4) And he gathered a power, and a very strong army: and his heart was exalted and lifted up.
- 5) And he subdued countries of nations, and princes: and they became tributaries to him.
- 6) And after these things, he fell down upon his bed, and knew that he should die.
- 7) And he called his servants the nobles that were brought up with him from his youth: and he divided his kingdom among them while he was yet alive. (That's what we just studied, now.)
- 8) And Alexander reigned twelve years and he died.



## Lesson 8 (continued)

(Continuing from First Book of Machabees, Chapter 1)

- 9) And his servants made themselves kings every one in his place:
- 10) And they all put crowns upon themselves after his death, and their sons after them many years, and evils were multiplied in the earth.
- 11) And there came out of them a wicked root. Antiochus, the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.
- 12) In those days there went out of Israel wicked men, and they persuaded many saying: Let us go, and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.
- 13) And the word seemed good in their eyes.
- 14) And some of the people determined to do this, and went to the king; and he gave them license to do after the ordinances of the heathens.
- 15) And they built a place of exercise in Jerusalem, according to the laws of the nations:
- 16) And they made themselves prepukes, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil. (And you already know what that was.)
- 17) And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.
- 18) And he entered into Egypt with a great multitude, with chariots and elephants, and horsemen, and a great number of ships:
- 19) And he made war against Ptolemee king of Egypt, but Ptolemee was afraid at his presence, and fled, and many were wounded unto death.
- 20) And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.
- 21) And after Antiochus had ravaged Egypt in the hundred and forty-third year, he returned and went up against Israel.

## Lesson 8(continued)

- 22) And he went up to Jerusalem with a great multitude.
- 23) And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.
- 24) And he took the silver and gold, and the precious vessels: and he took the hidden treasures which he found: and when he had taken all away he departed into his own country. (Now I told you this was way down the line from what we've been reading.)
- 25) And he made a great slaughter of men, and spoke very proudly.
- 26) And there was great mourning in Israel, and in every place where they were:
- 27) And the princes, and the ancients mourned, and the virgins, and the young men were made feeble, and the beauty of the women changed.
- 28) Every bridegroom took up lamentation: and the bride that sat in the marriage bed mourned:
- 29) And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

Now that's all I'm going to read. That's a lot, but there's plenty more in that same book.

Now you mention the 147th year, and I want to bring that up tonight. There's a question asked. You know, Antiochus Epiphanes changed their customs in the Temple and the Temple worship. The offerings, morning and evening, were no longer to be exercised. Now let's read about that.

Daniel 8th Chapter

- 24) And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.
- 25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.
- 26) And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.



## Lesson 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.**

Now then, let's get on with some things right here if we have the time tonight.

About the oblation and all of the practices of worship in the Temple he brought to an end and the question was asked by Daniel of the one who came by, "How long will it be?" "How long would that last?" How long would they be prevented from going into their sanctuary and carrying out their worship according to the law? And he said 2300 days. I want to read this to you.

Daniel 8:13

- 13) Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?**
- 14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Now I think we can find out just how long that lasted.)**

I read you in this book 143rd year of Greek history, Antiochus took Jerusalem and in the 149th year he died. Alright, if you take 143 from 149, you've got 6 years. Now the 140 days comes on top of that. Six (6) years and 140 days. Now this 140 days to make out your 2300 days is arrived at by knowing, and we don't know, there's no way that we can know, what month that Antiochus Epiphanes took over in the 143rd year, and we don't know what month he died in the 149th year. Therefore, we just have to believe, and there's no other way around it, that there was 4 months and 20 days more than the 6 years. So that makes up your 2300 days that the Jews, Israel, were denied their privilege of going into the Temple and performing their duties as they saw it or were commanded to by the law.

That's all there is right there, but let's look just a little further in this and we'll close shortly.

In the book of Daniel, we have studied now the 8th Chapter. Now we go right back again tonight in the 9th Chapter and I want to call your attention to that. It's not in chronological order. You have to consider it as being used to confirm what has already been said in the chapter prior to that.

## Chapter 9

And this is in the first year of Darius who was the king of the Medes and Persians, the son of Ahasuerus, that's Xerxes,(1) "of the seed of the Medes, which was made king over the realm of the Chaldeans;

- 2) **In the first year of his reign** (Listen to this now.) **I Daniel understood by books** (You know people in our day - maybe I ought not to say this, but I'm going to say it anyway - people in our day say, "Oh, you don't need to use books, the Bible is enough." Well Daniel oughtn't to have used any then. He did and I'm going to tell you now, if you learn very much about prophecy, you're going to have to use some books, and Daniel used books. And he said in the first year of Darius, the Mede, Daniel understood) **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.** (Now there's where you get the seventy years of captivity of the Israelites in Babylon.
- 3) **And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:**
- 4) **And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;** (Notice his humility here and how little he felt himself.)
- 5) **We have sinned** (He said. Now they ought to have done that confessing a long time before Daniel.) **We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:**
- 6) **Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.**
- 7) **O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.**
- 8) **O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.**
- 9) **To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;**
- 10) **Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.**



Chapter 9 (continued)

- 11) **Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.** (Now that just shows you how far Israel had backslid, I'll say, away from duty. Daniel recognizes the sad plight that they are in and begins to confess but his confession is not enough for all Israel. One man's confession for a nation is not enough for all.)

But we'll get into some wonderful things in our next study.

## LESSON 9 - CHAPTER 9

This evening I became concerned about the death of Antiochus Epiphanes and I kept looking until I found how he died and where he died. So in the 6th Chapter of the First Book of Machabees the Persian king had made war with his people and they were crowding in on his territory and actually had torn down the idol that he had built on the Jewish altar and we'll leave it right there.

Chapter 6 - First Book of the Machabees (Verses 8 - 17)

- 8) And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.
- 9) And he remained there many days: for great grief came more and more upon him, and he made account that he should die.
- 10) And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety.
- 11) And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power!
- 12) But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it, and I sent to destroy the inhabitants of Juda without cause.
- 13) I know therefore that for this cause these evils have found me: and behold I perish with great grief in a strange land.
- 14) Then he called Philip, one of his friends, and he made him regent over all his kingdom.
- 15) And he gave him the crown, and his robe, and his ring, that he should go to Antiochus his son, and should bring him up for the kingdom.
- 16) So king Antiochus died there in the year one hundred and forty-nine.
- 17) And Lysias understood that the king was dead, and he set up Antiochus his son to reign, whom he brought up young: and he called his name Eupator.

That's the record of his death.



**Chapter 9(continued)**

Well, we have one of the most amazing lessons tonight that we've had at all, to me. It might not seem that way to everybody. But last Sunday night we read quite a bit of Daniel's prayer to God and his confession he made for the sins of Israel. He had to cover a lot of territory because they had continually sinned and went away from God and brought upon themselves the tragedies that they had to endure and Daniel was aware of how deep into sin they had become and here's where we got to last Sunday night.

- 20) **And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;**
- 21) **Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.**
- 22) **And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.**

Notice this verse right here.

- 23) **At the beginning of thy supplications** (And Daniel prayed a long time but the angel said, **At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved:** (Now the commandment came forth. In other words, the angel was informed and commanded to contact Daniel, which he did.) **therefore understanding the matter, and consider the vision.**

Now here's the remarkable prophecy. Daniel and the children of Israel just lacked a short time finishing out the captivity in Babylon and we noticed in the beginning of the 9th Chapter he said he had understood by prayer and by books that the children of Israel would be 70 years in bondage or in captivity in Babylon. And he knew it was drawing near to the end of that captivity and something was about to happen and that was one thing he was so serious about in his prayer, and here's what it is.

- 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.** (Now there's a lot there that came to Daniel just in one lump sum and we're going to consider that tonight. Let's read a little more right here first.)
- 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.** (Now Jerusalem had been ransacked; Jerusalem had been pilfered; the Temple had been destroyed and all the golden vessels and silver had been taken out.)



