

Supplemental Notes:

*The Book
of
Daniel*

*compiled
by
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Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant end notes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

Daniel 1

Introduction to the book: background, authentication, etc.

Daniel 2

The poly-metallic image—an overview of all of Gentile dominion on the Planet Earth. Daniel and his three friends avoid the death penalty and get promoted.

Daniel 3

Nebuchadnezzar's ego trip; the worship of his image; the fiery furnace.

Daniel 4

The only chapter in the Bible written by a Gentile King; published throughout the known world.

Daniel 5

The “handwriting on the wall” and the fall of Babylon to the Persians.

Mystery of Babylon

A supplemental study on the Destruction of Babylon spoken of by the prophets Isaiah and Jeremiah and detailed in Revelation.

Daniel 6

How Daniel avoided the “mark of the beast.”

Daniel 7

The four empires, which climax Gentile dominion on the Earth.

Audio Listing

Daniel 8

The succession of the Persian and Greek Empires and the rise of Alexander the Great. Foreshadowing of the final World Leader.

Daniel 9 (part 1)

The Angel Gabriel predicts the precise day on which Jesus presented Himself as the “Meshiach Nagid” (The Messiah the King).

Daniel 9 (part 2)

The mysterious interval between the 69th and 70th “weeks” of Daniel and the final seven years of world history.

Daniel 10

A spooky glimpse of the spiritual warfare that lies behind world events.

Daniel 11

The amazing prediction of the conflicts between the Ptolemaic and Seleucid Empires and the emergence of the final World Leader.

Daniel 12

The climax of all history.

Europa Rising Pt. 1

The history of Europe and the European Union.

Europa Rising Pt. 2

Present and future of the European Union.

The Book of Daniel Introduction & Chapter 1

Why Study the Book of Daniel?

- Personal Impact: One of my favorite books of the Bible.
- Reveals *Gentile* history in advance. It is as timely as tomorrow’s newspaper.
- Discovery of its validation.
- Contains the most amazing passage in the Bible: the 70 weeks of Daniel.

Two Critical Discoveries

- 1) We have in our possession an *Integrated* Message System: 66 separate books penned by 40 different individuals over thousands of years... tightly engineered in theme, structure, and details.
- 2) Which provably has its origin from *outside our time domain* due to its integrity of design.

Old Testament (*Tenach*) Texts

- Original Hebrew (“*Vorlage*”) text written in the days of Ezra and Nehemiah.
- Septuagint Translation (LXX) compiled from 285-270 B.C. by 72 scholars at Alexandria. *It is the primary quoted text in the New Testament.*
- Masoretic Text (MT), derived from the Council of Jamnia.

These were more noble than those in Thessalonica, in that they received the word with all openness of mind, yet searched the scriptures daily, to prove whether those things were so.

Acts 17:11

Basic Caveat: Don’t believe anything Chuck Missler tells you, but check it out for yourself!

Daniel in the Critic’s Den

- No other book is as vindicated by history. It is too specific to yield in attempts to discredit it.

- 332 B.C.: Alexander's conquest of Jerusalem: Priest Jaddua showed him references to himself in Daniel and the city was spared (Josephus).
- R. Kodewey, 1899-1917: excavations of Nebuchadnezzar's palace, et al., Banquet hall found, 173' x 56'. Rebuilt by Saddam Hussein
- Daniel had to be an eyewitness. See Chapter 5.

Ultimate Authentication

- Jesus quotes Daniel 3 times: "Daniel the Prophet"
- Quoted 3X in Ezekiel (Ezek 14:14, 20; 28:3). He was classed with Noah, Job, et al. Daniel was set up by Ezekiel as the standard against which to measure wisdom (Ezek 28:3).
- One of only two of which no evil is spoken of (Only two: Joseph and Daniel: both executives).
- Foreign words: 15 Persian words; 3 Greek. This would be expected from Daniel's position. As a teenager he was deported; he served at court in Babylon and even survived into the subsequent Persian Empire.

Organization

- **Historical: Chapters 1 - 6.**
Chapters 2-7 are written in Aramaic (Chaldean: Gentile focus—Chapter 4 was written by a Gentile King!) Chapters 8-12 focus on Israel.
 - 1 Deported as a teenager
 - 2 Nebuchadnezzar's Dream
 - 3 Bow or Burn: the Furnace
 - 4 Nebuchadnezzar's Pride
 - 5 The Fall of Babylon
 - 6 The Lion's Den
 - 7 Daniel's Vision
- **Visions Chapters 7 - 12**
 - 7 Four Beasts
 - 8 The Ram and the He-Goat
 - 9 The Seventy Weeks
 - 10 A Glimpse of the Dark Side
 - 11 The "Silent Years" (in advance)
 - 12 The Consummation of All Things

Daniel was raised under King Josiah's revival; good environment; an example. [The Ark of the Covenant no longer under Israel's control: under Necho's protection (2 Chr 35) until the "Times of the Gentiles" completed—after the Antichrist, etc.]

Chronological Order

1	Babylonian Captivity	606 B.C.
2	Nebuchadnezzar's Dream	602 B.C.
3	Nebuchadnezzar's Image	
4	Nebuchadnezzar's Pride	
7	The vision of the 4 beasts	556 B.C.
8	Ram and He-goat vision	554 B.C.
5	Babylon falls to Persians	539 B.C.
9	Vision of seventy weeks	538 B.C.
6	The Lions' Den	
10-12	Closing visions	

Key Dates

- 612 B.C.: Nineveh falls to an alliance of Babylon and Media.
- 609 B.C.: Pharaoh Necho leads army against Assyria. Josiah fights Necho and gets killed (2 Chr 35:20-24).
- 606 B.C.: Battle of Carchemesh: Nebuchadnezzar vs. Pharaoh Necho W bank of Euphrates (Jer 46:1-6). Jehoiakim fettered (2 Chr 36:5-8).

Siege #1

- 1st Siege of Jerusalem: Jehoiakim released as a vassal; Temple plundered (for museum); hostages (Daniel et al.) taken. This begins 70-year "Servitude of the Nation" *to the day*.

Siege #2

- Jehoiakim ignores Jeremiah's counsel and rebels. A 5-year battle; Jehoiakim dies (Jer 22:17-19). His son, Jehiachin ("Jeconiah"), reigns until the siege is over (Jer 22:24-30). [Blood curse now on royal line? Jer 22:30.]
- Jeconiah is captured along with 10,000 captives, including Ezekiel (Ezek 1:1-3; 2 Kgs 24:8-20; 2 Chr 36:6-10), 1000 skilled artisans; etc. (2 Kgs 24:1-4). Zedekiah, his uncle, installed as vassal at Jerusalem.
- Jeremiah and Ezekiel warn against rebellion but false prophets again prevail...

Siege #3

- 587 B.C.: Zedekiah ignores Jeremiah's and Ezekiel's warnings and yields to false prophets and rebels (Jer 32:5, 39:6,7; Ezek 12:13; 2 Kgs 25:1-7).
- 3rd Siege results in the destruction of the Temple and the city: this begins 70-year "Desolations of Jerusalem" (2 Kgs 24:17-20; 25:1-21). Though also 70 years it is not coterminous with "Servitude."
- God does not deal in approximations. [Jeremiah's purchase of the field is evidence of their eventual return (Jer 32:6ff). Also this models the use of sealed title deed (Rev 5).] Contradictory passages? God says what He means and means what He says!

My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

Ezekiel 12:13

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

Jeremiah 39:6,7

Chapter 1

Dare to be a 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 into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Jehoiakim was placed on the throne of Judah by Pharaoh Necho to succeed his brother, Jehoahaz. Both of these evil men were sons of Josiah, the godly king who led in the last revival in Judah (2 Kgs 23:31-37). (Jehoiakim's name was actually Eliakim.)

Who gave them into Nebuchadnezzar's hand? God is always in control. Shinar = Babylon (7X).

- 3] And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;
- 4] Children in whom *was* no blemish, but well favoured, and skilful in all wisdom,

and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Eunuchs = Officers. [Potiphar was a "Eunuch"; Master of Palace Servants (Gen 37:36).] Note "Israel" used of these (of Judah). The Northern Kingdom was no more.

- 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.

Peer pressure among teenagers; a non-kosher kitchen. What would YOU do? Nothing? Try to change everyone? They were to have three years of "post-graduate" school...

- 6] Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:
- 7] Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

He wanted these Jews to be Babylonians! Isaiah 39:7: "And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon" (also 2 Kgs 20:18).

New Names Given

Daniel: "God is my Judge"

Hananiah: "Beloved of the Lord"

Mishael: "Who is as God"

Azariah: "The Lord is My Help"

Belteshazzar: "Prince of Bel"

Shadrach: "Illumined by the Sun God"

Meshach: "Who is like unto the Moon God"

Abednego: "Servant of Nego, a shining fire"

(The *Chaldee version* translates "Lucifer," in Is 14:12, *Nogea*, the same as *Nego*.) A change of **identity** (no longer God's children) and of **destiny** (Babylon, not Jerusalem) was in view, both of which would be reinforced by constant use.

- 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.

“Purposed in his heart”: Our most important stewardship. Christians today face the same trial. Satan wants us to become “conformed to this world” (Rom 12:1-2). In the most pagan of empires: kept himself blameless before the Lord.

- 9] Now God had brought Daniel into favour and tender love with the prince of the eunuchs.
- 10] And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

The officer’s fears were justified. Nebuchadnezzar was known to put out eyes—after killing the progeny (Jer 39:6,7); make their houses into dung hills (Dan 2); roast officers over a fire, etc. (Jer 29:22). How would *you* have handled this situation?

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

Melzar = steward, or chief butler, entrusted by Ashpenaz with furnishing the daily portion to the youths [Gesenius]. The word is still in use in Persia.

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

“...pulse”: The *Hebrew* expresses any vegetable grown from *seeds*, that is, vegetable food in general [Gesenius]. Not a proof text for vegetarianism (Rom 14:1-4). For not violating dietary laws; having been sacrificed to idols.

- 13] Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants.
- 14] So he consented to them in this matter, and proved them ten days.

“...ten days”: 10 always a test, measurement, testimony.

“King’s food”: Not prisoner’s ration; Elite corps. His diet; wine, etc. (Lev 11:1-47 (44); 17:10-14; 1 Cor 8:11-13; Acts 10:12-15).

- 15] And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.
- 16] Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

- 17] As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Note that the word “all” qualifies this wisdom, showing that it was more than the superstitious lore of the pagan priests that was in mind. Researchers have shown that, in addition to astronomy (an adjunct of pagan worship), architecture, linguistics, agriculture, meteorology, agronomy, and many other sciences were already developed in “the land of the two rivers.”

- 18] Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.
- 19] And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.
- 20] And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

“...magicians”: Properly, “sacred scribes, skilled in the sacred writings, a class of Egyptian priests” [Gesenius]; from a *Hebrew* root, “a pen.” The word in our *English Version*, “magicians,” comes from *mag*, that is, “a priest.” The Magi formed one of the six divisions of the Medes.

“...astrologers”: *Hebrew*, “enchanters,” from a root, “to conceal,” practitioners of the occult arts.

- 21] And Daniel continued *even* unto the first year of king Cyrus.

Forecast: Cyrus the Persian. Daniel endured beyond all those then present. [*Every episode will also be prophetic for you and me.*]

Elements of Moral Heroism

- **Discernment:** They saw precisely what was wrong with eating the prescribed food. Where did they learn it? From pious parents (Deut 6:4-9).
- **Resistance to evil :** Distance from critical observation did not weaken it (see Mt 10:26-28; Jas 4:7). This resistance to evil also developed in their very early years in godly homes. Children do not *naturally* resist evil; rather they embrace it. They must be taught to hate evil! (see Heb 12:9-13; Prov 3:11, 12; 13:24; cf. Eli’s sons, I Sam 2:12-30)
- **Power to voice disagreement:** Youth is often an age of conformity; this incident gives strong evidence of special grace in the lives of these four.

- **Physical courage:** The prince of the eunuchs was right. His head as well as theirs could have been in danger (cf. Dan 2:5, the lions' den, the fiery furnace.)
- **Perseverance:** When no help came via the chief eunuch, Daniel tried the steward.
- **Determination:** His purpose "in his heart," the very center of his being; not a shallow purpose.
- **Meekness:** Without mock heroics Daniel respectfully "requested" or "besought" his superiors.
- **Good sense:** The trial suggested was reasonable and feasible. (See also Ezek 28:3; Prov 2:11 in context.)

[From Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament*, Chicago: Moody Press.]

Daniel's Career

He was destined to rise to prime prominence in Babylonian Empire; rise to prime prominence in the subsequent Persian Empire; personally receive the most astonishing prophecies in the entire Bible (Dan 9-12); authenticated by Jesus Himself (Mt 24:15) and be classed with Noah and Job (Ezek 14:14). Daniel obeyed the Lord—and he stayed around longer than anyone else. He ministered under over four kings and probably lived to see the Jews return to their land at the end of their captivity.

Who's in Charge Here?

- God gave them into the hand of Nebuchadnezzar... (Dan 1:2);
- God caused the official to show favour (Dan 1:9);
- God gave them skill and understanding (Dan 1:17);

Next Time: Chapter 2—The one who works in the lives of individuals is also in control in the affairs of nations.

The "Times of the Gentiles" revealed; and a time line of all of subsequent history...including what is just ahead!

Session 2:

Daniel 2 The Dream of a King

Organization

Historical: Chapters 1 - 6

- 1 Deported as a teenager
- 2 **Nebuchadnezzar's Dream**
- 3 Bow or Burn: the Furnace
- 4 Nebuchadnezzar's Pride
- 5 The Fall of Babylon
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- 7 Daniel's Vision

Nebuchadnezzar's Dream

- 1] And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.
- 2] Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

From Nebuchadnezzar's perspective, he was a young, successful victor who had conquered the known world! His old staff was inherited. Does he trust them? A calibration test emerges; the most famous in history.

"Chaldeans" = title, advisory leadership. חֲרָטִים *chartom* diviner, magician, astrologer, practitioner of the occult אֲשָׁפִים *ashshaph* necromancer, conjurer. The practices of these groups may have overlapped extensively. Several times Daniel referred to these men under the general rubric of "wise men" (Dan 2:12-14, 18, 24 [2X], 48; 4:6, 18; 5:7-8, 15).

- 3] And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.
- 4] Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

[Chapter 1 through 2:3 written in Hebrew... Now the narrative switches to Aramaic through Chapter 7, the Gentile language of their day...]

- 5] The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

- 6] But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.
- 7] They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.
- 8] The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.
- 9] But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.
- 10] The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.
- 11] And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

Indeed! Isaiah 41:21-23.

- 12] For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.
- 13] And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.
- 14] Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:
- 15] He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.
- 16] Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.
- 17] Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:
- 18] That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

No committees, task forces, or research projects. The God of Heaven vs. the "gods of heaven." Prayer: Jer 33:3; Ps 37:5; Phil 4:6-7; Heb 13:15; Jas 1:5; 1 Pet 5:7.

- 19] Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.
- 20] Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
- 21] And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

Praise (7); Job 12:13-22; Ps 31:15; 41:13; 75:6; 103:1,2; 113:1,2.

- 22] He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.
- 23] I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.
- 24] Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.
- 25] Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

Typical bureaucratic "humility."

- 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;

"Latter Days": OT: *Messianic Age*: Hos 3:5; Isa 2:2; Mic 4:1; *Israel*: Gen 49:1; Num 24:14; Deut 4:30; 31:29; *Second Coming*: Jer 48:47; 49:39; 23:20; 30:24; *Magog*: Ezek 38:16.

NT: Acts 2:17-21; Joel 2:28-32; *Last Days*: Jn 6:39,40,44,54; 7:37; 11:24; 12:48; 2 Tim 3:1; Heb 1:2; Jas 5:3; 2 Pet 3:3; *Last Time*: 1 Pet 1:5,20; 1 Jn 2:18; Jude 18.

- 29] As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.
- 30] But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.
- 31] Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.
- 32] This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
- 33] His legs of iron, his feet part of iron and part of clay.

"Times of the Gentiles"; Lk 21:24; Hos 3:4, 5 [vs. "Fullness of Gentiles": Lk 19:42; until Rom 11:25; James' summary: Acts 15:13-17 (Amos 9:11-12).]

Specific Gravity

- Gold 19.5
- Silver 10.5
- Bronze 8.0
- Iron 5.0
- Iron + Clay 1.9

Metallic image = time line of four empires before God establishes His own... 4+1: Rome in two “phases”...

- 34] Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.
- 35] Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.
- 36] This *is* the dream; and we will tell the interpretation thereof before the king.
- 37] Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
- 38] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.
- 39] And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

Babylon = “City of Gold” (Isa 14:4). Fall to Persians (Dan 5:28,31; 6:28; 8:20; 70 years fulfilled: 2 Chr 36:20,21). Succeeded by Greece: Dan 8:21; 11:2.

- 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.

Fourth Kingdom (Cf. Dan 7:7; 9:26). Divided into pieces. *Divided elements recombine*: Dan 2:42-44.

- 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.

Re-collected, but mixed with *hasap*, clay (brittle pottery fragments). Clay = people?: Job 10:9; 13:12; 33:6; Isa 29:16; 45:9; 64:8; Jer 18:4-6; Rom 9:21.