## Chapter 9(continued)

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

Now I am going to try, and hope I can make it clear, and if I am able to do it, we ought to be able to leave here tonight with a stronger faith and more determined than ever before and convinced beyond any doubt, as I think Daniel was, that God rules in heaven and on earth, and He knows what is going to happen tomorrow. We don't. He knows what is going to happen next year, but I don't and you don't, and He could write it down and send it to us, but He didn't see fit to do that, but we do have enough to convince anybody that would take the time to study the Bible, there are absolutely no contradictions. Every person that ever wrote in the Old Testament and the New, not any two of them ever did cross the other. They all wrote the same thing, showing that they were led by the Divine Spirit of God.

And another thing I want to bring up, some people, critics, think that the prophets knew what they were writing about. They didn't. Daniel said, as you will notice in our lesson last Sunday night, "My spirit was greatly troubled within me." He didn't understand but it was later revealed to him.

Alright, let's begin. Daniel is pouring out his soul in grief and remorsefully repenting and confessing for all Israel, begging God to hear and forgive them. The seventy years spoken of by Jeremiah is the length of time that they had been in captivity is about up and, while Daniel is yet praying, making confessions for all Israel, he had a visitor, the angel Gabriel. He recognized him as the one he had seen in the vision at the beginning. The angel touched Daniel and assured him that even at the beginning of his prayer God had given him an order and he had come to give him skill and understanding. God answers Daniel's prayer by assuring him the time is drawing near for the coming of Christ, for His coming into the world as man's redeemer, and He even outlines it, and we read it awhile ago. So Daniel can figure the nearness of it. He who had understood, by books, the seventy years of captivity was given some more figuring to do.



**Chapter 9(continued)**

In verse 24, he's told that seventy weeks are determined (Let us note and break this scripture down where we can get it in the proper order).

The seventy weeks are not to be reckoned as 490 days. I didn't understand that years ago, and I want to give you the reason why we can't take the 490 days, as such.

You remember, Jacob agreed and contracted with Laban to work seven years to get the woman he loved for his wife? And after he had worked the seven years, Laban deceived him. It was a custom in that day for the women when they married to be veiled and he put Leah off on Jacob. He didn't see her but found out later he had gotten the wrong one. He didn't love Leah, though most of his children were Leah's children, but he contracted with Laban to work seven more years to get Rachel and the Bible said, "when he had fulfilled her week" and that week was seven years.

So let's look at this. Daniel is left to count from the time the commandment was given to rebuild Jerusalem, which we find to be, according to my belief and my ability to trace it out, the command and decree given to Ezra by Artaxerxes Longimanus in the seventh year of his reign 457 B.C. and the coming of the Messiah (Christ) was not His birth. That is not where you count from, but from His baptism. That's where He entered the ministry. There's a purpose in the order of time given here such as this:

- 7 Weeks - Which is 49 years and is mentioned in connection with threescore and two weeks and there are two things to happen in that length of time.
- In 49 Years - Of course, that was 7 weeks ( $7 \times 7 = 49$  years) that the temple and Jerusalem were to be rebuilt.

Now you might say, "Did they take that long?" Well, no, if they had gotten to work at it, they wouldn't, but when they went back to Jerusalem even the people who lived there, their neighbors, were so hostile about it, they didn't even want them to work, prevented their work. Well Ezra stayed and worked and did all he could do and Nehemiah went and helped him a little while and then came back to Babylon.

## Chapter 9 (continued)

Let us do some figuring: It was in 457 B.C. that Artaxerxes Longimanus invested Ezra, by a decree, powers (**Ezra 7:25,26**) including the commandment to build Jerusalem. (**Ezra 6:14**)

Now 7 weeks of year-days amounts to 7 times 7, equaling 49 years. This was for the rebuilding of Jerusalem.

And 62 weeks of year-days amounts to 62 times 7, equaling 434 years. So we add 434 years to 49 years, which equals 483 years.

This only lacks 7 years of the 70 of **Daniel 9:24**. So we take the 483 and subtract 457, which was the time the commandment was given, and we have the exact date of Christ's baptism, 26 A.D.

Authorities tell us that Jesus was born in 4 B.C., according to correct calculation. So Jesus, being 30 years of age when he was baptized, had to be baptized in 26 A.D.

By this we learn more about the 7 years, which equals the 70 prophesied. Jesus entered his personal ministry after his baptism, but was cut off (crucified)  $3\frac{1}{2}$  years later, which accounts for the midst of the week.

Now it may be questioned, what about the other  $3\frac{1}{2}$  years? Here is the answer: After the return of Jesus to the Father, the Covenant, which was the New Covenant that Jesus had preached and confirmed during his personal ministry, continued to be confirmed to the Jews by the Apostles and church for at least  $3\frac{1}{2}$  years during the wide-spread revival following the coming of the Holy Spirit upon the church on the day of Pentecost.

Someone may ask, can you prove the 7 weeks or 49 years' time taken to rebuild the Temple?

Let us see. In the book of Ezra we are told he had been at work in Jerusalem 13 years. After the command to go back, he went and stayed 13 years before Nehemiah came, and Nehemiah remained there for 12 years the first time, which makes 25 years. We are sure Nehemiah stayed in Babylon 20 years after he left Ezra in Jerusalem and went back. So this makes 45 years, leaving 4 years unaccounted for. So, after thinking about this, I concluded that Ezra must have had to spend a lot of time getting ready to go back to Jerusalem. He had to get things organized, which must have accounted for most of the 4 days, not counting the time spent in his journey back. I am satisfied we have found the 49 years.

The troublous times referred to was the hostility experienced upon the return of those to rebuild the city. The inhabitants of the city opposed the effort to make any changes and hindered the workers greatly. Not only this, but the morals were at a very serious state, which was an added problem.

Now the coming of the prince who will destroy the city mentioned in verse 26, is the invasion of Jerusalem by the Roman army, led by Titus, in 70 A.D. This is the same as that Jesus warned the Jews about in **Matthew 24**; also **Luke 21: 20-24**. This was the beginning of the tribulation which has lasted until now. This was and is God's vengeance visited upon the Jews because of their rejection.



## Chapter 9(continued)

There's more I want to get to now. I'll have to leave some of it off I guess.

One week, or seven years, was used to confirm the covenant, confirming the covenant with many for one week. Now the ministry of Jesus started when He was baptized by John the Baptist. He never did one thing until He was baptized. He spent three and a half years approximately in His own personal ministry. Well, He was cut off in the midst of that one week. Well, that one week consisted of seven years. He used half of it in His ministry, three and a half years before He was crucified, buried and rose again and returned to heaven. The Covenant that He confirmed with many, and He was talking about the Jews there, many Jews, for one week, but, in the midst of the week He was cut off, was the New Covenant - for the law and the prophets were until John.

Read also Hebrews 9:11-15 and also together with that I have some more here that we might take up right at this time. Luke 13: 7-9; Matthew 21:18-20; Luke 19:41-44; and also Luke 20:13-16.

## (Hebrews 9:11-14)

- 11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- 12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
- 13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- 14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Now the blood of animals in sacrifices and sin offerings never did blot out a sin and the prophet said, "**Sacrifice and offering thou wouldst not.**" (Hebrews 10:5). In other words, God wasn't pleased with it. It was just given as a type or a shadow of the real thing.

Now this Covenant was the New Covenant and you will find that in **Jeremiah 31:31** and that was confirmed by the personal ministry of Christ three years and a half.

And I want to make another thing clear right here. I believe John the Baptist did what he came in the world to do, "Make ready a people prepared". I don't believe there was one thing to do when he got through with them. They were ready. All the Lord had to do was call them together. Now we have organizations here of churches and the reason for that is for everybody to be aware that a new church has been organized. But now the Lord didn't have to do anything but just call the disciples of John together because they were already ready and when He brought them together, He had His church. Somebody has asked me a lot of times, "How many do you have to have?" Well Jesus answered that question Himself, **"For where two or three are gathered together in my name, there I am in the midst of them."** (Matthew 18:20. He said (Matthew 18:19) **"if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."** Well, I think as soon as He got His three, He had His church, but that's not all He called together. He called all of John's prepared people together before He got through, I am sure.

I'm not on the church question. I'd better hush right now; if I get started on that, I won't know where to quit.