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

Daniel 2

Daniel 7

Babylon

Winged Lion

Persia

Bear

Greece

Leopard

Iron

Terrible Beast

Iron + Clay

10 Heads...



- 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.

Miry clay is clay made from mire, dust. The context of the dream seems to imply that “they” constitute a significant *political* constituency!

Tampering with the Human Genome A Review of Genesis 6

Jesus’ Strange Warning

But as the Days of Noah were, so shall also the coming of the Son of Man be.

Matthew 24:37

Genesis 6

- 1] And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2] That the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

“Sons of God”

בְּנֵי־הָאֱלֹהִים *Bene HaElohim* = angels

- OT: Job 1:6, 2:1, 38:7
- NT: Luke 20:36
- Book of Enoch
- Septuagint (LXX)

בנות האדם *Benoth Adam* = “Daughters of Adam”

Daughters of Adam, *not just Cain*. Adam had daughters (Gen 5:4): that’s where Cain got his wife!

“took...of all they chose”: doesn’t sound like the girls had much choice in the matter...

- 3] And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.
- 4] There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

The Nephilim

נְפִילִים *Nephilim*: “the fallen ones.”
נָפַל *Nephal*: “to fall, be cast down to fall away, desert.”
הַגִּבּוֹרִים *HaGibborim*: “the mighty ones.”

Septuagint (Greek) LXX:

γίγαντες *gigantes* (~ “giants?”)
γίγας *gigas* = “earth-born”

Geneges is the same word used in Greek mythology for “Titans,” creatures emerging from interbreeding of the Greek gods with human beings. *Genea*, means “breed,” or “kind.” The English words “genes” and “genetics” come from the same root.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Gen 6:9

תָּמִיִּם *tamiym* = “without blemish, sound, healthful, without spot, unimpaired.”

New Testament Confirmations

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Jude 6,7

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

2 Cor 5:2

οἰκητήριον *oiketerion*, habitation. Used only twice: Jude 6 and 2 Corinthians 5:

For if God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah...

2 Pet 2:4,5

Tartarus

Tartarus is the Greek term for the “dark abode of woe”; the pit of darkness in the unseen world. In Homer’s *Iliad*: “...as far below Hades as the earth is below heaven...”

Two Views

The commonly taught “Lines of Seth” view emerged in the 5th century but has no Scriptural support.

The “Fallen Angel” view was the view of the ancient Hebrew scholars and also the view of the early church. It was confirmed in the New Testament (Jude 6, 7; 2 Peter 2:4, 5) and it prevails among conservative scholarship today.

Ancient Legends

- | | |
|-------------|---------------------|
| • Sumer | • Persia |
| • Assyria | • Greece |
| • Egypt | • India |
| • Incas | • Bolivia |
| • Mayan | • South Sea Islands |
| • Gilgamesh | • Sioux Indians |

“Angel” View: B.C.

- Traditional Rabbinical literature
- *Book of Enoch* (2nd Century BC)
- *Testimony of the 12 Patriarchs*
- Josephus Flavius
- Septuagint (LXX)

“Angel” View: Church Fathers

- Philo of Alexandria
- Justin Martyr
- Irenaeus
- Athenagoras
- Tertullian
- Lactantius
- Amrose
- Julian

Modern Scholarship

- G.H. Pember
- M.R. DeHaan
- C.H. McIntosh
- F. Delitzsch
- A.C. Gaebelein
- A.W. Pink
- Donald Barnhouse
- Henry Morris
- Merrill F. Unger
- Arnold Fruchtenbaum
- Hal Lindsey
- Chuck Smith

Sethite View Summary

- Text Itself
- Inferred Separation
- Inferred Godliness of Sethites
- Inferred Cainite subset Adamites
- Unnatural Offspring
- New Testament Confirmations
- Post-Flood & Prophetic Issues

The Stratagems of Satan

- | | |
|-----------------------------|------------|
| • Corruption of Adam’s line | Gen 6 |
| • Abraham’s seed | Gen 12, 20 |
| • Famine | Gen 50 |
| • Destruction of male line | Ex 1 |
| • Pharaoh’s pursuit | Ex 14 |
| • The populating of Canaan | Gen 12:6 |
| • Against David’s line | 2 Sam 7 |

Post-Flood Nephilim

- | | |
|---|--|
| • “...also after that...” | Gen 6:4 |
| • Rephaim, Emim, Horim, Zamsummim | Gen 14, 15 |
| • Rephaim often translated “dead” | Ps 88:10; Prov 2:18; 9:18;
21:16; Isa 14:9; 26:14 |
| • Arba, Anak & his 7 sons (Anakim),
encountered in Canaan: | Num 13:33 |
| • Og, King of Bashan: | Deut 3:11; Josh 12 |
| • Goliath and his 4 brothers | 2 Sam 21:16-18 |

Unsparing Commands

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

1 Samuel 15:3

Ineligible for Resurrection?

They [Rephaim] shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

Isaiah 26:14

The Original Warfare

And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel.

The Conflict Between Two Seeds: The “Seed of the Woman” vs. The “Seed of the Serpent.” Forces behind world powers today.

- The Red Dragon: Satan
- The Coming World Leader
- The False Prophet

- 44] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.
- 45] Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

“Stone cut without Hands” (supernatural): Ex 17:3-6; 33:22; Ps 118:22; Isa 8:14; 28:16; Zech 3:9 (Cf. Rev 5:6); Mt 21:43,44; Acts 4:11; Rom 9:33; 1 Cor 10:4; 1 Pet 2:4-8.

“Broke in pieces”: Ps 2:9; 110:5; Rev 2:6-9. All three: Iraq, Iran, Greece.

“Mountain”: Isa 2:2; 9:6; Lk 1:32,33; Rev 17:9-11.

The Premillennial View

- The stone will become a mountain suddenly, not gradually. Christianity did not suddenly fill “the whole earth” at Christ’s First Advent.
- Though Christ came in the days of the Roman Empire, He did not destroy it.
- During Christ’s time on earth the Roman Empire did not have 10 kings at once. Yet Nebuchadnezzar’s statue suggests that when Christ comes to establish His kingdom, ten rulers will be in existence and will be destroyed by Him.
- Though Christ is now the chief Cornerstone to the church (Eph 2:20) and “a stone that causes [unbelievers] to stumble” (1 Pet 2:8), He is not yet a smiting Stone as He will be when He comes again.
- The Stone (Messiah) will crush and end all the kingdoms of the world. But the church has not and will not conquer the world’s kingdoms.
- The church is not a kingdom with a political realm, but the future Millennium will be.

Thus Nebuchadnezzar’s dream clearly teaches premillennialism, that Christ will return to earth to establish His rule on the earth, thereby subduing all nations. The church is not that kingdom.

- 46] Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.
- 47] The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.
- 48] Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.
- 49] Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

Next Session: Read Chapter 3: “Bow or burn!”; a “Symphony for sycophants.” A Mystery: *Where’s Daniel?*

Session 3:

Daniel 3 Bow or Burn

Review

- Why Daniel?
 - Gentile History
 - Most Amazing Passage(s) in the Bible
- Deportation to Babylon Dan 1
- The Career of Nebuchadnezzar
 - His Strange Dream Dan 2
 - The Rival’s Revenge Dan 3

Chapter 3: A Symphony for Sycophants

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



All Gold: 6 x 60 cubits high. “Dura” = “enclosed by a wall”; 6 miles SE of Babylon.

Maybe 18-23 years later? Traditions and children had grown.

$6 = 7 - 1$ = number of man. 6th day of Genesis: man created; Goliath measured in 6’s; 1 Sam 17:4-7; 6 steps for Solomon’s throne; $6 + 1$: Menorah. In our society, Man is deified = Humanism. Ultimate: Rev 13.

A Vote of Confidence

A revolt in 596 B.C. may have set the stage for the wide scale reaffirmation and swearing allegiance in support of Nebuchadnezzar [from cuneiform tablets in the British Museum].

- 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.

Officials (Aramaic, Greek): **princes**: Arabian *'ahashdarpan*, Greek *satrap*; chief representative or administrator of king; **governors**, *seگان*, prefect, military commanders; **captains**, *peha*, governor (civil); **judges**, *adargazar*, counsellor, arbitrator; **treasurers**, *qedabar*, treasurer, **counsellors**, *detabar*, lawyers; **sheriffs**, *tiptay*, magistrates, judge.

- 3] Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.
- 4] Then an herald cried aloud, To you it is commanded, O people, nations, and languages,
- 5] *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:
- 6] And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

If you follow “heavy metal” music, this “hot” music group gives “Metallica” a whole new meaning! The Christian equivalent would be “Deliverance,” and that is, after all, what happens with Christ in the picture, as the three young men soon discover!

Execution Furnace: Examples in N. Iraq: brick furnaces the size of a city block; pitch, sulfur, bellows. CBS: Dr. Ron Charles (designed for Owens Corning Corporation) sees it as a two-story structure, 32 ft. high, 20 ft. inside the chamber. Backdraft killed seven? Cold spots?

[Enforced state religion: Rev 13:4-15; 14:9-11; 19:20; 20:4; 2 Thess 2:4.]

- 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 in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

Bowing before an image expressly prohibited in the Torah: Ex 20:4,5; Lev 26:1; Deut 16:22.

- **Shadrach**, “illuminated by the Sun God”
– *Hananiah*, “Beloved of the Lord”
- **Meshach**, “Who is like unto the Moon God”
– *Mishael*, “Who is God”
- **Abed-nego**, Servant of Nego (“Shining Fire”)
– *Azariah*, “The Lord is my help”

CBS Special: Five-sided clay prism found in Babylon, now on display at the Istanbul Museum: lists grouped by titles: Ha-nu-nu, Chief of the Royal Merchants, a variation of Hananiah, or **Shadrach**; Mushal-emarduk: (less marduk) = **Meshach**. Ardi-nabu, Secretary to the Crown Prince; an alternative form of **Abed-Nego**.

- 14] Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?
- 15] Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

Second chance? They must have been favored.

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

Cf. Faithful “remnant”: Isa 1:9; Rom 11:5. Ps 2:5; Rev 7:14.

“Though He slay me, yet will I trust in Him: but I will maintain mine own ways before Him.” Job 13:15 Also, Acts 4:19.

“Our God is a consuming fire” Heb 12:29; Deut 4:24.

- 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.

Seven times?...

- 21] Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.
- 22] Therefore because the king’s commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.
- 23] And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

Were the officers killed in backdraft?

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

Bar elahin, son of the gods (Aramaic); *Elohim* is always plural!
“Angel” of v. 28. Theophany. Walking around loose!

- 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*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

El Elyon, possessor of Heaven and Earth. Nebuchadnezzar’s views will be amplified in Chapter 4!

- 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.

Many of God’s servants never know the fullness of spiritual liberty till they are cast into the midst of the furnace. Go into the furnace. Christ is in the furnace with you.

Though the smell of fire had not passed on them, it must have left a glow on their countenances and a glory on their persons which we find nowhere else. Henceforth they are called “the three holy children.”

- 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, 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.

Whoops! The rivals’ plot had backfired! Nebuchadnezzar is a mover and a shaker.

- 30] Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

It is often significant to notice *what is missing* in the Scripture. Sometimes the Holy Spirit “redacts” the text to highlight a deeper truth...

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hosea 12:10

Figures of Speech

- **Simile**: Resemblance (Gen 25:25; Mt 7:24-27).
- **Allegory**: Comparison by representation (Gen 49:9; Gal 4:22, 24).
- **Metaphor**: Representation (Mt 26:26).
- **Type**: A figure or example of something future (Rom 5:14; Gen 22, 24).
- **Analogy**: resemblance in some particulars between things otherwise unlike.
- **Hypocatastasis**: an implied resemblance or representation (Mt 7:3-5; 15:13).

There are over 200 figures of speech in the Bible: they are cataloged in Cosmic Codes, Appendix A, giving Biblical examples of each.)

The Offering of Isaac: A Lesson in Advanced Hermeneutics

The classic example of a “type” or “model” of God’s Plan. (For a detailed study of this profound passage, see our *Expositional Commentary on Genesis*.)

Genesis 22

- 1] And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.
- 2] And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

“Only” son? “Love”: 1st Mention. Cf. John 3:16.

- 3] And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

No test could have been more severe than the one God now imposed. And no obedience could have been more perfect than Abraham’s.

- 4] Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Why a **three-day** journey? (~50 miles) Why **there**?

- 5] And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
- 6] And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

Isaac was not a child: possibly 30 years of age!... you will see why shortly. “Both of them together” = **both in agreement**. An image of the Son who said “Father ... not my will, but yours be done” (Lk 22:42).

- 7] And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?
- 8] And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Who?!! *Himself* (cf. v.14).

- 9] And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- 10] And Abraham stretched forth his hand, and took the knife to slay his son.

A true worshiper of God holds nothing back from God but obediently gives Him what He asks, trusting that He will provide.

- 11] And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*.
- 12] And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

“Young lads”: Armed soldiers; Isaac 32 years old?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Romans 8:32

Abraham did not withhold his son. Similarly Paul wrote that God “did not spare (*epheisato*) His own Son, but gave [delivered] Him up for us all” (Rom 8:32). A form of the same Greek word is used of Abraham in the Septuagint: “Thou hast not spared (*epheiso*) thy beloved son” (Gen 22:12).

- 13] And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
- 14] And Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

Substitutionary ram (cf. Gen 3:22; Lev 9; Ex 29; Num 5; Gen 15). A name only relevant in a *Prophetic* perspective! Abraham knew he was acting out a **prophetic** ritual.

Jesus should say: “Your father Abraham rejoiced to see my day: and he saw it, and was glad” (Jn 8:56).

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Hebrews 11:17-19

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose

*the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood **the Lamb as it had been slain**, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.*

Revelation 5:1-7

- 15] And the angel of the LORD called unto Abraham out of heaven the second time,
 16] And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:
 17] That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

God again confirmed His covenant with Abraham (cf. 15:5, 18-21; 17:3-8). His descendants would be numerous like the stars (cf. 15:5; 26:4), like the sand on the seashore (cf. 32:12), and “like the dust of the earth” (cf. 13:16; 28:14). God then added another element: Abraham’s descendants would be victorious over the cities of their Canaanite enemies. This was done by Joshua in the Conquest.

- 18] And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Typology

- Abraham = The Father.
- Isaac = The Son, as an Offering:
 - “only son” (1st mention: “love”);
 - “dead” to Abraham 3 days (Heb 11:19).

Genesis 24: A Bride for Isaac: Abraham commissions Eleazer to gather a bride for Isaac. Eleazer qualifies her by a well; she agrees to marry the bridegroom; he gives her gifts...she joins her bridegroom at the well of *Lahai-Roi*.

- Abraham = The Father.
- Isaac = The Son.
- Eleazer = The Holy Spirit ...sent to gather the Bride for the Son.

- 19] So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Where’s Isaac?

Isaac is personally “edited out of the record” until he is united with his bride by the well of *LaHai Roi*...two chapters later. (The well of *LaHai Roi*: “the well of Living One [who] sees me” Cf. Gen 16:13-14.)

One Integrated Design

The New Testament
 is in the Old Testament concealed;
 The Old Testament
 is in the New Testament revealed.

Marriage Model

- Gentile Brides

Eve	Adam
Rebekah	Isaac
Asenath	Joseph
Zipporah	Moses
Rahab	Salmon
Ruth	Boaz
- All have no death recorded (who’s the 7th?)

Daniel 3 Revisited

A Remez? (A hint of something deeper)

Daniel 3 vs. Revelation 13

- Forced worship of Image Rev 13:1; Mt 24
 - Nebuchadnezzar = Antichrist?
 - Cf. Babel, Nimrod
 - One Enforced religion Rev 17; 2 Thess 2:4
- Mark of the Beast Rev 13:18
 - Bar codes? Microchips?
 - Vs. “seal” of the Holy Spirit Cf. Ezek 9:4
- Fiery furnace = Tribulation? Isa 43:1,2; Dan 9.
 - Men destroyed by flames: 2 Thess 2:8; Rev 20:10; 19:20
- Three youths of Israel: 144,000? Rev 7; 15:2

Fire (as an idiom)

- God's Presence Ex3:1-4
- God's Pathway Ex13:21
- God's Precepts Ex 19:16-18(cf20:1-17)
- God's Punishment Gen 19:23-24; Lev 10:2
- God's Power 1 Kgs 18:24
- God's Protection Dan 3:25
- God's Prophecy 2 Thess 1:6-10; 2 Pet 3:10; Lk 17:29,30

The Missing Element: Where's Daniel?

Why wasn't Daniel in the furnace?

- Daniel yielded to the king's challenge? Not likely.
- Daniel was exempted from accusation by his enemies? Not likely.
- Daniel had been removed from the situation (*on an errand for the king?*) Daniel's absence may have been viewed as his rival's opportunity... Absent on affair of state? Istanbul prism: lists 3; but no mention of Daniel!

The Church is not mentioned after Rev 4:1! One Integrated Design: the New Testament is in the Old Testament concealed; the Old Testament is in the New Testament revealed.

Next Session: A lesson on pride. Chapter 4 is written by *Nebuchadnezzar himself*...And why I believe we'll see him in heaven!