Alright, let's go now to that three and a half years left. One week is now confirmed to the Jews. In the midst of that week Christ was cut off, so that leaves us three and a half more years to go. Well after the Lord went back to the right hand of God, there was a revival meeting that went on in and about Jerusalem for about three years and a half. I'm satisfied about that long, and the Jews were in control of that, and they confirmed that covenant to the people for that other three and a half years, which made up that 70 weeks. So I think I'm right on that. I'm satisfied with it anyway.

But let's go a little further. There's more to that. Right after that the Jews began to back out. The Bible tells us, **"He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born."** (John 1: 11-13) (Now some of them did receive Him, some of them did hear Him, but the great majority turned their backs on Him. Paul, even in his ministry, and he was called to the Gentiles, tried to reach them and, after he had made an earnest and honest effort and they turned their backs on him, he said, **"Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."** (Acts 13:46) So he turned then to the Gentiles altogether, and I might bring in this point right here. I believe I'll turn over there and read it. (Luke 13:6-9 because it expresses my purpose in this lesson.

- 6) He spake also this parable; (That's Jesus speaking now.) **A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.** (Now that fig tree is the Jew. That was Israel.)



## Chapter 9 (continued)

## Luke 13: 6-9

- 7) Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
- 8) And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: (Fertilize it.)
- 9) And if it bear fruit, well: and if not, then after that thou shalt cut it down. (And that's what He did to Israel in the years to come.)

Alright, go with me also to Matthew 21 and see what we find over there. This is the Lord's work. (Matthew 21:18-20)

- 18) Now in the morning as he returned into the city, he hungered.
- 19) And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, (These Jews went right back to their works of the law and that's all he found among the Jews, that group of them at least.) and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.
- 20) And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

Let's go to another. Luke 20:9-16

- 9) Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. (Now that was Jesus leaving this country and leaving the Jews behind.)
- 10) And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
- 11) And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.
- 12) And again he sent a third: and they wounded him also, and cast him out.

## Chapter 9(continued)

## Luke 20: 9-16 (continued)

- 13) Then said the lord of the vineyard, What shall I do? I will send my beloved son: (Now that's God sending His Son into this world.) it may be they will reverence him when they see him.
- 14) But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.
- 15) So they cast him out of the vineyard and killed him. What therefore shall the lord of the vineyard do unto them?
- 16) He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. (But that's exactly what happened. It was turned over to the Gentiles but they had their chance. God gave them the first choice. He did more for them than He ever did for Gentiles. But they rejected Him.)

Alright, let's look a little further. I've got another one in the 19th Chapter. This one we've heard many times.

## Luke 19:41-44

- 41) And when he was come near, he beheld the city, and wept over it.
- 42) Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
- 43) For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
- 44) And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. (And Josephus in his history said that was absolutely fulfilled, that the temple was torn down or thrown down and there was not one stone left on top of the other.)

Well, that's enough about that. Let's go a little further with this prophecy. Cutting off the Messiah, we've already studied that, but another point in that was, he would make an end to sin. Now all of their offerings that they made on the altar, sin offerings as we said awhile ago, they never removed a sin but they practiced that as an ordinance and the law was a schoolmaster to point them in the direction of Christ, but when the Lord came, that put an end to those sin offerings and the oblations and all of the ceremonial worship that they engaged in. And the fifth point is, making reconciliation for iniquity. This was the true atonement for sin, that brought in everlasting righteousness, and fulfilled vision and prophecy and anointing the most holy. This was the church anointed by the Holy Spirit on the day of Pentecost.



## Chapter 9 (continued)

Yes, I have got to get this in. You all know it without my telling you, but it's true, and there is no question but what people were saved back yonder in old days, in the days of Abraham, Isaac, and Jacob. They were all saved just like you and I were, exactly, through the benefits of the blood of Christ that was not yet shed but sins were passed over until the seed did come, until the real sacrifice came, and the picture of it was shown in all of those blood sacrifices they made on the altar.

Now when Christ came, He was the real true sacrifice that they all looked to down through the centuries of time, and here's the solution to that problem. God can't lie and when God promised a redeemer, if they didn't have faith enough to believe Him then, how could you and I have faith enough to believe it now? We weren't there. We didn't see Him die on the cross. The Bible tells us that He did, and I believe it with all my heart, but they had just as much evidence as you and I have, no difference. They had the prophets to tell them about it and we have the prophets or disciples who wrote by inspiration to tell us what happened back there, so as faith looking forward to His coming by them, and faith looking back to His having already come, is exactly the same faith.

Alright, it brought in everlasting righteousness, that's in there, and sealed up the vision and prophecy. That was the fulfillment of it. All the visions of it was fulfilled in that day and the word of the prophet was fulfilled. Now, it caused the sacrifices and oblations to cease, we've already covered that.

And the anointing of the most Holy. Now some expositors that I have read after, want to make that anointing apply to Jesus down yonder at the River Jordan when John baptized Him, but if you'll go back to the original, that wasn't a person, it was a place, and the anointing was the anointing of the most holy place, and, brothers and sisters, that was the church on the day of Pentecost in the coming of the Holy Spirit in its baptismal form.

Now, after seventy weeks, he said, (Now this wasn't within the 70 weeks, but it was after the 70 weeks) the people of the Prince, and that Prince was Titus, shall come and shall destroy the city and the sanctuary, and this happened in 70 A.D. Titus came into Jerusalem with the Roman army with Caesar's head, I'll say image, on their staffs which was the abomination of desolation, when they entered upon holy ground. They went right on to holy territory in and around the Temple with the idol of Caesar. That's exactly where your abomination of desolation was set up. This was the beginning of the tribulation and it was a visitation that was allowed of God because the Jews rejected His son and prophecy tells what was going to happen because of their rejection. God could see down through the centuries of time and know exactly what was going to happen and what He was going to do and He fulfilled it. So the tribulation has been going on with the Israelites, the Jewish people, ever since their

## Chapter 9 (continued)

rejection of Christ, and I think it will go on until the Lord comes back. I'll bring that in tonight. I admit that I will go just as far as the Bible will go and no further. I don't have any speculating to do.

Let's read a little bit here.

## Romans 9:1-16

- 1) I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.
- 2) That I have great heaviness and continual sorrow in my heart.
- 3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: (Do you believe that? I do. I believe Paul had enough love and concern for his own people that he would have willingly given himself for them, but Christ had already done that. He didn't have to.)
- 4) Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; (Now that's where they had the advantage. All the way they had the advantage, but they turned it down.)
- 5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. A-men.
- 6) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- 7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
- 8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
- 9) For this is the word of promise, At this time will I come, and Sarah shall have a son.
- 10) And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
- 11) (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- 12) It was said unto her, The elder shall serve the younger.



## Chapter 9 (continued)

- 13) **As it is written, Jacob have I loved, but Esau have I hated.** (Now that didn't mean that he had enmity towards Esau. No, but for God's purpose, he made a choice of Jacob over Esau and that word "hated" simply meant "regarded less". He regarded Esau less than Jacob for the purpose he had.)
- 14) **What shall we say then? Is there unrighteousness with God? God forbid.**
- 15) **For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.**
- 16) **So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**

Now I'll stop right there. There's a whole lot more. You'll hear this spoken of a lot of times, the prophecy over there about Israel being saved in a day, and you read some people's comments on that and they will tell you the day's coming when the Jews as a nation will all be saved in one day. I don't believe a word of it. The Gentiles were not saved that way and the Bible says there is no difference between the Jew and the Greek, same Lord over all. When that Bible says they'll be saved in a day, it simply means "he is not a Jew which is one outwardly but he is a Jew which is one inwardly" and every spiritual Jew that is in the grave is going to be saved in one day, the day of the resurrection and change of the living.

Thank you. That's the lesson for tonight.

Significant Information for Clarification of Verse 27:

**Daniel 9:27 "And he shall confirm the covenant with many for one week** (Now the many there were the Jews and the one week that is left from the 69 to make the 70. You notice, seventy weeks are determined in verse 25.

- 25) **Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah (That is Christ) the Prince (That was Christ) shall be seven weeks** (That was the time for the rebuilding of Jerusalem. This is the 7 weeks,  $7 \times 7 = 49$  years. And threescore and two weeks until the coming of the Messiah. That was when He was baptized, not when He was born. That makes 7 weeks and threescore plus 2 weeks, that's 62 and 7, making 69 weeks. That leaves you one week. Alright, your one week was when He confirms the covenant with many for one week, but He's cut off in the middle of that week. In other words,  $3\frac{1}{2}$  years of His ministry was the  $\frac{1}{2}$  of the 1 week and after He went back to God, the Father, then the church continued that for another  $3\frac{1}{2}$  years for the benefit of the Jews. Does that clear it?

**Chapter 10, Lesson 10**

We are on the 10th Chapter of Daniel tonight if you have your Bibles. It's another good chapter, a marvelous chapter, I think. It brings memories of other scriptures and other incidents in the Bible.

Now this 10th chapter, let's think about it a minute before we start. Daniel is greatly disturbed. To tell you the truth, he's burdened, because the resolution decree of Cyrus has already been passed that all who wished or willed to go could go back home but they don't seem anxious to go. Things must have been pretty good over there for them. But Daniel wants to go home and he can't understand why there's so little interest in their going back to their homeland.

So (1) **In the third year of Cyrus, king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar;** (By the way, Nebuchadnezzar renamed Daniel after an idol god, Bel, not Baal, but Bel, Belteshazzar.) **and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.** (Now he's going to tell us about his vision.)

2) **In those days I Daniel was mourning three full weeks.** (What? Praying three weeks for one thing? That's what he said, prayed three weeks and he was in mourning that three weeks. That's the reason why I say he was carrying a burden for the people of Israel who were so complacent about the opportunity they had to go back home.

3) He said, **I ate no pleasant bread** (He fasted. I have a different idea about fasting than a lot of people. I'm talking about spiritual fasting. I don't believe in a person going on a diet and calling that a fast. In other words, "Now, God, I'm going to quit eating." It made me think of something and I'll tell you about it. There was a meeting going on at Hillsdale and I knew the preacher well. There was a logger cutting timber up in the woods and he was a hard sinner and this preacher went up in the woods to talk to him about his soul. When he came back he said. "I don't aim to eat a bite till that man comes to church and is saved." In other words, "Now, God, I'm going to quit eating. You bring him in." That's not fasting. Daniel was under such a burden he didn't want anything to eat and that's when you fast, brethren. I've been there a few times and would like to get back there again. By the way, the preacher mentioned above became hungry and resumed eating. His man never came to church.

**I ate no pleasant bread, neither came flesh nor wine in my mouth.** (Never ate any meat) **neither did I anoint myself at all, till three whole weeks were fulfilled.** (Now I don't think he took a bath in three weeks. You might not have wanted to be around him, but he was in trouble.)



**Chapter 10 (continued)**

Now notice this.

- 4) **And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;** (Now that's the Tigres River.) He had taken off after his three weeks of praying. He quit and it was 60 miles from where he was to the Tigris River. For three days he hadn't prayed, as far as we know, but, after the three days, he got an answer to his prayer, after he had been quit for three days. Somebody will say, "Well, did he give up?" No, I don't think he gave up. He just left it with the Lord, and that's when you get your answer too.

Four and twentieth day (24 days) - now he was praying 21. Three days later he got his answer.

- 5) **Then I lifted up mine eyes, and looked, and behold, a certain man clothed in white linen, whose loins were girded with fine gold of Uphaz.**
- 6) **His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.** (Now I believe we've got some other scriptures to associate with that. Now this is a premanifestation of Christ. That's what it is. John had the premanifestation on the Isle of Patmos and fell on his knees.

Well, there were three men who came to Abraham's tent door one day back in the Old Testament. This is in the Old Testament and, of course, Abraham welcomed them and brought some water to wash their feet and had his wife, Sarah, to cook a cake, baked it on he hearth, and, after a little while, they left. But that third man never did go to Sodom. He stayed right there to talk to Abraham. "Do you have anybody in Sodom? If you have, you had better get them out." Now that was a premanifestation of Jesus Christ. He was there.

Well, there's another one, and Paul admitted and acknowledged it, "Have I not seen Jesus? Am I not an Apostle?" When did he see him? On the road to Demascus, and he knew it. "Who art thou, Lord?" and He said, "I'm Jesus whom thou persecuted." Now the Lord could do that and I believe he did a number of times. Isaiah had the same experience; Ezekiel had that experience. We won't have time to go into all that but He manifested Himself to all these brethren in years gone by. Well, that's not all. What about that fourth man in the fiery furnace? The king said, "Didn't we just cast in three? I see four and the fourth is like the Son of man." That was a premanifestation of Christ. He was right there.

## Chapter 10 (continued)

Let's look a little further.

- 7) **And I Daniel alone saw the vision:** (Notice this now) **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.** (They ran. That was a terrible place for them and they didn't want to stay there.)
- I believe I've got another scripture associated with that. You remember Paul on the way to Demascus. Now the companions of Paul as they went down that road, they heard a voice but they didn't understand, but Paul heard and understood the voice. And here Daniel sees him but his companions hear a voice but didn't see the vision, or quaking, That's what it was, a great quaking fell upon them so that they fled or ran.
- 8) **Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness** (That comeliness is simply energy or vigor.) **was turned in me into corruption, and I retained no strength.**(Now that explains itself.)
- 9) **Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep** (I believe he was unconscious, don't you? I believe that's what happened.) **on my face, and my face toward the ground.**
- 10) **And, behold, an hand touched me,** (Notice the effect of this hand. You know that song we sing, "He Touched Me". If you've been saved, you've been touched by the Lord, and what a touch! **which set me upon my knees and upon the palms of my hands.** (I can just see him in my imagination.)
- 11) **And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.** (What an awesome thing to be in the presence of God.)
- 12) **Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.**
- 13) **But the prince of the kingdom of Persia withstood me one and twenty days:** (Now that's why he didn't get his answer, 21 days. Now something was going on over there in Persia, the king of Persia, and God knows when to answer prayers, when it will honor and glorify Him. If he had done it before that time, it wouldn't.) For he said here, **"the prince of the kingdom of Persia withstood me one and twenty days:"** ( That's three weeks, the same time that Daniel was praying.) but, lo, Michael, (Michael was the angel of the Jews.) **one of the chief princes, came to help me; and I remained there with the kings of Persia.**



## Chapter 10 (continued)

- 14) Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.
- 15) And when he had spoken (Now notice another thing. This book of Daniel primarily is to the Jewish people. I know the Gentiles, Babylon, Medes and Persians, and Greeks and Macedonians and the Romans all were Gentiles, but God's interest was in the Jews at that time and the message was to the Jewish people.) **such words unto me,** I set my face toward the ground, and became dumb.
- And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. (I want you to get a picture of him again.)
- 16) And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, (Now the first touch opened his mouth. He was dumb but when he was touched the first time, his mouth was opened. "I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.
- 17) For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. (I read about another man, Jacob, wrestling with the angel and he was so intense in his wrestling with the angel that he had a joint thrown out of place. That's right.)
- 18) Then there came again and touched me one like the appearance of a man, and he strengthened me. (Now his second touch gave him strength. The first opened his mouth.)
- 19) And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.
- 20) Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.
- 21) But I will shew thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things, but Michael your prince. (Just him and Michael were the only ones that knew what was going on.)

I imagine Daniel got up the third time he was touched.

Any questions about this chapter before we move on?

**Chapter 10 (continued)**

Daniel's main concern now, the time of their captivity has come to an end, seventy years is just about over, and he knows that their captivity is at an end and they have the liberty to go back home. He wants to go and he wants his people to go.

**Chapter 11**

Alright, let's take a little time in the 11th Chapter to do what we can with that. We've just got two more chapters but this one is a long one. We'll get part of it tonight.

- 1) Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.
- 2) And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.
- 3) And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.
- 4) And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, (Not to his folks, people) nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.
- 5) And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.
- 6) And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.
- 7) But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:
- 8) And shall also carry captives into Egypt their gods, (There's going to be another captivity.) with their princes, and with their previous vessels of silver and of gold; and he shall continue more years than the king of the north.