Session 4:

Daniel 4 Nebuchadnezzar's Affidavit

Organization

- Historical (Chapters 1 - 6): Chapters 2-7 written in Aramaic...
 - 1 Deported as a teenager
 - 2 Nebuchadnezzar's Dream
 - 3 Bow or Burn: the Furnace
 - 4 **Nebuchadnezzar's Pride**
 - 5 The Fall of Babylon
 - 6 The Lion's Den

Nebuchadnezzar's Dream & Convalescence

The affidavit of a Gentile king! An statutory edict officially published throughout the world, issued in 562 B.C., the year he recovered from insanity. [One of the longest chapters in Daniel.]

- 1] Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
- 2] I thought it good to shew the signs and wonders that the high God hath wrought toward me.
- 3] How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.
- 4] I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:
- 5] I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.
- 6] Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.
- 7] Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.
- 8] But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

Daniel = Belteshazzar: remember, the edict went all over the world...

- 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.

רַב־חַרְטוּמָּא *Rab Khartom*, Chief of Magicians = scholars. [Cf. Chapter 6: *Rab Magi*, Chief of the (hereditary!) Median Priesthood; Ezek 28:3 reference confirms a 6th century Daniel.]

- 11] The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:
- 12] The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.
- 13] I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;
- 14] He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

- 15] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:
- 16] Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

“times” = “years” (Dan 7:25, et al.)

- 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.

Councils in heaven: 1 Kgs 22:19-22; Job 1:6-12; 2:1-6. Powers that be are ordained of God (Rom 13:1).

- 18] This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.
- 19] Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.
- 20] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;
- 21] Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:
- 22] It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.
- 23] And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;
- 24] This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:
- 25] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.
- 26] And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.
- 27] Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

“Tree” as an Idiom

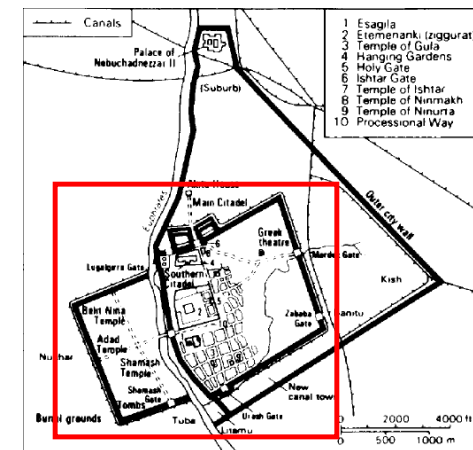
- A man (Ps 1:3; 37:35; 52:8; 92:12 Isa 56:3; Jer 17:8).
- Assyrian and Egyptian Pharaoh are compared to cedar of Lebanon (Ezek 31:3f).
- Olive tree: Israel (Rom 11:16-24; 2 Kgs 14:9; Ps 1:3; 37:35; 52:8; 92:12; Ezek 17).
 - Transplanted shoot (Ezek 17:22ff; 22:24).
 - Stump (Isa 11:1).
- Mustard “tree” (Mt 13:31-32).

28] All this came upon the king Nebuchadnezzar.

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

30] The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

The Dream Fulfilled.

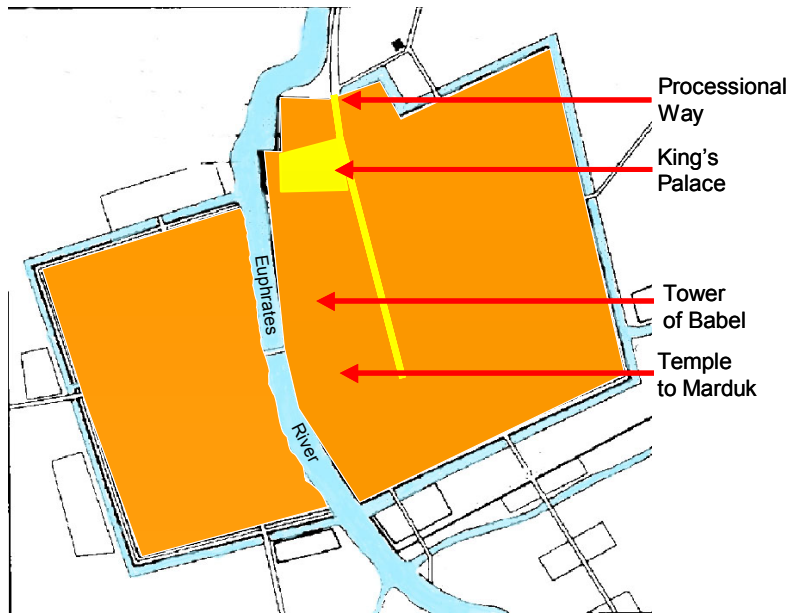


Babylon

Origin: Gen 10:8-10, built by Nimrod, the first world dictator.

Herodotus reported that it was 15 miles square; with 350 ft. walls, 87 ft. wide (6 chariots abreast!?)

Babylon's Hanging Gardens of Semiramis = one of the 7 wonders of the ancient world. (Saddam Hussein offered prizes for anyone who can figure out how they were irrigated...)



There was also a second wall, with a moat in between. 250 watchtowers, 100 ft above the wall; Tower of Bel (Bab-El) 600 ft!? The banquet hall: 56 x 173 ft.

The magnificence of Babylon led to Nebuchadnezzar's downfall. [*And it has a prophetic destiny at the end of the age. See Chapter 5.*]

He had a major ego problem and a Babylonian inscription has been discovered that highlights this (Walvoord, p. 176, note 83):

Babylonian Inscription

"I, Nebuchadnezzar, King of Babylon,
I am the son of Nabopolassar, King of Babylon.
I who erected the Ezida Temple,
I who built Procession Street,
The Street of the Forgiven Son,
The Street of Nebu,
And paved it with shimmering stones.
Nebu, you the divine minister,
Grant me immortality."

Pride

One of the most dangerous times in life is when things are going well. Our mistakes are our lessons; our pains and sorrows are our credentials.

These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.

Proverbs 6:16-19

Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

Proverbs 16:5

Pride goeth before destruction, and an haughty spirit before a fall.

Proverbs 16:18

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

Proverbs 26:12

A man's pride shall bring him low: but honour shall uphold the humble in spirit.

Proverbs 29:23

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

1 Corinthians 4:6-7

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Philippians 2:2-8

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil.

James 4:13-16

God hates pride. Why? Satan's fall (Isaiah 14:4-14).

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.

Isaiah 14:13,14

- 31] While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.
- 32] And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.
- 33] The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

Lycanthropy

- (Greek: *lykos*, "wolf"; *anthropos*, "Man")
- Mental disorder in which the patient believes he is a wolf or some other animal.
- Romans: *versipellis* ("turnskin")
- Boanthropy: an ox.

Stimulated by the once widespread superstition of a supernatural condition in which men actually assume the physical form of werewolves or other animals. Psychiatric disorder and superstition is linked with belief in animal guardian spirits, vampires, totemism, witches, and werewolves. Folklore, fairy tales, and legends of many nations and peoples show evidence of lycanthropic belief.

Romans called anyone who was supposed to have been turned into a wolf by means of magic spells or herbs *versipellis* ("turnskin"). Widely believed in Europe during the Middle Ages. (*Encyclopedia Britannica*, 7:582; 18:912).

Other Examples

- Raymond Harrison observed a case in British mental institution in 1946. A man in his early '20s; hospitalized for 5 years; fitted description in 4:33. [Other examples: D.H. Tuke, *Dictionary of Psychological Medicine*, P.5, 752; Dr. D. R. Burrell, *American Journal of Insanity*, April, 1894, pp. 493-504.]
- Eusebius references from Abydenus, a Greek historian of 268 B.C., aspects of Nebuchadnezzar's insanity, being on the roof, and other details.
- Josephus attributes to the Babylonian historian Berosus, a Chaldean priest of the time of Alexander the Great, a definite reference concerning a strange malady suffered by Nebuchadnezzar before his death. Josephus, *Contra Apion*, I, 20 (Thackeray's translation). Berosus learned Greek, opened a school, and had Abydenus as one of his pupils. He wrote three books on Chaldean history; fragments are preserved in Josephus and Eusebius.

According to the Babylonian Talmud: care of Nebuchadnezzar during this period was provided by Daniel.

- 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:

Restoration... Summary by Daniel: 5:20-21. Saved? "***A heart given unto him***": 7:4.

- 35] And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?
- 36] At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.
- 37] Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

This is the last we read of Nebuchadnezzar. After his restoration, he lived about one year. Nebuchadnezzar's death was followed by a steady weakening of the regime. His son Evil-merodach succeeded him as Babylon's next ruling monarch (Jer 9:23-24).

“Prayer of (Nabonidus?)”: Found in Cave 4 at Qumran

“The words of the prayer that (Nabonidus?), the king of Assyria and Babylon, the [great] king, prayed [when he was smitten] with a malignant disease by the decree of the [Most High God] in [the city of] Tema. I was smitten for seven years and from [men] I was put away. But when I confessed my sins and my faults, He [God] allowed me (to have) a soothsayer. This was a Jewish [man of the exiles in Babylon. He] explained (it) and wrote (me) to render honor and g[reat glor]y to the name of the [Most High God]...”

There are five Aramaic words in common to both accounts:

- **pitgam**, “decree, decision”;
- **gaz rayya**, “soothsayer, diviner.”
- **nbny** in Cave 4 = Nabonidus?
- **nbnd**; confused with
- **nbkd**, Nebuchadnezzar

Nebuchadnezzar’s Testimony

- Nebuchadnezzar’s 2nd Dream.
 - Great Tree, hewn down for 7 years.
- Daniel interprets...
- 1 Year later,
 - Nebuchadnezzar stricken with mental derangement for 7 years.
 - (Daniel was his personal nurse).
- Nebuchadnezzar recovers and publishes the entire testimony throughout the world.

Application

- Immediate: Nebuchadnezzar
- Prophetic?
 - Ecumenical outreach of Babylonianism and Gentile power in the last days and final overthrow?
 - Seven years of insanity and confusion?
 - Conversion took place after the 7 years of madness.
 - The tree did not sprout again until after it had been cut down...

Acts 15:14-17; “take out” of them a people for his name... “after this I will return”...

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Acts 15:14-17

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: {close: Heb. hedge, or, wall} That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

Amos 9:11,12

The “remnant of Edom” may refer to those who fled to Petra, etc.

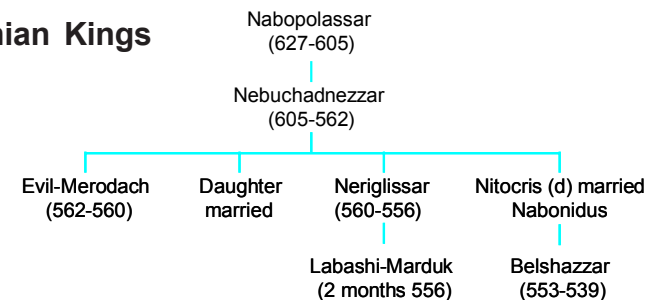
I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

Hosea 5:15

Nebuchadnezzar’s Successors

- **Amel-Marduk** (“Evil-Merodach” of 2 Kgs 25:27; Jer 52:31), ruled but two years and was replaced in 560 B.C. after an army coup by the commander in chief, **Neriglissar** (Nergal-Sharezzer of Jer 39:3), son-in-law of Nebuchadnezzar.
 - After frequent absences from active service, **Neriglissar** (559-555 B.C.) was, in turn, ousted, and his weak son **Labashi-Marduk** lasted only a few months before another coup d’état brought **Nabonidus** to the throne.
 - Soon after his election, **Nabonidus** (553-536 B.C.) led the army to Palestine and Northern Arabia, leaving his son Belshazzar as co-regent in Babylon. Nabonidus’ decision to stay in Arabia resulted from his unpopularity at home as much as from his desire to found a settlement there with exiles from Palestine.

Babylonian Kings



Next Session: The Fall of Babylon (Dan 5), not to be confused with the **Doom of Babylon** prophesied in Isaiah 13,14; Jeremiah 50, 51; and, Revelation 17, 18.

Session 5:

Daniel 5 The Fall of Babylon

Agenda

- The Fall of Babylon Daniel Session 5
 - Not to be confused with
- The **Doom of Babylon** Daniel Session 6
 - Prophesied in
 - Isaiah 13,14
 - Jeremiah 50, 51
 - Revelation 17, 18
 - Babylon Today (& Tomorrow)

Nabonidus' Defection

Soon after his election, Nabonidus led the army to Palestine and Northern Arabia, **leaving his son Belshazzar as co-regent in Babylon**. Nabonidus' decision to stay in Arabia resulted from his unpopularity at home as much as from his desire to found a settlement there with exiles from Palestine. Even priests of Marduk, the national deity of Babylon, became alienated. All this gives Cyrus the Great a pretext for invading the lowlands...

- 1] Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.
- 2] Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

"...father": rather, grandfather.

- 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.

Are There Hidden Codes in the Bible?

It is the glory of God to conceal a thing: but the honor of kings is to search out a matter.

Proverbs 25:2

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

The First Cryptologist Interpreting the "Handwriting on the Wall"

- 9] Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.
- 10] *Now* the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:
- 11] There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

Note Daniel's exalted position...

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

She also uses Daniel's Hebrew name...

- 13] Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?
- 14] I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

- 15] And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:
- 16] And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.
- 17] Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.
- 18] O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:
- 19] And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.
- 20] But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:
- 21] And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.
- 22] And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;
- 23] But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:
- 24] Then was the part of the hand sent from him; and this writing was written.
- 25] And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

“Upharsin”: conjunction + Aramaic plural of Peres.

- 26] This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.
- 27] TEKEL; Thou art weighed in the balances, and art found wanting.
- 28] PERES; Thy kingdom is divided, and given to the Medes and Persians.

The Handwriting on the Wall

Talmudic assertion: written vertically and backwards... Other ancient traditions assume Atbash encryption...

Atbash



(Assuming atbash encryption)

יִשְׁתַּ אֲדָכּ וּגַח
מִנָּא מִנָּא תְּקֵל פֶּרֶס

- Mⁿ:** Numbered, Reckoned. “God hath numbered thy kingdom and finished it.” Your number is up.
- T^kl:** Weighed. “Thou art weighed in the balances, and art found wanting.”
- P^rs:** Broken, Divided. “Thy kingdom is divided, and given to the Medes and the Persians.”

(By implying a different vowel, “paras” rather than “peres.” It also becomes a play on words: *paras* was the word for Persia.)

- 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.

Cyrus the Great & the Achaemenid Empire

Cyrus the Great was more than a great man who founded an empire (Agean Sea to the Indus River). He is seen as the epitome of a great leader: brave and daring, yet tolerant and magnanimous. In 1971, Iran celebrated the 2500th anniversary of his monarchy.

Cyrus II (“The Great”)

Cyrus II (“the Great,” 559-530 B.C.) was the founder of the Achaemenid Persian Empire. Cyrus’ father, Cambyses I (600-559 B.C.), was king of

Anshan, a region in eastern Elam (**Persia**). His mother was Mandane, a daughter of Astyages, king of **Media** (585-550 B.C.).

When Cambyses died in 559 B.C., Cyrus inherited the throne of Anshan and, after unifying the Persian people, attacked his father-in-law, the weak and corrupt Astyages. (The Median general Harpagus, whom Astyages had previously wronged, deserted the king and brought his army to the side of the young Cyrus.)

Astyages was soon captured and the Persians took the capital city of Ecbatana in 550 B.C. *without a battle*. (This was also to be the result at Babylon 11 years later.)

Cyrus succeeded in welding the Medes and Persians into a unified nation that continued for two centuries, until the time of Alexander the Great (331 B.C.).

The Conquest of Babylon

On October 12, 539 B.C., Cyrus' general captured Babylon without a battle.

The Persians diverted the River Euphrates into a canal upriver so that the water level dropped "to the height of the middle of a man's thigh," which thus rendered the flood defenses useless and enabled the invaders to march through the river bed to enter by night.

Herodotus

The Letter to Cyrus

When Cyrus made his grand entrance, Daniel presented him with an ancient scroll of Isaiah, which contained a personal letter *addressing him by name* [Josephus, *Antiquities*, XI, I, 2].

Isaiah had died 150 years before Cyrus was born!

That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isaiah 44:27,28

Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou

mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

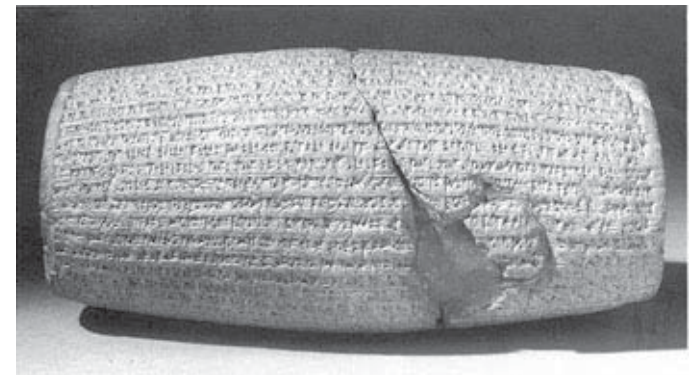
Isaiah 45:1-5

Cyrus' Response

Cyrus was duly impressed. He freed the captives and returned the vessels that had been plundered from the Temple 70 years earlier. He even gave them incentives to return to their homeland and rebuild their temple (2 Chr 36:22; Ezra 1:1-4). [Only about 50,000 Jews responded to this royal proclamation and returned to Jerusalem under the leadership of Zerubbabel.]

The Stele of Cyrus

This cylinder, discovered by Hormuzd Rassam in the 19th century, can presently be seen in the British Museum in London.



"...without any battle, he entered the town, sparing any calamity; ... I returned to sacred cities on the other side of the Tigris, the sanctuaries of which have been ruins for a long time... and established for them permanent sanctuaries. I also gathered all their former inhabitants and returned to them their habitations."

British Museum, London

Thus saith Cyrus king of Persia, "The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in

Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem."

Ezra 1:2-3

The Decline

Cyrus claimed the title "King of Babylon." He made his son Cambyses as his viceroy in Babylon in 538 B.C. Things remained peaceful until his death in 522 B.C.

In the reign of Darius II (521-486 B.C.) a further return of exiles to Jerusalem was allowed. His rule did not go unchallenged and several local Babylonians controlled the city for varying periods, usually taking the throne-name of "Nebuchadnezzar" to bolster their claims—Nidintu-Bel (Nebuchadnezzar III) 522 B.C. and Araka ("Nebuchadnezzar IV") 521 B.C.

In the fourth year of Xerxes (485-465 B.C.) the Babylonians made another attempt to gain their independence. Bel-shimanni and Shamash-eriba claimed the throne in 482 B.C. and this revolt was suppressed with much cruelty and damage to Babylon.

On his visit in 460 B.C., Herodotus reported that the city was virtually intact, however.

Xerxes and his successors (Artaxerxes I - Darius III, 464-332 B.C.) had little to spare for Babylon amid their lengthy and expensive wars with Greece. Irrigation work was neglected and the diversion of trade to the main Persian road from Sardis to Susa aided the decline of the city's influence.

The Rise of Greece

On October 1, 331 B.C. Alexander (III, "the Great") was welcomed by the Babylonians when he entered the city after his victory over the Medes at Gaugamela. He was acclaimed king and on his return from the east nine years later he planned extensive renovations including the creation of a port for the city large enough for 1000 warships.

Though the site of Esagila was cleared, work ceased on Alexander's ambitious plans at his death in Babylon on June 13, 323 B.C. The career of Alexander is detailed in Daniel 8. His successors, in Daniel 11. Alexander died at age of 32; the Greek Empire took 22 years to divide. The "silent years" (between the testaments) is profiled in advance in Dan 11:5-35.

The Greek Empire

Alexander is succeeded by his four generals:

- **Cassander** Macedonia & Greece
- **Lysimachus** Thrace, Bithynia, most of Asia Minor
- **Ptolemy** Egypt, Cyrene, Arabia
Sponsored the Septuagint Translation: LXX (270 B.C.)
- **Seleucus** Syria and East to India
Antiochus Epiphanes (The "Little Horn" of Dan 8)

Atrophy & Decay

The foundation of a new rival capital city, Selucia, on the River Tigris expedited the decline of the ancient metropolis. The dispersal of Jews from Babylon is reported by Josephus (*Antiq.* XVIII, ix 6-9).

The city subsequently underwent a gradual decay, even though the ruins remained occupied. Documents on clay from a school for priests in the city continued at least until A.D. 100.

Early in the first century A.D. a colony of merchants from Palmyra brought brief prosperity, but they left about A.D. 75 (Garner, p 7-8). The city was visited by Trajan in A.D. 115. Babylon was first reported deserted by Septimus Severus 84 years later.

As recently as the 1800s the village of Hillah, containing over 10,000 inhabitants, stood on the site of ancient Babylon (Rich, p. 157).

In the late nineteenth century, the German archeologist Robert Koldewey conducted extensive studies at Babylon and the four Arab villages situated on the site. Babylon had been inhabited for some time even before his arrival.

Next Session: What about Babylon *today*? Will it be the capital of the final world dictator? Are there specifics we should be watching for? (Most prophecy books have overlooked some startling passages that will affect each of us over the months and years ahead.)

A Challenge

We are being plunged into a period of time about which the Bible says more than it does about any other period of time in history, including the time that Jesus walked the shores of Galilee or climbed the mountains of Judea.

Session 6:

The Mystery of Babylon Addendum to Chapter 5

The **Doom of Babylon**, prophesied in Isaiah 13 and 14; Jeremiah 50 and 51; and, Revelation 17, 18. Also, Babylon today (and tomorrow).

Review from Last Time

- Cyrus claimed the title “King of Babylon” and made his son Cambyses his viceroy in Babylon in 538 B.C. Things remained peaceful until his death in 522 B.C.
- Darius II (521-486 B.C.); Nidintu-Bel (Nebuchadnezzar III”) 522 B.C.; Araka (“Nebuchadnezzar IV”) 521 B.C.

The Decline

- In the 4th year of Xerxes (485-465 B.C.) the Babylonians made another attempt to gain their independence. Bel-shimanni and Shamash-eriba claimed the throne in 482 and this revolt was suppressed with much cruelty and damage to Babylon
- However, in 460 B.C., Herodotus visited & reported that the city was virtually intact

The Rise of Greece

- 331 B.C. Alexander (III, “the Great”) was welcomed by the Babylonians when he entered the city after his victory over the Medes at Gaugamela. He was acclaimed king and nine years later he planned extensive renovations & a port for 1000 warships.
- Alexander died on June 13, 323 B.C. His career is detailed in advance (Dan 8) and that of his successors, in advance (Dan 11).

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Atrophy & Decay

- A new rival capital city, Seleucia, on the River Tigris, expedited the decline of the ancient metropolis. Until A.D. 75, merchants kept trying to make a living. In 115, Trajan visits and in 199, Septimus Severus reports Babylon deserted. In the 1800s: 10,000 inhabitants lived on site; archaeologist Robert Koldewey hires locals in Babylon.

The Mystery of Babylon Prophetic Destiny

The Bible: A Tale of Two Cities

Jerusalem, the City of God and Babylon, the City of Man. A paradigm that pervades the entire Bible: literally and metaphorically...

Babylon is mentioned over 300 times in the Bible. It is alluded to three times in Christ's genealogy. It was the capital of the First World Dictator and is destined to be the capital of the Last World Dictator...

The Doom of Babylon

- **Fall of Babylon** **539 B.C.**
 - Without a battle
 - Became Alexander's capital
 - Atrophied over the centuries
 - Presently being rebuilt
- **Destruction of Babylon** **Isa 13, 14; Jer 50, 51**
 - “Never to be inhabited”
 - “Building materials never reused”
 - “Like Sodom and Gomorrah”
- **“Mystery Babylon”?** **Rev 17-18**

The great prophecies concerning the city of Babylon in Isaiah Chapters 13 and 14 and Jeremiah 50 and 51 *have never been fulfilled*.

Some Issues

- What about Babylon *today*?
- Will it be the capital of the final world dictator?
- Are there specifics we should be watching for?
- (Most prophecy books have overlooked some startling passages that will affect each of us over the months and years ahead.)

Isaiah 13

- 1] The burden of Babylon, which Isaiah the son of Amoz did see.
- 2] Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.
- 3] I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.
- 4] The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.
- 5] They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.
- 6] Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.
- 7] Therefore shall all hands be faint, and every man's heart shall melt:
- 8] And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.
- 9] Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
- 10] For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

This exact imagery is used in Revelation 6 to describe the judgment of the Tribulation just before the Second Coming.

- 11] And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.
- 12] I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

This startling idea parallels Matthew 24:21-22. We can't say that the world's population has been on the brink of annihilation before.

- 13] Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.
- 14] And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

This clearly is yet future.

- 15] Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.
- 16] Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

- 17] Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

This reference to the Medes is one of the reasons why many have viewed this as referring to the events of 539 B.C. However, nothing prohibits the Medes from being involved in the future. The Medes were a people who occupied the mountainous area of northwestern Iran and northeastern Iraq, presently occupied by the Kurds today. They have been fighting Turkey, Iran, and Iraq in an attempt to establish their own independent country of Kurdistan. Hundreds of Kurdish women and children were the victims of Saddam Hussein's poison gas attacks in 1987 and 1988 and the hatred by the Medes for the Babylonians runs deep.

- 18] *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.
- 19] And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

"The glory of the Babylonians' pride": not Rome, nor allegorical: literally, the Chaldeans' pride. Overthrown like Sodom and Gomorrah, that is, with "fire from heaven." This has yet to happen to Babylon.

- 20] It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

After the Fall of Babylon under the Persians, it was inhabited, even by Alexander and subsequently, even into the current period.

- 21] But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.
- 22] And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

Isaiah 14

- 1] For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

It is also important to note that this judgment on Babylon will take place at a time when Israel is resettled **in their own land** from many nations. This cannot be applied to the fall of Babylon to the Persians, during which Israel was still in captivity and in exile from the land.

- 2] And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.
- 3] And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,
- 4] That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!
- 5] The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.
- 6] He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.
- 7] The whole earth is at rest, *and* is quiet: they break forth into singing.
- 8] Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.
- 9] Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.
- 10] All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?
- 11] Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.
- 12] How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

Familiar transcendent passage about the origins and ambitions of Satan...

- 13] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
- 14] I will ascend above the heights of the clouds; I will be like the most High.
- 15] Yet thou shalt be brought down to hell, to the sides of the pit.
- 16] They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;
- 17] *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?
- 18] All the kings of the nations, *even* all of them, lie in glory, every one in his own house.
- 19] But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.
- 20] Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned.
- 21] Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.
- 22] For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

- 23] I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

Clearly, this is part of God's climactic scenario as part of the "Day of the Lord" and is part of the final scenes at the end of the "Seventieth Week" of Daniel 9, highlighted in Matthew 24 and Rev 6 through 19.

- 24] The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:
- 25] That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.
- 26] This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.
- 27] For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?
- 28] In the year that king Ahaz died was this burden.
- 29] Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.
- 30] And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.
- 31] Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.
- 32] What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

Jeremiah 50

- 1] The word that the LORD spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.
- 2] Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.
- 3] For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.
- 4] In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

Does the "nation from the north" refer to Magog or the Russians? And again, the spiritual position of Israel is described.

- 5] They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

- 6] My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace.
- 7] All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.
- 8] Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.
- 9] For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.

“Arrow”: קֶּחַד *khayts*

- literally, shot from engine of war; or shot from a bow by hand;
- LXX: βολις (noun nominative feminine singular common): a missile; or anything thrown, such as an *arrow* or *javelin*; “as of a mighty expert.”

“As of a Mighty Expert”: שָׂכַל *sakal*

- to be prudent, be circumspect, wisely understand, prosper;
 - Hiphil participle masculine singular absolute: to have insight; to give attention to, consider, ponder, be prudent; have comprehension;
 - LLX: συνετός intelligent, possessing understanding.
 - NAS: “Their arrows will be like an expert warrior who does not return empty-handed.”
 - NIV: “Their arrows will be like skilled warriors who do not return empty-handed.”
 - *The intelligence is in the arrow; they can’t miss!*
– i.e., “*smart weapons*”: *missiles, bombs, etc.*
- 10] And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.
- 11] Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;
- 12] Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.
- Again, the absence of subsequent habitation marks this event as yet future.
- 13] Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

- 14] Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.
- 15] Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.
- 16] Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

Again, the period of time is the “Day of Vengeance” of God, a time of climax described throughout the Scripture and yet future.

- 17] Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones.
- 18] Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.
- 19] And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.
- 20] In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

The repeated references to the forgiveness of Israel imply a time that is after the New Testament period alluded to in Romans 11:25. It certainly cannot be applied to Israel at the time of her return from the Babylonian captivity (Zech 12:10; 13:1).

- 21] Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.
- 22] A sound of battle *is* in the land, and of great destruction.
- 23] How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!
- 24] I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.
- 25] The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.
- 26] Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.
- 27] Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.
- 28] The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.
- 29] Call together the archers against Babylon: all ye that bend the bow, camp against

it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

- 30] Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.
- 31] Behold, I *am* against thee, *O thou* most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.
- 32] And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.
- 33] Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.
- 34] Their Redeemer *is* strong; the LORD of hosts *is* his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.
- 35] A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.
- 36] A sword *is* upon the liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.
- 37] A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.
- 38] A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.
- 39] Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.
- 40] As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

A repeated comparison to the overthrow of Sodom and Gomorrah, which has never yet happened to Babylon.

- 41] Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.
- 42] They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

A multinational force, not just the Persians.

- 43] The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.
- 44] Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?
- 45] Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans:

Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

- 46] At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Jeremiah 51

- 1] Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;
- 2] And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.
- 3] Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.
- 4] Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.
- 5] For Israel *hath not been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.
- 6] Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD'S vengeance; he will render unto her a recompence.
- 7] Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.
- 8] Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

A reading of the language clearly links this with Revelation 17 and 18.

- 9] We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.
- 10] The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.
- 11] Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.
- 12] Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.
- 13] O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.
- 14] The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.
- 15] He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.
- 16] When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings

- with rain, and bringeth forth the wind out of his treasures.
- 17] Every man is brutish by *his* knowledge; every founder is confounded by the graven image; for his molten image *is* falsehood, and *there is* no breath in them.
 - 18] They *are* vanity, the work of errors: in the time of their visitation they shall perish.
 - 19] The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.
 - 20] Thou *art* my battle axe *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;
 - 21] And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;
 - 22] With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;
 - 23] I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.
 - 24] And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.
 - 25] Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.
 - 26] And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

Again, a reference to the non-reuse of remaining materials. When Robert Koldewey arrived in Babylon in the late 1800s, he found entire sections of the old city being mined for bricks. (Kodewey, p. 168.)

- 27] Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.
- 28] Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.
- 29] And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.
- 30] The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.
- 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,
- 32] And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.
- 33] For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come.

- 34] Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.
- 35] The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.
- 36] Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.
- 37] And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.
- 38] They shall roar together like lions: they shall yell as lions' whelps.
- 39] In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.
- 40] I will bring them down like lambs to the slaughter, like rams with he goats.
- 41] How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!
- 42] The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.
- 43] Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.
- 44] And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.
- 45] My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.
- 46] And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another year shall come* a rumour, and violence in the land, ruler against ruler.

Again, remarkably similar language as in Revelation 17 and 18. The destruction of Babylon predicted by both Isaiah and Jeremiah *has never been fulfilled*.

- 47] Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.
- 48] Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.
- 49] As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.
- 50] Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.
- 51] We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD'S house.
- 52] Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.
- 53] Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

- 54] A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:
- 55] Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:
- 56] Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.
- 57] And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* the LORD of hosts.
- 58] Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.
- 59] The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.
- 60] So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.
- 61] And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;
- 62] Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.
- 63] And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:
- 64] And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

Destruction of Babylon

	Isaiah		Jeremiah		Revelation	
	13	14	50	51	17	18
Many Nations Attacking	4, 5	2, 26	2, 9 41, 46	7	16	
Israel in the Land, Forgiven		1	4, 20			
Like Sodom & Gomorrah	19		40			
Never to be inhabited Bricks never reused	20	23	13, 26 39	26, 29 37		
During "Day of the Lord"	6, 10 11, 13		25		ū	ū
Literal (Chaldean) Babylon	19	22	50	4, 24 63		
King's fornication Drunk with wine				7	2	3, 9
Scarlet, purple Golden Cup				7	3, 4	6, 16

Revelation 17

- 1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:
 - 2] With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
 - 3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
 - 4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:
 - 5] And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
 - 6] And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
 - ...
 - 15] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
 - 16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
 - 17] For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.
 - 18] And the woman which thou sawest is that great city, which reigneth over the kings of the earth.
- Notice that the prostitute *is not the beast*, but *rides* the beast. She initially exploits the beast, but is eventually destroyed by him (Rev 17:16,17).
 - The reference to the "cup" is another link with Jeremiah, et al.
 - Mystery Babylon as a false religious system has been identified with the city of Rome from the early centuries until this present hour.

[Peter's reference (1 Pet 5:13) is not a "code word" for Rome: Babylon was a major Jewish center for centuries; the *Babylonian Talmud* was compiled there.]

Revelation 18

- 1] And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- 2] And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

- 3] For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
- 4] And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.
- 5] For her sins have reached unto heaven, and God hath remembered her iniquities.
- 6] Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.
- 7] How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.
- 8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.
- 9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,
- 10] Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.
- 11] And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:
- 12] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
- 13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

Notice that here are 28 *literal* commodities listed: perhaps this is to prevent us from allegorizing these references.

- 14] And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
- 15] The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,
- 16] And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
- 17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,
- 18] And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!
- 19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.
- 20] Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for God hath avenged you on her.

- 21] And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.
- 22] And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;
- 23] And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.
- 24] And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Mystery Babylon: Revelation 17 & 18

- **The Great Whore** **Rev 17**
 - Rides the Beast with 7 heads, 10 horns
 - Mother of Harlots and Abominations
 - Drunk with the blood of the saints
- **Babylon the Great (City)** **Rev 18**
 - Kings
 - Merchants
 - Those that trade by sea

Mother of Harlots

- All occultic practices originated in Babylon (Cf. Isa 47).
- Tammuz, the son of Nimrod and his queen, Semiramis, was identified with the Babylonian Sun God, and worshipped following the winter solstice (about Dec. 22).
- The Babylonian worship of Ishtar, the Golden Egg of Astarte, and the fertility rites of spring give us Easter, et al.