## Chapter 11 (continued)

- 9) So the king of the south shall come into his kingdom, and shall return into his own land.
- 10) But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.
- 11) And the king of the south shall be moved with choler (indignation) and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.
- 12) And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. (It won't give him any advantage.)
- 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. (Now notice this thing awhile ago that Daniel had revealed to him concerning his people. You notice, he said it shall be for many days. This didn't happen right at that time but out there in the future.)
- 14) And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.
- 15) So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. (Now this is war and I'm not even going to try to start it tonight because we would get disconnected if we do. I want to wait until next lesson and get all of it together.)
- 16) But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.
- 17) He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. (Now you can find that.)
- 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.

## Chapter 11 (continued)

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

You've got a fellow here now that will raise taxes. That's not Nashville, I'm satisfied, but associate with it.

- 20) Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.
- 21) And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.
- 22) And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.
- 23) And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. (You think God is in control of that? I'm certain He is, and we'll see about it later.)
- 24) He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.
- 25) And he shall stir up his power and his courage against the king of the south with a great army: and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.
- 26) Yea, they that feed of the portion of his meat shall destroy him, (His own people.) and his army shall overflow: and many shall fall down slain.
- 27) And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. (Don't that confirm the things that we have been studying)?

It doesn't matter about your lies and your tricks and what goes on in politics, God knows exactly how to turn it around and, as long as we have got that confidence and faith in God, we don't need to worry about existing circumstances. God's going to have His way regardless.



## Chapter 11 (continued)

- 28) Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.
- 29) At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.
- 30) For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.
- 31) And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, (Does that bring us to anything we have studied? I wanted to read this just for that purpose so that we could survey what we have already studied and this is really a review of what we have already studied, but we'll try to put it in better order the next study.) and they shall place the abomination that maketh desolate. (Now there's two abominations of desolation and we've got to separate them, which is which. Now one abomination of desolation was the one that Antiochus Epiphanes placed on the Jewish altar. That was the hog, and that image of Jupiter which enraged the Jews, and you can understand that. Their religion was strong. They based it on works; that's what it was, but every one of their ceremonial offerings made on the altar was looking forward to the coming and death of Christ, and that hog sure didn't represent it, and that's what infuriated them.
- The next abomination of desolation was when Titus and his armies invaded Jerusalem and the temple was destroyed. There was a portrait or a memorabilia of Caesar on their staff which to the Jew was an idol and that idolatry coming into the very territory of the temple was abomination of desolation. We'll have more to say about that later.
- 32) And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.
- 33) And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

You know, this was a visitation of God's judgment upon the Jewish people for their rejection of Christ. That's right, and we'll talk next study about those that hid themselves and were willing to die before they would be taken captive by the Romans, and they finally killed each other before they would allow the Romans to take them into captivity. I've been right there where they hid themselves and they were well prepared to live awhile too. They had their food right there with them and the mountain that they were in had the dugouts where they could keep their food. We'll get to that later.



## Chapter 11 (continued)

- 34) Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.
- 35) And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.
- 36) And the king shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

We'll finish that the next study.

I want to talk a little bit about Titus and then we'll close. Titus and Domitian were brothers. Domitian was the emperor during the time that John was on the Isle of Patmos. In fact, he was the one who sent him over there and, of course, he reigned almost to the close of the first century. This exile on the Isle of Patmos was about 95 or 96 and the book was written about that time and Domitian was the emperor about that time but Titus, the brother of Domitian, was before him. He didn't reign but just a little while. Another thing I wanted to bring in. I was trying to think of the emperor before them, and, of course, Vespasian was the father of Titus and Domitian both. They were brothers and Domitian was the emperor at the close of the first century.

Now another point I want to make, this prophecy that we read tonight in the 10th chapter that I have been calling attention to shows the flood of God's wrath on the Jewish people, and you know what the Bible says about that? **"Until the fulness of the Gentiles be come in" (Romans 11:25).** Now I don't know when that's going to be, but my opinion is when the fulness of the Gentiles shall come, that's going to be the end. They had their chance, and another thing that confirms my belief along that line, the Apostle Peter made it very clear that God put **"no difference between the Jew and the Greek (Gentile) for the same Lord over all is rich unto all that call upon him."** The Jew today, any Jew, and some are getting saved, have got to come just like their predecessors did, their forefathers did, and just like you and I came.

So I could hope tonight that the Jews as a nation would turn back and look to Christ and acknowledge Him as their savior. I wouldn't want the death of any of them. I would will that they would be saved, but I don't think it's according to the word of God, I'm talking about as a nation now.

That's enough. I guess I will quit for tonight.



## Chapter 11

I haven't had the time that I wanted to spend on the lesson. Maybe we'll get to finish it up Sunday night or later, but this is one of the hardest chapters of the book. There are so many things that's involved in this eleventh chapter. Really, it's a complete review of all that we have studied and it's all contained in this chapter and there's a lot of it.

The messenger said, (1) Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

- 2) **And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia;** (I guess you all already know this, but Persia is Iran today. Khomeini is over there in that very territory.) **and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.**
- 3) **And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.** (Now we have already studied about him. That's Alexander the Great.)
- 4) **And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven;** (And we studied about that, that his kingdom was actually broken up and divided and it wasn't given to his posterity either, his family, his people, his kinfolds didn't get it, and that's what this says here.) **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.** (That is, members of his family.)
- 5) **And the king of the south shall be strong,** (Who knows who the king of the south is in this lesson? That's Egypt, the Egyptian king of Greece. They were together more or less at the time.) **and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.**
- 6) **And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north** (Now the king of the north was Syria.) **to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.**
- 7) **But out of a branch of her roots shall one stand up in his estate,** (Now we're getting into the Ptolemys. You know, there was a dynasty of Ptolemys of Egypt and Greece. A little more about that later. There were a number of them and this is what this introduces "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, (That is the Syrian King, the kingdom of Syria.) and shall deal against them, and shall prevail: (They won, they were victorious over the Syrians.)



## Chapter 11 (continued)

- 8) And shall also carry captives into Egypt their gods, with their princes, and with their previous vessels of silver and of gold; and he shall continue more years than the king of the north. (That is, more than the Syrian king. Now the Syrian king was Antiochus. There was a lot of them too.)
- 9) So the king of the south shall come into his kingdom, and shall return into his own land.
- 10) But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. (Now this was one of the Ptolemys, not the original, that is the first one, but this one was called Philopator. There were a number of them.)
- 11) And the king of the south shall be moved with choler ( Of course, that is indignation, anger) and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.
- 12) And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

You see, this was a continuous war, just back and into for years and years and years and it would take a genius in history to outline it just exactly like it was and the times that it was and I don't claim to be that, but I do know what this is. It is a continual warfare between Egypt and Syria and, of course, the Greeks were involved on the southern side.

Now I believe I'll stop right there and do a little explanation about the Ptolemys. I just more or less mentioned them. Here's our dictionary again that I depend on largely.

Now this is a common name, this man Smith tells us, a common name of the Egyptian dynasty or Egyptian kings. They were of Macedonia and of low rank to start with but distinguished themselves greatly during the campaigns of Alexander. The introduction of this chapter is about Alexander and the warfare succeeded after that, at whose death he secured for himself the government of Egypt, where he proceeded at once to lay the foundations of a kingdom (B.C. 323)

Now when Alexander the Great went down, the scriptures says it wasn't for his own, he didn't hand it down to his own posterity, that the Ptolemaic dynasty was not even related to Alexander or his people, so we see that it fell right into their hands.



He abdicated in favor of his youngest son Philadelphus, that is the first king, two years before his death, which took place in B.C. 283. Now this Ptolemy more or less was a title like Caesar and it belonged to Egypt, a title.

Ptolemy Soter is described very briefly in Daniel 11:5. Now we read that just a minute ago. Let's go back and look at it again.

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

Now look at the next point. One of those who should receive part of the empire of Alexander when it was divided toward the "four winds of heaven". This was the man.

Now then, Philadelphus was another one, 285-247, the youngest son of the first Ptolemy. This is spelled PTOLEMY. He was made king two years before his father's death to confirm the irregular succession. The conflict between Egypt and Syria was renewed during his reign in consequence of the intrigue of his half-brother Magas.