Transplanted by Empires

- The priesthood follows the power and money. As Babylon was conquered by subsequent empires, this entire religious system was transplanted,
 - first to Pergamos (Rev 2:12-17) and
 - then to Rome.
- As Christianity became established as the official state religion of Rome, many of the religious traditions and practices of the earlier pagan worship were adapted and incorporated.
- Many of our most cherished traditions have their roots in Babylon.

The Two Women

	Israel Chapter 12	Woman riding Beast Chapter 17
Where?	In Heaven	Upon many waters
Mother	Of Man-Child	Of Harlots
Clothed with	With sun	Purple, Scarlet , Gold
Identity	Sun, Moon, Stars	Reigns over Kings of the Earth
Enemy	Dragon	10 Kings (Ultimately)
Relationship	Hated by world	Caressed by world
Sustained by	Wings of heaven	Dragon
Headdress	Crown of 12 stars	Mystery Babylon the Great
Status	Widowed, divorced	"Am no widow..."
Final location	New Jerusalem	Habitation of demons

The Woman in the Ephah: Zechariah 5:5-11

- 5] Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.
- 6] And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.
- 7] And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.
- 8] And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.
- 9] Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

Note that the “*ephah*” and the “*talent*” were the standard commercial measures of volume and weight, respectively. The two carriers had the “*wings of a stork*” which is an unclean bird. The captive woman called “*wickedness*” may be a reference to the harlot of Revelation 17 and 18.

- 10] Then said I to the angel that talked with me, Whither do these bear the ephah?
- 11] And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

An ephah containing a woman called “Wickedness,” sealed in with talent of lead and carried by two women with wings of a stork between the earth and heaven: “*To build it a house in the land of Shinar: and it shall be established, and set there upon her own base.*”

A Challenge

We are being plunged into a period of time about which the Bible says more than it does about any other period of time in history, including the time that Jesus walked the shores of Galilee or climbed the mountains of Judea.

Whence Turkey?

Another major signpost is emerging on our near horizon: will Turkey set the stage for the Magog Invasion as a prelude the final chapter(s)? or will Turkey signal a strategic extension of Europe’s ambitions in the Middle East?

Turkey was awarded candidate status in 1999, but membership talks have yet to begin because of the country’s poor human rights record. In 2001 and 2002 new laws were passed shoring up basic rights such as freedom of speech and freedom of the press, abolishing the death penalty, and allowing broadcasting and education in Kurdish. A new government says progress with the EU membership bid is one of its top priorities, but the Cyprus issue could yet sour relations.

Turkey was plunged into economic crisis in 2001 - share prices plummeted, inflation soared and interest rates spiraled. The government focused on halting the decline and renegotiating Turkey’s IMF loans. The country remains far from alignment with EU norms. Nonetheless there is healthy trade between the EU and Turkey and many Turkish people work in EU countries. While at the Air War College, I chatted with some top Turkish officers and they remain optimistic about entering the EU. However...

Prophetic Role?

The famed Magog Invasion of Ezekiel 38 & 39 emphasizes the participating role of “*Meshech and Tubal*,” which were major cities of ancient Anatolia from which the modern state of Turkey was formed. Although presently pro-West, one can readily anticipate a refocusing towards the Islamic east...

Ezekiel 38 & 39

The occasion in which God Himself intervenes to quell the ill-fated invasion of Israel by Magog and its allies. The passage appears to anticipate the use of nuclear weapons.

Nuclear Weapons?

Leftover weapons provide all the energy for the nation Israel for seven years. Professionals hired to clear the battlefield: they wait seven months; then clear for seven months and bury the dead east of the Dead Sea (downwind). If a traveler finds something the professionals have missed, he doesn't touch it: he marks the location and lets the professionals deal with it.

Magog Invasion Imminent

- Ezekiel 38, 39 appears ready to happen
- Allies are in position: except one (Watch Turkey!)
- Placement alternatives
 - 1) As part of the Armageddon sequence?
 - 2) Prior to the "70th Week"?
- "Kremlin decision has been made..." *Intelligence Digest*

Whence the European Union?

If Turkey *does* get admitted to the EU, does that imply a strategic horizon which will ultimately include "Assyria"? Or, will the Magog Disaster leave a power vacuum for an emergent leader to come on the world stage? How would a preemptive nuclear strike in the Middle East impact this horizon?

A Disturbing Hint?

And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

Ezekiel 39:6

Session 7:

Daniel 6 The Lion's Den

Alternate title: "Avoiding the Mark of the Beast"

Darius, the Mede?

"Darius" may be an honorable *title*, meaning "holder of the scepter." Used of five later Persian rulers.

- 1) Darius may have been another name for Cyrus. Daniel 6:28 may be translated, "So Daniel prospered during the reign of Darius, even the

reign of Cyrus the Persian." It was common for ancient rulers to use different names in various parts of their realms. Thus Darius may have been a localized name for Cyrus. (This is the view of D. J. Wiseman, "Some Historical Problems in the Book of Daniel," in *Notes on Some Problems in the Book of Daniel*, pp. 12-14.)

- 2) Darius the Mede could be identified with Cambyses, Cyrus' son, who ruled Persia 530-522 B.C. (This view is held by Charles Boutflower, *In and Around the Book of Daniel*. Reprint. Grand Rapids: Kregel Publishing Co., 1977, pp. 142-55.)

- 3) Another explanation is that Darius was appointed by Cyrus to rule over Babylon, a comparatively small portion of the vast Medo-Persian Empire. According to Daniel 9:1 Darius "was made ruler over the Babylonian Kingdom."

- 4) Another explanation is that Ugbaru, governor of Gutium, conquered Babylon, and that Gubaru, alias Darius, was the man Cyrus appointed to rule over Babylon. (This is the view of John C. Whitcomb, Jr., *Darius the Mede*. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1974.)

Ugbaru's Victory

The historical situation leading to this appointment, based on the *Nabonidus Chronicle*, was that Babylon was conquered by Ugbaru, governor of Gutium, who entered the city of Babylon the night of Belshazzar's feast. After Ugbaru conquered Babylon on October 12, 539 B.C., Cyrus entered the conquered city on October 29 of that same year. Ugbaru was then appointed by Cyrus to rule on his behalf in Babylon. Eight days after Cyrus' arrival (Nov. 6) Ugbaru died.

If Darius the Mede is another name for Ugbaru, as is entirely possible, the problem is solved. *Since Darius was 62 years old when he took over Babylon (5:31)*, his death a few weeks later would not be unusual. According to this view (presented by William H. Shea, "Darius the Mede: An Update," *Andrews University Seminary Studies* 20. Autumn 1982, pp. 229-47); Gubaru is another spelling for Ugbaru; Gobryas being a Greek form of the same name (Xenophon's *Cyropaedia* 4. 6. 1-9; 7. 5. 7-34).

The Lion's Den

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions...

Hebrews 11:33

- 1] It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;
- 2] And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.
- 3] Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

Daniel was at least 83 years old, with 66 years in public office and still in a position of honor. Daniel was an exceptional administrator, partly because of his extensive experience under Nebuchadnezzar (Dan 2:48) for about 39 years.

- 4] Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.
- 5] Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

Jealousy leads men to attack a colleague who is more competent than themselves. A man in the Kingdom of God will prompt the kingdom of this world to drive its members to display a more extreme bitterness in their assault.

- 6] Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.
- 7] All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Assumed “divinity” of kings derives from ancient legends from Gen 6: demigods. Examples: Babylonian, Persian, Greek, Seleucid, and Roman empires. *We’ll see it again.*

“den” = *gob*, from Heb. verb *gub*, “to dig”: a pit or cistern. Saying that they *all agreed* (v. 7) was wrong for they certainly had not discussed this with Daniel.

- 8] Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.
- 9] Wherefore king Darius signed the writing and the decree.
- 10] Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
- 11] Then these men assembled, and found Daniel praying and making supplication before his God.

Prayer (cf. Ch 2, 6, 9): A habit (Jer 29:1-12); windows habitually open. Solomon said to pray toward their land (2 Chr 6:36-39; 1 Kgs 8:33,35,38,44,48). David (Ps 5:7; 28:2; also 1 Kgs 8:54; Ezra 9:5). New Testament (Jn 4:21-24).

Three times/day? (Ps 55:16,17). Knees? Lord: Lk 22:41 [Honored for *not* kneeling in Chapter 3; also 1 Kgs 8:54; Ezek 9:5.]

Other examples: Stephen (Acts 7:60); Peter (Acts 9:40); Paul at Miletus (Acts 20:36); at Tyre (Acts 21:5). Note: Praise not absent, even with pending danger. Our own country was founded by men who knew and believed in the power of prayer.

- 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.

Did he sign? Why did they ask first?

- 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.

They “bugged his apartment.” Daniel was derisively belittled as one of the exiles from Judah (as Arioch and Belshazzar had done; cf. 2:25; 5:13),

The king knew Daniel for more than a year. Aramaic word order places Daniel first in the sentence, the stressed position: “And as for Daniel, he set his mind 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.

Monarchy not absolute. Diodorus Siculus records a similar paradox with King Darius III. Also a key issue in Esther (1:19; 8:8).

“...whom you serve continually”: what a witness!

- 17] And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.
- 18] Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

Both rings would be needed to remove the stone. Parallels with Christ: “By law to die,” John 19:7. “Stone, sealed,” Mt 27:62-66. “Power of resurrection,” Phil 3:10. Also Acts 5:17-22; 12:5-10, 18.

Sleepless in the palace...

- 19] Then the king arose very early in the morning, and went in haste unto the den of lions.
- 20] And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Daniel was not kept from his *hour of trial!*

- 21] Then said Daniel unto the king, O king, live for ever.
- 22] My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

By *faith* (Heb 11:33). Secret of safety: the Breastplate of righteousness (but whose?) Angels: Ps 91:11; Heb 1:14; Ps 34:7; Ps 103:20.

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

Kindred also: Ammianus Marcellinus confirms this Persian custom (cf. Haman’s similar fate, Est 7:9-10). Dathan, Abiram, Korah (Num 16). Mosaic law more lenient (Deut 24:16).

Principle of *lex talionis*: False witnesses (Deut 19:16-21). Aramaic, and other early languages, have a singularly strong idiom for “slander”: “eat the pieces of a man.” (Found in the Assyrian and Amarna letters.)

When Daniel came out the next morning, he was the gainer: The king approved him, admired him, loved him. Everybody heard of it; what awe he must have inspired. The king was not regarded as half as much a “god” as Daniel. The counselors never troubled him again. The lions had taken care of them.

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

Satan’s attempt to extinguish the light of the Living God in Babylon: Cf. Rev 12... Wrath restrained: “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.” Ps 76:10.

- 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 [even?] in the reign of Cyrus the Persian.

Daniel 6:28 may be translated, “So Daniel prospered during the reign of Darius, even the reign of Cyrus the Persian.”

Parallels

Faithful remnant: Edward Dennett (1893), A.C. Gaebelein, G.H. Lang, H.A. Ironside, O.B. Greene, P.R. Newell. *Foreshadows the Man of Sin*, claiming divine honors under penalty of death (Rev 7:3,14; 12:13-17; Mt 24:13-14; Mk 13:13). *Roaring Lion*: 1 Pet 5:8; 2 Tim 4:17; Rev 13:2. Daniel did not receive the “mark of the Beast.” (Cf. Seal of 144,000 in Rev 7, 14.)

Lessons

- Safety in persecution
- Faithfulness of God
- Inspiring faith of one consecrated
- Blessing of obeying God rather than men
- Reward of separation
- God is equal to every emergency: “Thou shalt prosper, if thou takest heed” (1 Chr 22:13).

The Magi of Medo-Persia

- Latinized form of *Magoi*, ancient Greek transliteration of the Persian original (Herodotus, 1:101).
- רַב־מַגִּי; *Rab-Mag*, Chief of the Magi in Nebuchadnezzar’s Court (Jer 39:3,13).
- Daniel’s Title (Dan 4:9; 5:11).
- Oneiromancy, not astrology, was their key skill (Herodotus I.107, 120; VII.19).

- Established as the state religion of Persia by Darius the Great, after some Magi who were considered to be expert in the interpretation of dreams had been attached to the Median court.
- *Not* originally followers of Zoroaster (*Encyclopedia Britannica* 7:691). Later: Philo of Alexandria, Cicero, and Philo, and others, record that the Magi were attached to senior Roman courts with acknowledged gifts and standing.

Magi (sing., *magus* = “magic”). “Magicians” (a profession, rather than citizenship or cultural link), presented in the book of Acts as vile men without standing or morals: Simon Magus in Samaria (Acts 8:9-24); Elymas Magus at Paphos on the Island of Cyprus associated with Sergius Paulus the proconsul. (*International Dictionary* 3:222).

Chief of the Magi, a Persian word for a Magian; magician, chief sooth-sayer. Cf. Magi are Median; vs. Chaldeans.) Persian magi were credited with profound and extraordinary religious knowledge. (*Babylonian magi often considered mere imposters.*) [This Jewish appointment may have had repercussions among the *hereditary* Median priesthood, leading to the plot of Daniel 6.]

Magian Religion vs. Judaism

- Each had its monotheistic concept of one beneficent creator, author of all good, who in turn was opposed by a malevolent evil spirit;
- Each had its hereditary priesthood which became the essential mediator between God and man by virtue of a blood sacrifice;
- Each depended upon the wisdom of the priesthood in divination;
- Each held concepts of clean and unclean forms of life;
- Each involved a *hereditary* priesthood, serving several religions;
- Magi were the priestly caste during Seleucid, Parthian, and Sasanian periods.

The subsequent syncretistic Magian religion of Archaemenid days had much in common with the Jews: Cf. The Urim and Thummim of the Levite; the Barsoms, small bundles of divining rods of the Magian priest.

Political Background

Since the days of Daniel, the fortunes of both the Persia and the Jewish nation had been closely intertwined:

- Both nations had in their turn falling under Seleucid domination in the wake of Alexander’s conquests.

- Both had regained their independence: the Jews under Maccabean leadership, the Persians as the dominating ruling group within the Parthian empire.
- It was at this time that the Magi, in their dual priestly and governmental offices, composed the upper house of the council of the Megistanes (“magistrates”) whose duties included the absolute choice and election of the king of the realm.

Magistrates

- It was in a dual capacity of priest and counselor whereby civil and political counsel was invested with religious authority,
- Thus, the Magi became the supreme priestly caste of the empire.

The Inscription of Bisitun

- Darius I (The Great) 522-486 B.C.
- Three languages: Elamite, Akkadian/Babylonian, Old Persian/Aramaic.
- Speaks of his speedy and final triumph over a revolt of Magi in 522 B.C.

The Parthian Empire

Parthia, ancient empire of Asia, in what are now Iran and Afghanistan. The Parthians were of Scythian descent, and adopted Median dress and Aryan speech. Parthia was subject successively to the Assyrians, Medes, Persians, and Macedonians under Alexander the Great, and then the Seleucids. In 250 B.C.: the Parthians succeeded in founding an independent kingdom. During the 1st century B.C., grew into an empire extending from the Euphrates River to the Indus River and from the Oxus (now Amu Darya) River to the Indian Ocean. After the middle of the 1st century B.C. Parthia was, thus, a rival of Rome, and several wars occurred between the two powers.

Judea: a Buffer Zone

Pompey, the first Roman conqueror of Jerusalem, in 63 B.C. had attacked the Armenian outpost of Parthia. In 55 B.C. CRASSUS led Roman legions in sacking Jerusalem and in a subsequent attack on Parthia proper. The Romans were decisively defeated at the Battle of Carrhae with the loss of 30,000 troops, including their commander. The Parthians counterattacked with a token invasion of Armenia, Syria, and Palestine.

Nominal Roman rule was reestablished under Antipater, the father of Herod, who in turn retreated before a Parthian invasion in 40 B.C. Mark Antony reestablished Roman sovereignty in 37 B.C., and like Carssus before him, also embarked on a similarly ill-fated Parthian expedition. His disastrous retreat was followed by another wave of invading Parthians, which swept all Roman opposition completely out of Palestine (including Herod himself who had to flee to Alexandria and then to Rome).

With Parthian collaboration, Jewish sovereignty was restored and Jerusalem was fortified with a Jewish garrison. Herod, by this time, secured from Augustus Caesar the title of “King of the Jews.” However, it was not for three years, including a five months’ siege by Roman troops, that the king was able to occupy his own capital city.

Herod’s Slippery Rock

Herod had thus gained the throne of a rebellious buffer state situated between two mighty contending empires. At any time his own subjects might conspire in bringing the Parthians to their aid.

Roman Tensions

Augustus was also aged; Rome, since the retirement of Tiberius, was without any experienced military commander. Pro-Parthian Armenia was fomenting revolt against Rome (which was successfully accomplished within two years). At the time of the birth of Christ, Herod may have been close to his final illness.

Parthian Instability

The time was ripe for another Parthian invasion of the buffer provinces, except for the fact that Parthia itself was racked by internal dissension: Phraates IV, the unpopular and aging king, had once been deposed and it was not improbable that the Persian Magi were already involved in the political maneuvering requisite to choosing his successor. It is possible that the Magi might have taken advantage of the king’s lack of popularity to further their own interests with the establishment of a new dynasty if a sufficiently strong contender could be found...

A Precarious Visit?

It was a group of Persian-Parthian king makers who entered Jerusalem in the latter days of the reign of Herod. The Magi, likely traveling in force with unimaginable oriental pomp and adequate calvary escort to

insure their safe penetration of Roman territory, certainly alarmed Herod and the entire populace of Jerusalem (Mt 2:3). Herod’s reaction was understandably one of fear when one considers the background of Roman-Parthian rivalry that prevailed during his lifetime. It would seem as if these Magi were attempting to perpetrate a border incident which could bring swift reprisal from Parthian armies.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Matthew 2:1-3

Their request of Herod regarding him who “has been *born* king of the Jews” (Mt 2:2) was a calculated insult to him who had contrived and bribed his way into that office.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Matthew 2:4-6

Quoting Micah 5:2. It was prophecy, not astronomy, that was their guide.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

Matthew 2:7,8

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Matthew 2:9-12

In the providence of God, Herod's request for their subsequent assistance was thwarted, the Magi "being warned in a dream" (a form of communication most acceptable to them) departed to their own country without responding to him. (Within two years Phraataces, the parricide son of Phraates IV, was duly installed by the Magi as the new ruler of Parthia.)

Magi Traditions

Eastern tradition: 12 magi (Christmas on Jan 6). Western tradition: 3 magi (Epiphany on Jan 6).

- 3rd century: Kings bearing gifts, Ps 72:10, 68:29.
- 6th century chronicle (*Exerpia Latina Garbari*):

Bithisarea	=	Balthasar
Melichior	=	Melchior
Gathaspa	=	Gasper
- Bede (673-735): three sons of Noah—Asia, Africa, Europe—Shem, Ham, Japheth.
- 14th century Armenian tradition:

Balthasar	King of Arabia
Melchior	King of Persia
Gasper	King of India

Relics attributed to them discovered in the 4th century; transferred from Constantinople to Milan, 5th century; to Cologne by Frederick Barbarossa in 1162 where they remain enshrined.

"Star" of Bethlehem?

- Balaam's prophecy in Num 24:17? Numbers 24:17 and Isa 60:3 *not* quoted by Matthew.
- Conjunctions? Kepler suggested that the conjunction of Jupiter and Saturn in the constellation of Pisces in 7 B.C. from an erroneous inference from *Josephus*. (Wrong date: 2 B.C. - 4 B.C.)
- Not a "natural" phenomenon: it settled over a specific location...

Note: Simon Bar Kochba, A.D. 135, "Son of the Star." [See *Signs in the Heavens* briefing for a discussion of the Hebrew *Mazzeroth* and the Zodiac. See *The Christmas Story - What Really Happened* for more background on the Nativity.]

Session 8:

Daniel 7 The "Times of the Gentiles"

The most comprehensive and detailed prophecy of future events to be found anywhere in the Old Testament (Cf. Dan 2, Rev 13, 17).

Chapter 7 begins the Second Division of the Book: *Daniel's Visions*.

Chapter:

7	1st yr of Balshazzar (after Chapter 4, before 5)
8	3rd yr of Balshazzar (before 5)
9	1st yr of Darius
10-12	[3rd yr of Cyrus?]

*Jerusalem shall be trodden down of the Gentiles, until the **Times of the Gentiles** be fulfilled.*

Luke 21:24

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

Nabonidus made Belshazzar his co-regent in his 3rd year: 553 B.C. Daniel was about 67 years old. Nebuchadnezzar had died nine years earlier (Daniel 5 occurs 14 years later).

"...sum": essential summary (this the first vision given directly to Daniel). Because of the great significance of Daniel's dream, he immediately *wrote down* a summary of it.

"I saw...": 9X this chapter—"was beholding." In the 1st six chapters, Daniel wrote in the 3rd person; in the last six chapters he wrote in the 1st person.

The great sea churned by the action of *four winds*: The word translated "winds," *ruach*, may also be rendered "spirits," Elsewhere in Scripture this word is used to refer to God's providential actions in the affairs of men through angels (Jer 23:19; 49:36; 51:1; Zech 6:1-6; 7:14; Rev 7:1-3).

Throughout the OT the Mediterranean Sea is referred to as the Great Sea (Num 34:6-7; Josh 1:4; 9:1; 15:12, 47; 23:4; Ezek 47:10, 15, 20; 48:28). This

vision related specifically to the Mediterranean world. Symbolic? Isa 8:7-8; 17:12-13; 27:1; 57:20; Jer 6:23; 46:7-9; 47:2; Rev 13:1; 17:1, 15.

Beast No. 1

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

The four beasts represented four kingdoms (v. 17).

"...lion and had eagle's wings": Winged lion on gates of **Babylon** (British Museum); Jer 4:7; 48:40; 49:19-22; 50:17, 43-44; Lam 1:9; Ezek 17:3, 12; Hab 1:8. [A new heart was given him?]

Beast No. 2

- 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.

"...bear": less regal; ponderous; of formidable strength (Xerxes: 2.5 million men!). Unbalanced: Cf. Dan 8:3, two horns. One-sided union; Media already swallowed up by **Persia** by 550 B.C.

"...three ribs": Babylon, Egypt, Lydia defeated (Isa 13:17, 18).

Beast No. 3

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

The lion devours; the bear crushes; the leopard springs upon its prey.

"...four heads": Cassander: **Greece & Macedonia**; Lysimachus: Thrace & Bithynia (Asia Minor); Seleucus: Syria, Babylonia (>India); Ptolemy: Egypt, Palestine, Arabia Petrea (cf. Dan. 8:8, 22). Composite of three animals: Hos 13:5-8; Rev 13:2; 1 Sam 17:34-36; Prov 28:15; Jer 5:6; Amos 5:9.

Beast No. 4

- 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.

No animal comparison: diverse from all the preceding; note the "iron" reference (Cf. Dan 2). Trampling all under foot: Cf. v. 19. 10 horns = 10 kings (v. 24).

Rome: Occupation of Sicily in 241 B.C., victory in the first Punic conflict. Mediterranean becomes a Roman lake by the beginning of second century B.C. Spain conquered first; then Carthage at the battle of Zama in N. Africa, 202 B.C.; subjugates are north of Italy; they then moved east, conquering Macedonia, Greece, and Asia Minor. Pompey swept into Jerusalem in 63 B.C. after destroying remnants of the Seleucid Empire (Syria).

Following decades: Empire controls southern Britain, France, Belgium, Switzerland, and Germany west of the Rhine River. Grew for four centuries, peaking in A.D. 117. Declined slowly, beginning in the third century; left Britain in A.D. 407; Rome sacked by the Visigoths in 410. It was not until 1453 that the last Roman or Byzantine ruler was killed in battle and Mohammed II conquered Constantinople (Cf. v. 24; Rev 17:12). Remains until replaced by Kingdom of Heaven: vv 26, 27.

10 nations: Compare Dan 2:31-35; 40-45; 7:7-8; 19-24; Rev 13:1-2; 17:3, 7, 12-18.

Horn No. 11: The "Little Horn"

- 8] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

"...Little Horn": *an 11th horn*. First mention in Daniel.

"...before whom": *behehewn*, between whom. "Plucked up by the roots": *agar*, uprooted gradually. "Eyes, mouth" = an individual.

"Big Mouth": v. 11; Rev 11:36; 13:5, 6. One of his many titles in the Old Testament. This "little horn" had an insignificant beginning but in its growth it was able to *uproot three of the existing horns*. (See vv. 19-26 for the identity of this fourth beast and its 11th horn.)

The "Ancient of Days"

- 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.

“Ancient of Days”: Mentioned three times in this chapter.

Rema, located, placed (not “cast”). [Thrones, plural. Where are the 24 elders? (*Church hidden* in OT; Mt 13:34,35; Eph 3:5,9.)]

“Fire”: Ex 3:2; 19:18; Consuming fire: Deut 4:24 (Heb 12:29); 9:3. Jesus: 2 Thess 1:8; Ps 18:8; 104:4; 50:3; Ezek 1:4; 13:21; Rev 4:5 (note 15:2). Sodom and Gomorrah, Gen 19:24; Nahab and Abihu, Lev 10:2; Isa 66:15-16. Fiery Stream: Ezek 1, 10:1.

- 10] A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

In v.26, God the Judge takes His seat, the court convenes, and the books are opened. God, who assigns power to kingdoms, will judge those kingdoms. (Cf. Rev 20:12).

“...books”: Ex 32:32; Isa 65:6 (evil deeds); Mal 3:16, (Book of Remembrance); Dan 12:1; Lk 10:20. [Note: Rev 20:10, 12-15 *after* millennium? Rev 10:20? Dan 7:10!]

“Mr. Big Mouth”

- 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.

As Daniel was watching the little horn because of its boasting (cf. v. 8) he saw that the fourth beast was slain and consigned to blazing fire. This event will terminate “the times of the Gentiles” (Lk 21:24, 27). Cf. Rev 19:19-21.

- 12] As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

The kingdoms represented by the three preceding beasts had already been stripped of their power by military conquest. But the fourth beast will be relieved of its power not by being conquered militarily, but by divine judgment (cf. Dan 9:27; Rev 11:15; 19:15). *Each of the three, however, had been allowed to live for a short time.* Joel 3:1-2; Mt 25:31-46; Rev 1:13; Mk 14:61.

“prolonged for a season”: survive in another form in the kingdom that replaces them.

Rome on the Rise

- Cassander’s kingdom 146 B.C.
- Lysimachus’ kingdom 133 B.C.
- Seleucus’ kingdom 64 B.C.
- Ptolemy’s kingdom 31 B.C.

- 13] I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
- 14] And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Third major portion of this vision: the Son of Man approaching the Ancient of Days. *Jesus Christ, taking the title “Son of Man” from this prophecy, frequently used it to refer to Himself* (as recorded in the Gospels; cf. Mk 8:31; Jn 1:51). Son receives the Father’s gift (Ps 2:6-9); will rule over all nations (Ps 72:11; Rev 19:15-16; cf. 7:9-12; Rev 4,5; Isa 6:1-3; Ezek 1:4-28; 10:1-14). Cf. the Father’s promise to the Son in Ps 2:6-9; will be fulfilled at Christ’s Second Advent (Mt 24:30; 25:31; Rev 11:15).

The Son of Man will establish an everlasting dominion or kingdom (cf. Dan 4:34; 7:27). That kingdom will *never be* conquered by another (cf. 6:26). His reign will be established on earth (Rev 20:1-6).

“...clouds”: **OT**: Ex 13:21; 19:9; 24:16; 34:5; Lev 16:2; 1 Kgs 8:10-11; Ps 18:11, 12; 78:14; 97:2-4; Isa 9:1; Jer 4:13; Ezek 10:4; Nah 1:3. **NT**: Mt 17:5; 24:30; Lk 21:27; Acts 1:9, 11; Mk 14:61, 62; Mt 26:64; 1 Thess 4:17; Rev 1:7; 14:14.

“...kingdom”: Dan 2:44, 45; Isa 9:6; 11:3-5; Mic 4:1-7; 5:2-5; Zech 14:9, 16, 17; Mt 24, 25; Mk 14:61, 62; Lk 1:32, 33; 2 Thess 2:6-10; Rev 19, 20:1-4. God’s purpose: Eph 1:10; Phil 2:10, 11; 1 Cor 15:27-28.

- 15] I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.
- 16] I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.
- 17] These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

“Body”: Chaldee *nidneh*, sheath. “Troubled”: *behal*, alarmed. Like Nebuchadnezzar before him (cf. 2:1; 4:4-5), Daniel was disturbed by his

dream (cf. 7:28). Though he had demonstrated the ability to interpret dreams on previous occasions (Ch. 2; 4), he could not interpret this one or his next one (8:15).

- 18] But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.
- 19] Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

“...saints”: *qaddishin*, “Holy Ones” (7X). OT: Mt 27:52,53; Ex 19:6. NT: 1 Cor 1:2; Eph 1:1; Phil 1:1, etc. Tribulation: Rev 13:7; see v. 21.

The “saints” refer to the believing Jews (cf. v. 25), not to believers of the Church Age. The existence of the church in the present Age was nowhere revealed in the Old Testament. The nation Israel has been set aside by divine discipline in the present “times of the Gentiles,” which began with Nebuchadnezzar. During the “times of the Gentiles” four empires, Daniel was told, would rise and rule over the land and people of Israel. Yet God’s covenant to David (2 Sam 7:16; Ps 89:14) stands and will ultimately be fulfilled.

Daniel seems to have had no difficulty in interpreting the significance of the first three beasts. It was the fourth beast that caused him consternation, and he asked the angel (probably Gabriel; cf. 8:16; 9:21) to interpret the meaning of the beast and its 10 horns and the other horn that came up among the 10 and was so imposing. For from this point on to the end of the prophecy, Daniel concerned himself with the revelation about the person and work of the individual represented by this little horn.

- 20] And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.
- 21] I beheld, and the same horn made war with the saints, and prevailed against them;

That “mouth” again...Several facts about this little horn had already been revealed to Daniel (v. 8):

1) It came after the 10 horns (kings; cf. v. 24) were in existence and then was contemporaneous with them; 2) It uprooted 3 of the 10 horns (kings); 3) It was intelligent (it had the eyes of a man); 4) It was arrogant and boastful (cf. v. 11).

Now additional facts are given: 5) He will *prevail against the saints of the Most High*; He will overcome them (Cf. Rev 13:7). [This would appear

to contradict Jesus’ promise to the Church (Mt 16:18): they are not the church, but the remnant of Israel (Rev 12:13-17). 2/3 fall: Zech 13:8,9. Jerusalem falls: Zech 14:1,2.

Prevail, overcome? (Cf. Rev 13:7; 11:3; 12:6; 13:5) vs. Mt 16:18; Rev 2, 3 (1 Jn 5:5!).

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

He will be judged by God (cf. Rev 19:19-20), and Israel, no longer under the rule of the little horn, will enter into her covenanted blessings in the kingdom (cf. Dan 7:18).

- 23] Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.
- 24] And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

The sphere of this coming ruler in the 4th kingdom will be worldwide. Daniel was told that this empire will devour the whole earth (cf. Rev 13:7). And it will be a ferocious conquest, in which that kingdom will trample and crush those who oppose it; a coming one-world government under a worldwide dictator.

“out of” this kingdom: Arise (“1 hour”: Rev 17:12); “another” (11th) after them...diverse from the others...

- 25] And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

[Big Mouth again...] “Against”: *le ’tsad*, “at the side of”: (2 Thess 2:4). The “Roman” Empire will cease to exist when the Little Horn is judged.

Three additional facts are now revealed: 1) He will oppose God’s authority. *He will speak against the Most High* (cf. Rev 13:6). 2) He will *oppress His saints* (i.e., Israel; cf. comments on 7:21). 3) He will introduce an entirely new era in which he will abandon all previous laws and institute his own system. [Change the Law (singular) Gen 1:4; 17:21; 18:14.] As in 9:27a, he will appear as Israel’s friend, but will become Israel’s persecutor (the saints will be handed over to him) and he will occupy Jerusalem as a (“tabernacle”) of his empire (11:45) for three and

one-half years (Rev 12:6; 13:5). “Time, times, and half a time” (cf. Dan 12:7; Rev 12:14) refers to the three and one-half years of the Great Tribulation, with “a time” meaning one year, “times” two years, and “half a time” six months. This equals the 1,260 days in Revelation 12:6 and the 42 months in Revelation 11:2; 13:5.

“Time, Times, and ½ Time”

- “Times” = dual, later lost in Aramaic: $1 + 2 + \frac{1}{2} = 3 \frac{1}{2}$
Dan 7:25, Dan 12:7; Rev 12:14
- $3\frac{1}{2}$ years Dan 9:27; 12:7
- 42 months Rev 11:2; 13:5
- 1260 days Rev 11:3; Dan 12:6
- ½ “week” Dan 9:27

- 26] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.
- 27] And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

When the Judge, God the Father, convenes the court (cf. v. 10), that is, when He judges the little horn, his power will be removed and he will be destroyed (cf. v. 11; 2 Thess 2:8; Rev 19:20). This will occur at the Second Advent of Christ. At the beginning of the Millennium the Son of Man will be given authority to rule (cf. Dan 7:14). This kingdom will not be overthrown and superseded by another. It will continue in the Millennium and on forever (cf. Dan 4:34; 6:26; 7:14).

“Everlasting kingdom”: Deut 28:1-44; Isa 65:17-25; 2 Tim 2:12; Rev 5:10; 20:6.

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

(The angel finishes the sentence that began in v. 23.)

Daniel: “Color me shocked.” This prophetic panorama of the times of the Gentiles was so awesome to Daniel that he was deeply moved.

[Text now changes from Aramaic back to Hebrew. Distinguishes the two major programs of God in the Old Testament.]

The “Times of the Gentiles”

Daniel 2 (Man’s View): human progress; bright, shiny (emphasizes unity).

Daniel 7 (God’s View): voracious beasts (emphasizes diversity).