Ptolemy bestowed liberal encouragement on literature and science found in the great library and museum at Alexandria and gathered about him many men of learning as the poet, Theocritus, the geometer, Euclid, and the astronomer, Aratus. This reign was a critical epoch for the development of Judaism as it was for the intellectual history of the ancient world. The critical faculty was called forth in place of the creative, and learning in some sense supplied the place of original speculation.

That's enough about that right now. I want to go over to another one and it's explained in the 8th verse. Let's look at him.

This Ptolemy was named Euergetes, 247-222, B.C. He was the oldest son of Ptolemy Philadelphus and brother of Berenice the wife of Antiochus II, who was the son of Antiochus Epiphanes who took over the Greek empire. The repudiation and murder of his sister furnished him with an occasion for invading Syria. Alright, let's look at verse 8.

**8) And shall also carry captives into Egypt their gods, with their princes, and with their previous vessels of silver and of gold; and he shall continue more years than the king of the north. (That is king of Syria.)**

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

## Chapter 11 (continued)

- 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.

Let me back up here and explain what we've read out of the Bible.

He extended his conquests as far as Antioch, and eastwards to Babylon, but was recalled to Egypt by tidings of seditions which had broken out there. His success was brilliant and complete. He carried captives into Egypt, their gods (of the conquered nations) with their princes, with their precious vessels of silver and gold. This capture of sacred trophies earned for the king the name Euergetes. That's where he got his name. You know, back in Bible days, people were given names that had a particular meaning and the meaning of that word was "Benefactor." That fitted him, didn't it? After his return to Egypt B.C. 2 and 3, he suffered a great part of the conquered provinces to fall again under the power of Seleucus. Now Seleucus was one of the Syrian kings at that time. This chapter is about the history of this thing. It follows right up what we have been studying. Seleucus was the son of Antiochus the Great.

After the death of Ptolemy Euergetes, the line of the Ptolemys rapidly degenerated. Ptolemy Philopator, his eldest son, who succeeded him, was to the last degree sensual, effeminate, and debased. ( I think we'll find that in just a minute.) But externally, his kingdom retained its power and splendor: and, when circumstances forced him to action, Ptolemy himself showed ability not unworthy of his race. The description of the campaign of Raphia (B.C. 217) in the Book of Daniel gives a vivid description of his character. So let's look at that just a minute.

- 10) But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.
- 11) And the king of the south shall be moved with choler and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.
- 12) And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

This brings to my mind again tonight, no man, I don't care how big a general he might be or great warrior he might be, has ever been able to defeat the purpose of God. He may have one of the greatest armies that has ever marched but, if it's not God's will for him to conquer, he'll lose every time.



## Chapter 11 (continued)

- 14) And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.
- 15) So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. (So the one king is winning one time and the next one is winning the next time and it is just back and to.)
- 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, (just a goodly land) which by his hand shall be consumed.
- 17) He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, (Now we've got something here that we want to talk about.) corrupting her: but she shall not stand on his side, neither be for him.
- 18) After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.
- 19) Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. (Let's see if we can find him. I'm going to have to skip over some of it.)

The Romans interfered and in order to retain the provinces of Syria, Phoenicia, and Judea, Antiochus "gave him" Ptolemy, that was a young maiden, his own daughter, Cleopatra, as his betrothed wife (Daniel 11:17). But in the end his policy only partially succeeded. After the marriage of Ptolemy and Cleopatra was consummated (B.C. 193), Cleopatra did not stand on his side but supported her husband in maintaining the alliance with Rome. (So that all backfired right in their face.

Alright, that confirms what we were just talking about. If it's not God's will, you might as well not undertake it. It won't prosper.

## Chapter 11 (continued)

The disputed provinces, however, remained in the possession of Antiochus: and Ptolemy was poisoned at the time, **"he shall stumble and fall and not be found"** when he was preparing an expedition to recover them from Seleucus, (That's the Syrian King) the unworthy successor of Antiochus. Now this Seleucus was the successor of Antiochus. Antiochus has come to his end there.

On the death of Ptolemy Epiphanes, now they called him that, some of them did. It is actually Antiochus Epiphanes but some of them called him this other name because they said he was a mad man and that's what that name means, "mad man". His wife, Cleopatra, held the regency for her young son, Ptolemy Philometor, and preserved peace with Syria until she died, B.C. 173. The government then fell into unworthy hands and an attempt was made to recover Syria. (Now this is in Machabees and I didn't bring that Bible.)

Antiochus Epiphanes seems to have made the claim a pretext for invading Egypt. The generals of Ptolemy were defeated near Pelusium, probably at the close of B.C. 171 and in the next year Antiochus, having secured the person of the young king, reduced almost the whole of Egypt. Meanwhile, Ptolemy Euergetes II, the younger brother of Ptolemy Philometor, assumed the supreme power at Alexandria: and Antiochus, under the pretext of recovering the crown for Philometor, besieged Alexandria in B.C. 169. By this time, however, his selfish designs were apparent: the brothers were reconciled, and Antiochus was obliged to acquiesce (that is, if you can't win them, join them - that's what it meant and that's what he did). But while doing so, he prepared for another invasion of Egypt and was already approaching Alexandria when he was met by the Roman embassy led by C. Popillius Laenas, who, in the name of the Roman Senate, insisted on his immediate retreat (B.C. 168), a command which the late victory at Pydna made it impossible to disobey. These campaigns, which are intimately connected with the visits of Antiochus to Jerusalem in B.C. 170, 168, are briefly described in Daniel 11: 25-30.

The whole of Syria was quickly subdued, and he was crowned at Antioch king of Egypt and Asia. Alexander made an effort to recover his crown, but was defeated and afterwards put to death by Ptolemy. But the latter (Ptolemy) did not long enjoy his success. He fell from his horse in the battle, and died within a few days.

Ptolemy Philometor is the last king of Egypt who is noticed in sacred history, and his reign was marked also by the erection of the Temple (which was an idol temple) at Leontopolis.



## Chapter 11 (continued)

Now I've read a whole lot of that and I don't know whether I can get back in and connect it or not. It's pretty hard to do.

- 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.** (Now these are the two kings that he's talking about here that finally reached an agreement. One of them wanted to go ahead but he saw they were against him so he just joined them and set his face toward Egypt to wage another battle.)
- 28) **Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.**
- 29) (Now here's your Antiochus Epiphanes.) **At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.**
- 30) **For the ships of Chittim (and that's Jerusalem) 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.** (He was seeking out people that were against Israel and Jerusalem to be on his side to strengthen his claims and his army.)
- 31) **And arms shall stand on his part, and they shall pollute the sanctuary of strength, (Now here's the pollution of Antiochus Epiphanes of the temple and the altar) and shall take away the daily sacrifice, (and we studied that, didn't we?) and they shall place the abomination that maketh desolate.** (Now I want to make a little alteration right here. It's on your tape, and it's on the transcript, I'm satisfied. I made a statement, I believe, too broad a statement, that the abomination that maketh desolate that happened at that time, during Antiochus Epiphanes, was the offering of the hog on the altar. Actually, there's more to it than that. There was an image erected there by Antiochus Epiphanes and his officers that was an idol image of Jupiter and that, of course, within itself, if it hadn't been for the hog, would have been an abomination that would have made the thing desolate.)
- 32) **And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.**
- 33) **And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.** (Now you talk about a man that destroyed and was destructive of everything in his sight that was good in the eyes and sight of others, he pulled down and destroyed completely.)
- 34) **Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. (He had many that stayed with him.)**



## Chapter 11(continued)

- 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.** (Now another good point in this, and there's many that we're not going to get, we said in the beginning of the study that the captivity by the Babylonians of the chosen people of God was not altogether a punishment. You remember that? But, at the same time, God had a purpose in their being taken captive in Babylon, a land of idolatry, that His name might be glorified and honored by Daniel and the Hebrew children and others, for that matter, and the 70 years of their captivity in Babylon was a source of instruction and, I might say, a preaching of the gospel to the people in Babylon and also to the Medes and Persians and Greeks, as far as that's concerned, and Macedonians.)

Just a little bit more. Here's what I wanted to say awhile ago.