Alexander’s Successors

- Cassander Macedonia & Greece.
- Lysimachus Thrace, Bithynia, most of Asia Minor.
- Ptolemy Egypt, Cyrene, Arabia, Petraea.
- Seleucus Syria and lands to the East—all the way to India.

Rome on the Rise

- Cassander’s kingdom 146 B.C.
- Lysimachus’ kingdom 133 B.C.
- Seleucus’ kingdom 64 B.C.
- Ptolemy’s kingdom 31 B.C.

The Roman Empire, Phase I

- 68 B.C. Rome emerges
- 44 B.C. Julius Caesar assassinated
- 31 B.C. Battle of Actium
- 64 A.D. Nero begins his persecutions
- 284 A.D. Diocletian divides it into 2 (legs?)
- 312 A.D. Constantine moves to Byzantium
- 476 A.D. Empire breaks into pieces

Each remaining segment has had its era . . .

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty

and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Rev 13:1-10

Session 9:

Daniel 8 The Ram and the Goat

Outline

Ch. 1	Introduction
2	King's Dream
3	Bow or Burn!
4	King's Ego Trip
5	Fall of Babylon
6	Plot of Magi
7	Times of Gentiles
8	Ram and Goat
9	The 70 Weeks
10	The Dark Side
11/12	Conclusion

Daniel 8: The Ram and the He-goat

vv. 1-8	Alexander the Great
20-22	Interpretation of 1-7
9-14	Antiochus Epiphanes
23-25	Shadow Antichrist

- 1] In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me* Daniel, after that which appeared unto me at the first.
- 2] And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

“...third year”: 51 B.C.

“...a vision appeared”: Many opinions. Josephus believes he was actually there. Also Keil, Rosenmuller, Bertholdt. Others: “in a vision”;

Montgomery, Syriac, Vulgate, John Calvin. Cf. Ezekiel 8:3; 40:1ff to Jerusalem; Cf. Rev 17:3, John in the wilderness.

Shushan Palace

- Susa, one of the Persian royal cities, was located 230 miles east of Babylon; 150 miles north of head of Persian Gulf, midway between Ecbatana and Persepolis;
- Susa was the capital of Elamites in antiquity; later the main residence of Persian kings; Famous palace begun by Darius I and later enlarged by Xerxes;
- Home of Esther (Esther 1:2,5; 2:3,5);
- City of Nehemiah (Neh 1:1);
- Code of Hammurabi found there in 1901.

- 3] Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.
- 4] I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

Two horns, but unequal—one horn was longer than the other. The horns did not arise simultaneously; the longer one arose after (grew up later than) the shorter one. The disparity between the ram's two horns recalls the bear raised up on one side (Dan 7:5). The ram that had been standing by the canal began to charge toward the W-N-S (v. 20): His charge was irresistible; none could escape his onslaught. Medo-Persia. One empire, not two.

The Ram

- Ram with clean feet, sharp-pointed horns Guardian spirit of Persian kingdom [Keil].
- The Persian king, at the head of his army, wore the head of ram instead of the diadem [Ammianus Marcellinus, 4th century].
- Zodiac: Aries, the Ram = Persia.

Xerxes

The last great ruler of Persia (he was king during the days of Esther). He made a foray against Europe, against Greece. But the Greeks were smart—they didn't go out to meet him. Instead, they waited until he got to Thermopylae, a narrow pass into which he could not fit a big army.

Since one Greek soldier was equal to at least ten of the MedoPersians who were not a trained and disciplined army as the Greeks were, the Greeks decimated them at Thermopylae. When word was brought to him that his fleet had been destroyed, he went down to the sea, took off his belt, and beat the waves with it—they had destroyed his fleet!

- 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.

“...he goat” = “buck of the goats” (v.21) from the west; a goat with a powerful single horn arose suddenly. His speed was so great that his feet did not touch the ground.

Alexander the Great

At the age of 20 he assumed the mantle of his father, Philip of Macedon. Six years later he had conquered the mighty Persian Empire and by the age of 30 his empire stretched from the Mediterranean to the Hindu Kush. He died at the age of 32. His legacy: a new Achilles & new world order. Alexander was a visionary conqueror, a ruthless tyrant, and a brilliant military strategist and court politician.

- 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.

The description of this goat is parallel to the third beast in Dan 7:6, the leopard with wings. Both were rapid, and the leopard had four heads whereas the goat had four horns.

The Goat

- A one-horned goat was a symbol for the ancient Macedonians;
 - Zodiac: Persia; Aries, the Ram; Greece Capricorn, the goat (*L. caper*, goat; *cornu*, horn);
 - May 334 B.C: Alexander crossed the Hellespont with 35,000 troops, first met and defeated the Persians at the Granicus River;
 - Nov 333 B.C: 1½ years later, the Battle at Issus near the NE tip of Mediterranean Sea;
 - Oct 331 B.C: Finally broken at Gaugamela (Arbela) near Nineveh.
- 7] And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Previously, none could escape from the ram’s power (v. 4); now none could escape from the goat (v. 7). He was enraged (v. 6) at the Persians for having defeated the Greeks at the Battle of Marathon (490 B.C. and the Battle of Salamis (481), Greek cities near Athens. He quickly conquered Asia Minor, Syria, Egypt, and Mesopotamia in a few years, beginning in 334 B.C. The greatness that had characterized the ram now belonged to the goat.

- 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.

“...the great horn was broken”: Alexander died at 32 (dissipated life, drunken debauch) at Babylon, 11 years after leaving home country. As soon as the goat was elevated to great power, his large single horn was broken off, and its place was taken by four “notable ones.”

- 9] Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Four “Notable Ones”

The empire took 22 years to divide:

- **Cassander** (who was married to Alexander’s sister): Macedonia and Greece.
- **Lysimachus** (1 of 2 boyhood tutors): Thrace, Bithynia, most of Asia Minor.
- **Seleucus** (one of Philip’s generals): Syria, lands to the east, to India
- **Ptolemy** (Macedonian noble, boyhood friend and schoolmate): Egypt, Cyrene, Arabia Petraea, parts of Asia Minor

(A fifth contender: Antigonus, was soon defeated, 301 B.C.)

Israel endures being a buffer zone between the struggles between the two dynasties. The “400 silent years” between the OT and NT are detailed in advance with such accuracy that skeptics have attempted to “late date” Daniel...

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

“Little Horn”: S: Egypt; E: Medo-Persia, Armenia; Pleasant Land: Dan 11:16,41,45; Jer 3:19; Ezek 20:6,15; Mal 3:12.

‘Erets hatstsebi (“glorious land”) taken from the Ptolemies in a series of battles between Antiochus III, the father, and Ptolemy V in 202-198 B.C.

“Host”: people of God (Gen 15:5; 22:17; Dan 12:3; Mt 13:43). He became a great persecutor of the people of Israel (the host of the heaven; cf. “host” in v. 13) and he subjugated that nation (trampled on them). He set himself up as Israel’s king, calling himself the Prince of the host. He compelled the nation to worship him, as suggested by the fact that he prohibited Israel from following her religious practices (removing the daily sacrifice) and desecrated the Temple (brought the sanctuary low). The nation Israel (the saints; cf. comments on 7:18) acceded to this individual’s wishes because of his rebellious attitude (cf. “rebellion” in 8:13). He prospered and so despised the truth contained in God’s Word that truth was said to be thrown to the ground.

This part of the vision anticipated the rise of a ruler in the Greek Empire who subjugated the people and land of Israel, desecrated her temple, interrupted her worship, and demanded for himself the authority and worship that belongs to God.

Antiochus IV

- 8th king of the Syrian dynasty, 175-164 B.C. (1 Macc 1:10; 6:16).
 - Infamous brother of Cleopatra.
 - Ascended the throne following the murder of his brother, the former king, Seleucus Philopator. (He was not even the rightful heir—Demetrius, the son of Seleucus, was the rightful heir to the throne. He still lived but was held as hostage in Rome.)
 - Antiochus succeeded in obtaining the throne largely through flattery and bribery (Dan 11:21).
 - Came to power 175 B.C.
 - Invaded Egypt, defeated Ptolemy VI v. 9
 - Recalled from Egypt by Rome, he made Jerusalem a buffer state; he plundered & desecrated the Temple
 - He called himself *Epiphanes*, “the Illustrious One”; the Jews called him *Epimanes*, “the Madman”
- 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.

Desolation of the Sanctuary: the “Abomination of Desolation.” (Controversies begin here...11-14; 20-26.) Stopped morning and evening sacrifices. “Daily sacrifices”: *tamid*, applies to the daily offerings (Cf. Ex 29:38ff; Num 28:3ff; cf. Dan 9:27.)

“And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them:

- to follow customs strange to the land,
- to forbid burnt offerings and sacrifices and drink offerings in the sanctuary,
- to profane Sabbaths and feasts,
- to defile the sanctuary and the priests,
- to build altars in sacred precincts and shrines for idols,
- to sacrifice swine and unclean animals, and
- to leave their sons uncircumcised.

They were to make themselves abominable by everything unclean and profane, so that they should forget the law and change all the ordinances. And whoever does not obey the command of the king shall die.”

1 Maccabees 1:44-49

- 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.

“one saint speaking” = “awesome numberer”? “days” = Heb. evening and morning; “cleansed” = Heb. justified.

“2,300 days?” Year-day? Seventh Day Adventists: 1884, 2nd Coming? 24-hour days?

2300 Days?

Seventh-Day Adventism grew out of the “great second advent awakening” in which this verse was given the day-year interpretation. William Miller and his followers, among whom was Ellen G. White, understood “the sanctuary” to be the earth which would be cleansed at His coming. The date for Christ’s Second Coming was set for the year 1843. Miller was a sincere but badly mistaken Baptist preacher. The day-year interpretation was a fragile and insecure foundation for any theory of prophecy, and history has demonstrated it to be false.

If the 2300 days are taken as being literal 24-hour days, the period would be between 6 and 7 years, which approximates the time of Antiochus began to perpetrate his atrocities in about 170 B.C. Six years were from Antiochus' first incursion into Jerusalem in 170 B.C. to the restoring of the temple by Judas Maccabeus in late 164 B.C. The Jewish priest, Judas Maccabeus ("the hammer") drove out the Syrian army, at which time the Temple was cleansed and rededicated after its pollution. This cleansing is still celebrated in the Feast of Lights, *Hannukah* (Cf. John 10:22).

"Evening-Mornings" (*'erev boker*) = 1150 days. 110 days short of 3½ years...

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

"Gabriel": First mention in the Bible of an angel by name. *Gaber*, man; *El*, God (Dan 9:21; Lk 1:19, 26). ["Michael," Dan 10:13, 21; 12:1; Jude 9; Rev 12:7.]

- 17] So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.
 18] Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

"...set me upright": Heb. "made me stand upon my standing" Possibly comprehension, not physical.

This prophecy goes beyond the immediate future and is projected into the distant future. Antiochus is merely an adumbration of the other "little horn" who will come at the end of the "times of the Gentiles."

- 19] And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.
 20] The ram which thou sawest having *two* horns *are* the kings of Media and Persia.
 21] And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

Again Gabriel moves from the local fulfillment in Antiochus *to the end of the Times of the Gentiles*. We do not have to speculate. The ram definitely represents the kings of Media and Persia. So the "rough goat" is likewise labeled the king of Greece, and the "great horn" is the first king, Alexander the Great.

- 22] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.
 23] And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.
 24] And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.
 25] And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations

Rev 13:7

A Type of the Antichrist

1. "He shall cause craft to prosper in his hand."
 — No man will be able to buy or sell except the one who has the mark of the beast (Rev 13:17)
2. "He shall magnify himself in his heart."
 — He is given a mouth speaking blasphemies, with power to continue 42 months (Rev 13:5)
3. "By peace shall destroy many."
 — The rider on the white horse; then comes the red horse of *war*—thus, a false peace (Rev 6)
4. "He shall stand up against the Prince of princes."
 — The 1st beast of Rev 13 is against Christ (Rev 13)

Summary

- He will achieve great power by subduing others (v.24);
- He will rise to power by promising false security (v.25);
- He will be intelligent and persuasive (v.23);
- He will be controlled by another, Satan (v.24);
- He will be an adversary of Israel and subjugate Israel to his authority (vv.24-25);
- He will rise up in opposition to the Prince of princes, the Lord Jesus Christ (v.25);
- His rule will be terminated by divine judgment (v.25);

Allusions to the Antichrist

Old Testament: (33)

Adversary	Ps 74:8-10; Isa 59:19; Lam 4:11,12; Amos 3:11
Assyrian	Isa 10:5,12
Belial	Nahum 1:15
Bloody and Deceitful Man	Ps 5:6
Branch of the Terrible Ones	Isa 25:5; (Cf. Isa 14:19)
Chief Prince	Ex 38:2
Crooked Serpent	Job 26:13; Isa 27:1
Cruel One	Jer 30:14,23
Destroyer of the Gentiles	Jer 4:7
Enemy	Ps 55:3; Jer 30:14,23
Evil Man	Ps 140:1
Head over many countries	Ps 110:6
Head of Northern Army	Joel 2:20
Idol Shepherd	Zech 11:16,17
King of Princes	Hos 8:10
King of Babylon	Isa 14:11-20; (Cf. 30:31-33)
Little Horn	Dan 7:8-11,21-26; 8:9-12,23-25
Man of the Earth	Ps 10:18
Merchant, with balances of deceit	Hos 12:7
Mighty Man	Ps 52:1
Nail	Isa 22:25
Prince that shall come	Dan 9:26
Prince of Tyre	Ezek 28:2-10
Profane Wicked Prince of Israel	Ezek 21:25-27
Proud Man	Hab 2:5
Rod of God's anger	Isa 10:5
Seed of the Serpent	Gen 3:15
Son of the Morning	Isa 14:12
Spoiler, Destroyer	Isa 16:4,5
Vile Person	Dan 11:21
Violent Man	Ps 140:1, 10, 11
Wicked, Wicked One	Ps 9:17; 10:2,4; Isa 11:4; Jer 30:14,23
Wilful King	Dan 11:36

New Testament: (13)

Angel of the Bottomless Pit	Rev 9:11
Antichrist, Pseudo-Christ	1 Jn 2:22
Beast	Rev 11:7; 13

False Prophet	Rev 13
Father of the lie	Jn 8:44; 2 Thess 2:11
Lawless One	2 Thess 2:8
Man of Sin	2 Thess 2:3
One come in his own name	Jn 5:43
Prince of Darkness	1 Thess 5
Son of Perdition	2 Thess 2:3
Star	Rev 8:10; 9:1
Unclean Spirit	Mt 12:43
Vine of the earth	Rev 14:18

- 26] And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.
- 27] And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

Next Session: The most amazing passage in the entire Bible; proof that Jesus is, indeed, the Messiah. The passage that Jesus Himself referenced as the key to End Time prophecy.

Session 10:

Daniel 9 The 70 Weeks

Jesus' Confidential Briefing

Four disciples (Peter, James, John and Andrew) ask about His Return. Jesus' response is recorded in three Gospels (Mt 24, 25; Mk 13; Lk 21).

The Olivet Discourse

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, When shall these things be? And What shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.

Matthew 24:3-8

All these are “*non-signs*”: the end is NOT yet.

The Key Event

When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judea flee into the mountains...

Matthew 24:15-16

Jesus highlighted this very passage in Daniel as the key to prophecy in Matthew 24:15. He authenticates Daniel as a prophet, *and the author of this book! He also holds us responsible to understand this passage.*

[Note its Jewishness: “In Judea... not on the Sabbath Day.”]

The Flight from Judea

Lethim which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day:

Matthew 24:17-20

The Great Tribulation

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matthew 24:21-22

Old Testament (*Tenach*) Texts

- Original Hebrew (“*Vorlage*”): In the days of Ezra and Nehemiah.
- Septuagint Translation (LXX): From 285-270 B.C., Ptolemy Philadelphus II commissioned 70 top scholars at Alexandria to translate the Hebrew *Tenach* (Old Testament) into the common Greek of that day. *It is the primary quoted text in the New Testament.*
- Masoretic Text (MT): Derived from the Council of Jamnia, A.D. 90.

Daniel Chapter 9

- Daniel’s Prayer vv. 1 - 19
- Gabriel’s Visit vv. 20 - 23
- The Seventy Weeks vv. 24 - 27

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

“Darius”: Uncle of Cyrus? [Same as Chapter 6?] “...was made”: passive recipient. Here he was reading Jeremiah’s prophecy. Daniel took it literally! (Jer 25:11,12; 29:10). YHWH: 7X in this chapter only.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 25:11, 12

Note: It is the “servitude of the nation” in view here, not the city only.

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Jeremiah 29:10

Here also the “servitude of the nation” is in view here, not the destiny of the city.

- 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;

Sixty-seven of seventy years had passed... Notice Daniel’s response: *he goes to prayer*. Prayer (for that which was certain?): Daniel is, again, our example: He is “in the Word” and in Prayer! (Prayers: Ezra 9; Neh 9?) [Cf. “Thy Kingdom Come.” Prayer is God’s way of enlisting *you* in what He is doing. Fasting in NT: Mt 9:14,15; Acts 13:2,3; 14:23; 1 Cor 7:5; 2 Cor 6:5; 11:27.]

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

“We have sinned...”: Only two in OT of which no evil is spoken of: Joseph and Daniel. His prayer is corporate on behalf of his people...