- 35) **And some of them of understanding shall fall,** (Some of them that knew God, some of them that really had been faithful, they fell. Don't get the idea they fell from grace, but they fell from their faith or steadfastness, and this says to try them and this said they shall be holpen with a little help. Now there's been many a Christian that has fallen by the wayside into error and has almost given up. Some have for a long time when, if they had been helped just a little, they would have probably turned, could have come right back. Their fall was not forever but to try them, and this happened in Israel to try them, and they could be helped with a little help, and this says to purge, and) **to make them white, even to the time of the end: because it is yet for a time appointed.**
- 36) **And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: (This is him.) for that that is determined shall be done.** (And God's the one that does the determining and you can't keep it from happening. It's going to happen, fight it as you might, but it won't prosper.)
- 37) **Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.**
- 38) **But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.**
- 39) **Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. (Sold it out.)**



## Chapter 11 (continued)

I do want to drop a thought right here. This is not talking about the end of the world. This book is not talking about the end of the world. It's things that happened back yonder just before the coming of Christ and brought it right up to His coming as we studied the other night of 70 weeks being determined until the cleansing of the sanctuary, etc.

- 40) **And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.**
- 41) **He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, (Here they are.) even Edom, and Moab, and the chief of the children of Ammon.**
- 42) **He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. (Now he'll find them, walked right in to Egypt.)**
- 43) **But he shall have power over 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. (Just simply means he had control of them, power over them.)**
- 44) **But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.**
- 45) **And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; (Now I don't know about that glorious holy mountain, which one it would be, I couldn't say. There are many mountains that are referred to as holy mountains and this says) yet he shall come to his end, and none shall help him.**

I want to go over here and find one more thing and close for tonight.

I'll give you what this writer has to say. About 1936 or 37 I bought this commentary that consisted of about 52 volumes. I have found it very helpful in many ways but some of it I won't take. I won't take any man's writing unless I can harmonize it with the scriptures. And there's a lot of commentaries that you get that are just man's opinion and a lot of them do a lot of guessing but occasionally you can find some real good instruction.

(continue on next page.)

## Chapter 11 - Conclusion

**(Daniel 11:45) And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him.**

Now the translators of one of the translations, the first of that is a tent, "Then shall he set up his tent between the seas and the mountains of the choice of the sanctuary and the hour of his end shall come and he shall have no helper."

It is to be observed that the word "royal tent," the late word in Hebrew was not present in the text before the translation to the Septuagint. Further, they did not know the meaning of the word, although his recension (a critical revision of a text) was prepared under Jewish supervision. There can be no doubt that the glorious and holy mountain (I'll let him answer for that, he says it's Mt. Zion. It might be. I'm not going to dispute him.)

Yet he shall come to his death and none shall help him. (The death of Antiochus Epiphanes baffled in his attempt to raffle the Temple of Nanaea humiliated not only by his own disaster but by the news received from Jerusalem is full of disappointment and misery. Even when we get rid of the rhetoric with which the events are clothed and Polybius, in first and second Machabees, one half of his army under Lysias had been baffled and defeated by Judas Maccabeus. He, himself, had been repulsed in his attempts to replenish the cofers. There is, therefore, for him no helper, so he dies of disappointment at Tabae.

That's history, but it coincides with what we've studied tonight. Thank you. I'm going to close.



**Lesson 12, Chapter 12**

Have you ever been in sight of a mountain range that seemed like it was just one big mountain and you get up closer to it and you find it is made up of many hills? That's the reason it's called a mountain range, because there's so many small underlying hills under the main peak. That's kinda the way we are with this lesson tonight. This lesson tonight spans a long, long period of time. In fact, it leaves the time of the return of the children of Israel from the bondage in Babylon, the Medo-Persians, Greeks, and all of them, their going back to their homeland, to the resurrection and that's hundreds of years, to say the least. It's been almost 2,000 years of this dispensation. So let's get into it.

- 1) **And at that time shall Michael stand up, the great prince which standeth for the children of thy people:** (Now notice this. Words are vehicles of thought and every one of them has a meaning. Once you pass over one that has a specific meaning concerning that lesson, you're in darkness all the way through. Now the children of thy people - who is He talking to? He's talking to Daniel and the people are Daniel's people who are the Jews.) **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** (Or during that time, within the bounds of that time. It covers a lot of territory.) **thy people shall be delivered,** (Jews, this doesn't relate to Gentiles, now it's the Jews and the objective of the book of Daniel is to the Jews. Actually, the encouragement is to the Jews against the Gentile nations of Babylon, the Medes and Persians, and all those that were persecuted, well really not too much persecuting, but holding them in bondage.) **every one that shall be found written in the book.** (Now there's been a lot of difference of opinion about this book. I'm going to let you form you own opinion. Go to Exodus 32:32 and see what you find.)

God has a book of the Jews, of the children of Israel, and, you know, Moses, pleading for the children of Israel because of their sin, he said, "if you wilt not forgive them, blot my name out of your book." Now there's not enough here to have an argument about, I'll agree, and it doesn't matter too much which position that is taken, unless you are going to get into the history altogether of the children of Israel.

Now notice this.

- 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.** (Now that's the real resurrection, brethren. So that's why I say, it covers all that territory. As a mountain range, we stand and look thinking it's all one big hill, an enormous peak, but when you get closer, you find it's made up of many.



**Chapter 12 (Continued)**

He goes on to say:

- 3) **And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.** (Now he's talking about God's children and their service that they render to God and the winning of lost people to Christ and there was a time when they did. I'm talking about Israel now. So I want to stop right there and I want to read a little.)

I did a little review and I'd like to call your attention to it.

I want to refer right here to a time of trouble. Now there's a big leap taken, a big leap taken from the closing scenes of this book of Daniel. Actually, the consummation of the book of Daniel together with some reviewing that's done is the setting up of the church, its progress and the resurrection. That was the objective in the beginning when Nebuchadnezzar saw that image, that great image set up and the 5th kingdom that was shown was the church kingdom. And he said in the 44th verse of the 2nd Chapter of Daniel "And in the days of these kings shall the God of heaven set up a kingdom and it shall break in pieces and consume these kingdoms." I am contending tonight he wasn't talking about all the kingdoms of the world but the ones represented in that image. And you'll read that differently with some expositors, but I think he was talking about the kingdoms manifested in that image, which actually happened, but the other kingdoms have not been thrown down. But they were. So, he's having to do with the church and who it came to and Paul said it was necessary that the gospel should first be preached to you. That was necessary. Why was it necessary, God will have to answer that. I think it was because God showed special concern for His chosen people, and He continued to do that until they rejected Him finally and then, of course, the middle wall partition was broken down when Christ died on the cross and was raised from the dead. That middle wall of partition was simply the division between the Jew and the Gentile, and that was broken down, and it made it possible for all mankind to come to God the same way.

So the time of trouble started when Titus moved into Jerusalem with the Roman army and destroyed that city completely. You will find in the 24th Chapter of Matthew, and I believe we reviewed that the other night, warning given to the children of Israel of that happening. And, you know he said, "You which are in Judea, flee to the mountains and you that are on the housetops, don't go back in to get anything. You need to get out of the city." Some will tell you that's out yonder in the future. That's already happened, folks. It happened in 70 A.D. You talk about tribulations starting, they've not ended yet for the Jewish people.



## Chapter 12 (Continued)

I heard a statement on the news recently that a Jewish leader made that Israel would not be free from trouble until Arafat died. Now, they have not been free from trouble since they rejected Christ and that was the cause of their tribulations, and they have not come back as a nation yet. They are still rejecting Christ. They say He was a good man, and they'll go that far, and He was a moral individual, but they're still looking for the Messiah, that's right. They're still looking for the promised Redeemer.

I could go on to say a few more things about that, and I believe I will anyhow. You know, one of our government leaders got into trouble not too long ago by making a statement that no Jew could be saved, as long as he holds to his views, and I agree with him, but they raked him over the coals for making such a statement. Now anybody that will not regard the Son of God as the Savior of the world, who has already come and gone back to heaven, and is a Mediator between God and man, they can't be saved, just can't be saved. The only way to God is through Jesus Christ, and, without faith in Him, nobody can be saved. The trouble started back then.

And notice this verse of scripture. At the end or at that time when this comes to an end and we are viewing to the end, folks, that's the end of it, and He said, **"Thy people shall be delivered, every one that shall be found written in the book."** (Now you can take that as the Lamb's Book of Life, if you want to, either way.) God said in the 33rd verse of Exodus 32, "Whosoever hath sinned against me, him will I blot out of my book." (Now you can take that for what it's worth.)

Now let's look at Luke 21 and see what we gather from that. I made the statement the other night, and I'll make it again tonight, that anyone can trace this incident of their departure from Jerusalem into the hill country, it is very clear in the 20th verse of the 21st Chapter says:

**Luke 21:20**

- 20) **And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.** (What about the abomination of desolation? That's it. The abomination was that Titus and the armies of Rome came in with the image of Caesar on their staffs which was an idol as far as they were concerned and it came right into the holy grounds of the Temple and Jerusalem, itself, which was an abomination. It was an abomination that made desolate, because the desolation was Jerusalem; when they got through with Jerusalem, the Temple was lying flat and there was not one stone left upon the other. And Josephus tells us that that actually happened. Of course, it happened. The Lord said it would happen, and it had to happen.)

- 21) **Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.** (Don't come into town. Stay out.)
- 22) **For these be the days of vengeance, that all things which are written may be fulfilled.** (What vengeance? It was God's vengeance against Israel for their rejection of Him, of the Christ.)
- 23) **But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.**
- 24) **And they shall fall by the edge of the sword, and shall be led away captive into all nations;** (Now that's what we wanted to get to. There was the scattering of the children of Israel to all parts of the world, Dispersion. This was the Dispersion that we read about. There were five of the disciples that wrote to the children of the Dispersion. We'll get to that in a minute.) **and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.** (How long? They're still doing it. Some Jews went back home in 1948 and established the nation after their Dispersion to all nations, but they haven't all gone back yet. There are still Jews that haven't gone back home.

But anyhow, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. You know when the times the Gentiles will be fulfilled? Go to the 11th Chapter of Romans, I believe it is, Romans 11:1: Paul writing about the Jews:

Romans 11:1

- 1) **I say then, Hath God cast away his people? God forbid. For I (personal, individual) also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.**
- 2) **God hath not cast away his people which he foreknew.** (I want to say that too, tonight, that every Jew and every Gentile, and, of course, if they are not Jews, they're Gentiles; if they're not Gentiles, they are Jews, there are just two classes. Everyone that God foreknew will be saved. I don't think that He foreknew them as a nation. He never foreknew Gentiles as a nation and saved nations at one time and He is not going to save the nation of Israel at one time. They will come individually just like all of us have. Look at this.) **Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying,**
- 3) **Lord, they have killed thy prophets, and digged down thine altars and I am left alone, and they seek my life.** (Don't you know he was lonesome and he thought he was the only one left, but he wasn't. Sometimes we get a little discouraged, don't we? God's still taking care of things.)



## Chapter 12 (continued)

- 4) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal
- 5) Even so then at this present time also there is a remnant (Even in Paul's day. You know what a remnant is, just a small amount of the original, a small part.) Even so then at this present time also there is a remnant according to the election of grace. (Now don't get the wrong idea about that.) according to the Election of grace," He's talking about people who were actually saved at that time, not elected to be saved, but had already been saved, because he said, "I am an Israelite of the tribe of Benjamin,." (I'm one of his children, so he has not cast me away.")
- (6) And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

Now there's one more thing I want to say about the Jews. Now they were not cut off, as you may have heard and may hear today from some, that they are going to be graft in again as a nation. That's what the Bible says, but they lose sight of one thing and that is that they were cut off because of unbelief, and we, as a people, stand subject to the same thing, and the Jews could come back in and that's Paul's argument. He's not saying that they will, but he said, if the Gentiles, if they should not continue in their faith and their belief and they continue not in unbelief, they would be graft in again. Graft into what? Now they were just cut off from the kingdom. That's all they were cut off from. They weren't cut off from God's grace and mercy. That middle wall of partition that we mentioned awhile ago, when it was broken down by the coming and death of Christ, it opened the way for all mankind to come to God and be saved, so they were just cut off from the kingdom. God took the church kingdom from the Jews and gave it to the Gentiles. They are in control today and, if they remain faithful, they will stay, but, if they don't, you can look out. They'll be cut off too, and that's the lesson.

**Matthew 24, Verse 29**

Verse 29 shows that after the tribulation of these days the sun shall be darkened, and as a result, the moon will not give her light. The moon doesn't have any source of light within itself. It's a reflection of the sun. When the sun goes out, there won't be any light of the moon "and the stars shall fall from heaven" as a fig tree casts her untimely figs, and "the powers of heaven shall be shaken." Now there's a lot of planets up there and God put them up there for a balance of the universe and the world. They are there for a purpose. They have their place of power "and the powers of the heavens" and that's not talking about the heaven where souls are, disembodied spirits are, that's talking about the elements and the sky, etc. where the planets are.



## Chapter 12 (continued)

As far as I am concerned, this is the end, without question, and I think the tribulations that we were talking about awhile ago endures from the rejection of Christ by the Jews until His coming back again. I'd like to know that everybody would be saved. I don't want to cut the Jews off. I would be just as glad for them to be saved as anybody, but we are dealing with the scriptures and what it has had to say and I'm not leaving the room where God doesn't leave it.

Now, about the resurrection, we don't want to think of the resurrection happening at the end of the history given in Daniel, because it didn't happen then and, as I said awhile ago, the range of events and happenings cover the space of an entire dispensation, and more. That's right.

There's one outstanding point that we need to consider and that is God's desire to give comfort to Daniel. Daniel had carried a lot of burdens throughout this time and we found he got so humble, we find him right down on the ground with his face on the ground talking to God and confessing the sins of Israel together with himself. "We've all sinned," he said, and he got real concerned about the situation, so God's purpose in this last chapter, this 12th Chapter, was to give comfort to Daniel.

But there are some things that I must bring in right here. Somebody will be wondering why we didn't bring it in.

Daniel 12:4

- 4) **But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.** (Now you talk about increase of knowledge in this last 2,000 years. Just look at what's happened and what is happening today - computers, cars that talk to you, and just so much happening that, if our forefathers had been told about it, they would have said, "You don't know what you're talking about. That won't never happen." Some things have happened that if they had told me they would happen, I would not have believed it. But it's happening, so that is a fulfillment of that.
- 5) **Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.** (And I suppose that river might have been in that vision, the Tigris River.)
- 6) **And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?** (Now Daniel had seen a lot of things, I just can't isolate this one thing. Daniel, through his experiences in this book had seen a lot of things and here the wonders that he's talking about are the things that hadn't been revealed and he said, "How long is it going to be to the end of these wonders?"



## Chapter 12 (continued)

- 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.** (Now, has that come yet? He wouldn't tell Daniel and He's not going to tell us.)
- 8) **And I heard, but I understood not:** then said I, O my Lord, what shall be the end of these things? (He's still begging. He wanted a revelation, but he didn't get it. Well, if he didn't get it, we're not going to get it. Now when these brethren, these scholars who have studied this history, and they have the education that I don't have, that not many have, and they balk, I'm going to balk too. I'm not going to guess. God wasn't willing to let Daniel know. You know what He told him?)
- 9) **And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.**
- 10) **Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.** (And I think we understand about as much about it as Daniel did, the ways of the world.)
- 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.** (But Daniel didn't know what that was. The book was closed, and I don't know. Now I could figure out that other, the 2300 days. That was simple to figure out
- 12) **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** (What's the difference in that? I've never found anyone yet that knows and can figure it out. One of them is 3 years and 7 months; the other is 3 years, 8 months and 15 days, a difference of 45 days, so I don't know what it is. So, if I don't know, I won't try to make it appear that I'm smart enough to tell you. I said when I came in tonight that some of us might have to leave like Daniel did at the close of that book, with the book shut and not able to understand what that meant. If that's a disappointment to you, I'm sorry, but I don't know what it was. I don't know what those days are and I've never found anyone who does, but Daniel was advised to close up the book until the end. Now there's some things in the Bible prophesied that never were understood until they were fulfilled and I don't think we will know what that is until it is fulfilled.