- 7] O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.
- 8] O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.
- 9] To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;
- 10] Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.
- 11] Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

Their national destiny determined by their behavior (2 Chr 7:14)!

- 12] And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.
- 13] As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.
- 14] Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.
- 15] And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.
- 16] O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

Focus: Jerusalem and God's people...

- 17] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Note the *increasing tempo* of the verbs of action...

- 18] O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.
- 19] O Lord, hear! O Lord, forgive! O Lord, hearken and do! defer not, for thine own sake! O my God: for thy city and thy people are called by thy name...

You can even discern Daniel's trembling—even *through the translation*...

The Interrupted Prayer

- 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.

“man”: *ish*, man or servant. Gabriel: Always on a mission of Messianic announcement.

“at the beginning”: Dan 8:15-16.

- 22] And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.
- 23] At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

“Beloved”: Cf. Abraham, disciples: “friends” => prophetic insights
Daniel, John: “beloved” => apocalyptic details.

The “70 Weeks” of Daniel

The Scope	9:24
The 69 Weeks	9:25
(The Interval)	9:26
The 70th Week	9:27

The Scope (verse 24)

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

shabu'im = sevens, “week.” (Gen 29:26-28; Lev 25, 26).
hatak, determined, reckoned.

- 1) The focus of the passage is on the **Jews**, not the Church or the Gentile world.
- 2) The six major items listed have *yet to be completed*...to seal up (close authority of) the vision; to anoint the *godesh gadashim*, the Holy of Holies, etc.

Unfulfilled in over 2000 years: v.26 will detail an intervening **Interval** between the 69th and 70th Weeks. A key to understanding this passage is to realize that the 70 “Weeks” are not all contiguous.

“Weeks” = ?

Days: Sabbath on the 7th Day (Gen 2:2; Ex 20:11);

Weeks: Feast of Weeks (Lev 23:15,16);

Months: Nisan to Tishri (Ex 12:2; Lev 23:24);

Years: Sabbatical Years for the Land (Lev 25:1-22; 26:33-35; Deut 15; Ex 23:10,11; 2 Chr 36:19-21).

Note: focus of entire prophecy is *Israel*, not the Gentile world (Dan 9:24). Seventy “Sevens” imply weeks of *years* (Gen 29:27, et al.). Sabbath for the land ordained and failure to keep the sabbath of the land was the very basis for 70 years captivity (2 Chr 36:19-21).

The 69 Weeks (verse 25)

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

The Trigger (*terminus ad quo*):

The Decrees to “Rebuild Jerusalem”?

- | | |
|-------------------------|-------------------|
| 1) Cyrus, 537 B.C. | Ezra 1:2-4 |
| 2) Darius | Ezra 6:1-5, 8, 12 |
| 3) Artaxerxes, 458 B.C. | Ezra 7:11-26 |
| 4) Artaxerxes, 445 B.C. | Neh 2:5-8, 17, 18 |

(1)(2) and (3) were to build the *Temple*. Only the last one (4) was to rebuild the *city*, the walls, etc. Note: רְחוֹב *rehob*, “street”; חָרוּץ *haruts*, moat, fortification. Why “7 + 62”? Time to build the city? Time to close the Old Testament canon? Time between Testaments?

Nominal 360-day Years

- Biblical Usage: Genesis (Gen 7:24; 8:3,4); Daniel (Dan 9:27; 12:6); Revelation (Rev 11:2,3; 13:5).
- Ancient calendars based on 360-day years.

- Assyrians, Chaldeans, Egyptians, Hebrews, Persians, Greeks, Phoenicians, Chinese, Mayans, Hindus, Carthaginians, Etruscans, Teutons, et al.

All these calendars were based on a 360-day year; typically, twelve 30-day months. (In ancient Chaldea, their calendar was based on a 360-day year and it is from this Babylonian tradition that we have 360 degrees in a circle, 60 minutes to an hour, 60 seconds in each minute, etc.)

- Orbital Changes? Long day of Joshua (Josh 10:12, 13) due to Mars pass-bys? [Strangely corroborated by Jonathan Swift’s *Gulliver’s Travels*, which draws on eye witness account of the two moons of Mars before adequate telescopes available. Cf. Joshua Commentary or our briefing package, *Signs in the Heavens*.]

In 701 B.C., all calendars appear to have been reorganized. Numa Pompilius, the second King of Rome, reorganized the original calendar of 360 days per year, by adding 5 days per year. King Hezekiah, Numa’s contemporary, reorganized his Jewish calendar by adding a month each Jewish leap year (on a cycle of 7 among every 19 years).

The Target (*terminus ad quem*)

The Meshiach Nagid: “The Messiah the King.” The prediction is to the presentation of the Messiah the King (*Nagid* is first used of King Saul). On several occasions in the New Testament when they attempted to take Jesus as a King, He invariably declined, “Mine hour is not yet come.” (Jn 6:15; 7:30, 44; etc.) Then one day, He *arranges* it.

The Triumphal Entry

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zechariah 9:9

All four Gospels, Mt 21:1-9; Mk 11:1-10; Lk 19:29-39; Jn 12:12-16. Nisan 10: “take to everyone a lamb.” Jesus deliberately arranges to fulfill Zech 9:9. This is the only day He allows them to proclaim Him King (Lk 19:38).

Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Luke 19:38

...quoting Psalm 118.

And some of the Pharisees from among the multitude said unto him,
 "Master, rebuke thy disciples."
 Luke 19:39

Why? What for? The Pharisees assure our noticing the significance!

And He answered and said unto them, "I tell you that, if these should hold
 their peace, the stones would immediately cry out."
 Luke 19:40

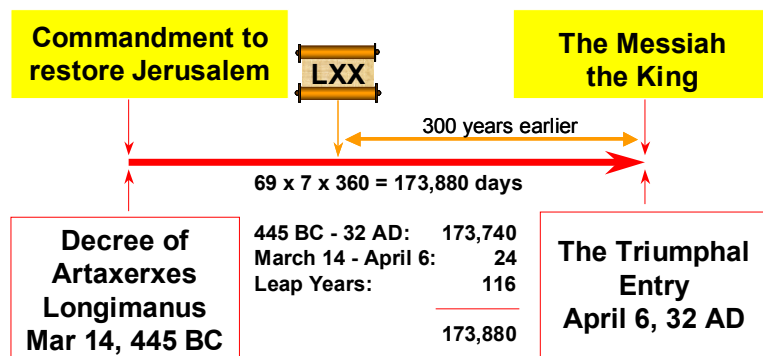
Jesus held them accountable to recognize *this very day* (Lk 19:41-44). This
 was the 10th of Nisan, prior to the Passover on the 14th of Nisan, A.D. 32.

Chronology of His Ministry

Christ's ministry began in fall A.D. 28 (Tiberius was appointed in A.D. 14.)
 Augustus died August 19, A.D. 14 (within the) 15th year of Tiberius (Lk
 3:1). 4th Passover: April 6, A.D. 32 [Sir Robert Anderson, 1894]. (Other
 chronologies presume a Friday crucifixion)

[Other examples of Precision: Gen 8:4, Noah's new beginning, 7th month,
 17th day. (Exodus 12:2: Nisan becomes 1st month.) Jesus resurrected on
 the anniversary of the "New Beginning" under Noah!]

The 69 Weeks



Judgment Declared

And when He was come near, He beheld the city, and wept over it, 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.
 Luke 19:41, 41

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, 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.

Luke 19:43, 44

Next Session: The Interval (Dan 9:26) between the 69th & 70th Weeks. The
 70th Week (Dan 9:27); the key to end-time prophecy!

Session 11:

Daniel 9 (part 2) The 70th Week

The Interval (Daniel 9:26)

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.

An interval, or gap, is clearly required by v. 26: events described are *after*
 the 69th and *prior* to the 70th week.

"cut off": כָּרַת *karat*, to cut off, eliminate, kill, execute; death penalty (Lev
 7:20; Ps 37:9; Prov 2:22).

"not for Himself": nothingness: rejection, substitution.

The people of "the prince that shall come" = historically, the Romans.
 Thus, the Prince to come will be of the Roman Empire (but *NOT*
 necessarily from Europe!) Sanctuary destroyed, etc. 38 years are in-
 cluded with the destruction of Jerusalem in A.D. 70. Over 1970 years have
 transpired so far.

"...flood": diaspora. Titus Vespasian: 38 years later; (not 3½!).

Daniel 9:26: Rabbinical Confirmations

- Messianic; prior to the Temple destroyed [Yalkut, Vol II, 32b, p.79 Nazir edition.]
- Messiah to exit prior to A.D. 33. [Midrash Berishit, p.243 Warsaw edition; re: Yakov Prasch.]

The Destiny of Israel

The Missing Key of “Systematic” Theology

Divisions of Theology

- | | |
|----------------|-----------------------------|
| • Bibliology | The Bible |
| • Theology | Proper Attributes of God |
| • Christology | Lord Jesus Christ |
| • Pneumatology | Holy Spirit |
| • Angelology | Angels, fallen and unfallen |
| • Anthropology | Man |
| • Soteriology | Salvation |
| • Ecclesiology | The Church |
| • Eschatology | End-Times; Last Things |

Notice what’s missing? *Israelology* = the study of Israel as an instrument in God’s program for man.

Israel and the Church

Distinctions: different origins, missions, destinies. “Replacement” views deny Israel her place in God’s program (Romans 9, 10, 11); it makes God a liar and laid the basis for Christian Anti-Semitism. The “70 Weeks” deal specifically with *Israel*. Also, Paul’s trichotomy: Jews, Gentiles, Church (1 Cor 10:32). Distinctives reappear after Revelation 4.

Blindness Declared

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.

Luke 19:42

For How Long?

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the Fullness of the Gentiles be come in.

Romans 11:25

The Interval

Interval also implied: Dan 9:26; Isa 61:1,2 (re: Lk 4:18-20); Rev 12:5,6. Also: Isa 54:7; Hos 3:4,5; Amos 9:10,11 (Acts 15:13-18); Micah 5:2,3; Zech 9:9,10; Lk 1:31,32; 21:24.

Interval defined: Luke 19:42 *until* Rom 11:25. This interval is the period of the Church, an era kept secret in Old Testament: Mt 13:34,35; Eph 3:5,9.

- Born at Pentecost: Col 1:18; 1 Cor 12:13; Acts 1:5, 11:15-16.
- Prerequisites: Atonement (Mt 16:18, 21); Resurrection (Eph 1:20-23); Ascension: (Eph 4:7-11—spiritual gifts only after ascension).

[Interval implied in 24 references] “Israel” is *never* used of the Church (73X). Gal 6:16 is misunderstood, by ignoring the *kai* in the Greek which clearly distinguishes the two groups. It seems that the Lord deals with Israel and the Church *mutually exclusively*. [Example: Chess Clock]

The Church: Mystery Character

- | | |
|---------------------------------------|------------------------|
| • Body Concept | Eph 3:3-5,9 |
| • Indwelling every believer | Col 1:26-27 |
| • Bride of Christ | Eph 5:22-32 |
| • <i>Harpazo</i> , (“Rapture”) | 1 Cor 15:50-58 |
| • One “New Man” | Eph 2:15; Cf. Rev 12:5 |
| • Distinguished from Jews or Gentiles | 1 Cor 10:32 |

Our need: ***Ecclesiology***, not Eschatology!

The 70th Week

- 27] And he (“the prince that shall come”) shall enforce the covenant with [the] many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The Covenant Enforced with “the many” : “The many” is an idiom for Israel. This is the “Covenant with Hell,” Isa 28:15; Zech 11:15-17 etc.

“...midst of the week...” : The most documented period of time in the Bible. Time, times, and the dividing of time (Dan 7:25; 4:16, 23, 25).

Which “Prince”?

Antecedent: “The Prince that shall come...” After death of Nero, General Galba was recalled to become Emperor. A conspiracy had him assassinated. After Galba, Ortho was made emperor; he was unfit and committed suicide. After revolution and political instability, the general-in-command of the Roman-Israeli expedition was recalled to restore order and

become Emperor: General Vespasian, father of Captain Titus who remained general in charge of the siege. Just a few days before the final assault on Jerusalem, Vespasian was crowned Emperor of the Roman Empire, making Titus a prince (Titus may have been a descendant of Antiochus IV).

“Time, Times, and ½ Time”

“Times” = dual, later lost in Aramaic: $1 + 2 + \frac{1}{2} = 3 \frac{1}{2}$

3½ years	Dan 12:7
42 months	Rev 11:2; 13:5
1260 days	Rev 11:3; Dan 12:6
½ “week”	Dan 9:27

Every Detail by Design?

...and it was at Jerusalem the Feast of the Dedication, and it was winter.
John 10:22

Which “Feast of Dedication?”

• Solomon’s Temple?	Autumn	1 Kings 8:2
• Zerubbabel’s Temple?	Spring	Ezra 6:15,16
• The Rededication	Winter	25 th of Kislev

The “Abomination of Desolation” Antiochus IV (“Epiphanes”) 175-164 B.C.

Antiochus IV was the 8th king of the Syrian dynasty and infamous brother of Cleopatra. “Epiphanes” = “Illustrious.” [Called “Epimanes,” the mad man.] He made Torah reading punishable by death; slaughtered a sow on the Altar and erected an idol to Zeus in the Holy of Holies; incited the Maccabean Revolt, which succeeded in rededicating the Temple, 25th Kislev, 165 B.C. This is still commemorated at Hanukkah. (Authenticated by the Holy Spirit: Jn 10:22.) The sacrifices and oblations cease; 2 Thess 2:4. These require a Temple previously consecrated in Jerusalem. (Preparations have begun!)

The Great Tribulation

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.

Matthew 24:21,22

This “Time of Jacob’s Trouble” climaxes in the “Day of the Lord”: Isa 61:2; Zech 12, 14; Rev 19:19; et al. (Note that this is 3½ years, not 7, as is so often assumed.) Revelation 6 - 19 is essentially an elaboration of the events during the “70th Week” of Daniel 9.

The “Time of Jacob’s Trouble” (Jeremiah 30:7)

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

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

Hosea 5:15

The Prince that Shall Come The Seed of the Serpent

Old Testament Allusions (out of 33):

Seed of the Serpent	Gen 3:15
Idol Shepherd	Zech 11:16, 17
Little Horn	Dan 7:8-11, 21-26, Dan 8:9-12, 23-25
Prince that shall come	Dan 9:26
Willful King	Dan 11:36

New Testament Allusions (out of 13):

Beast	Rev 11:7; 13
False Prophet	Rev 13
Anti/pseudo-Christ	1 Jn 2:22
Lawless One	2 Thess 2:8
Man of Sin	2 Thess 2:3
Comes in his own name	Jn 5:43
Son of Perdition	2 Thess 2:3

He will be:

An intellectual genius:	Dan 7:20; 8:23; Ezek 28:3
An persuasive orator:	Dan 7:20; Rev 13:2
A political manipulator:	Dan 11:21
A commercial genius:	Dan 8:25; Rev 13:17; Ps 52:7; Dan 11:38, 43; Ezek 28:4,5

A military leader: Dan 8:24; Rev 6:2; Rev 13:4; Isa 4:16
 A powerful organizer: Rev 13:1,2; 17:17
 A religious guru: 2 Thess 2:4 (“Allah”?); Rev 13:3, 14, 15

He will be able to appeal to Jew and Muslim alike! 2 Thess 2:4 (includes Allah!) See also: Ps 10, 52, 55; Isa 10, 11, 13, 14; Jer 49-51; Zech 5; Rev 18, et al. His physical description: Zech 11:17.

Jew or Gentile?

The Leader will be the Son of Satan, the “Seed of the Serpent”: Gen 3:15; Isa 27:1; Ezek 28:12-19; Rev 13. Some believe this leader will be a Jew: Ezek 21:25-27; 28:2-10 (of the circumcision); Dan 11:36, 37; Jn 5:43 (*allos*, not *heteros*: thus, a Jew, not a Gentile). He will be received by Israel (Jn 5:43; Ps 55); some believe he will be a Gentile, a Roman Prince, etc. Remember there are *two players* (Rev 13).

The First Beast (of 2)

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

Revelation 13:1,2

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

Revelation 13:3

His Physical Description:

Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Zechariah 11:17

2nd Beast: “False Prophet”

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Revelation 13:11, 12

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Revelation 13:14, 15

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation 13:16-18

666: Whose Number?

Many point to bar codes, insertable chips, etc. for implementation technology and controls; they overlook that it is His number and name that is the critical identity issue.

Israel: God’s Timepiece

The “Seventy x Sevens” of Israel

1) Abraham to the Exodus

Promise (Gen 12:4)	75 years
Gal 3:17	<u>+430</u>
	505
Ishmael (Gen 16:16; 21:5)	<u>-15</u>
	490 years

2) Exodus to the Temple

Begun: 1 Kgs 6 - 8	594
Completed: 1 Kgs 6:38;	<u>+7</u>
	601

Servitudes:	Judges	
Mesopotamia	3:8	8
Moabites	3:12-14	18
Canaanites	4:2,3	20
Midianites	6:1	7
Ammonites	10:7,8	18
Philistines	13:1	<u>40</u>
		<u>-111</u>
		490 years

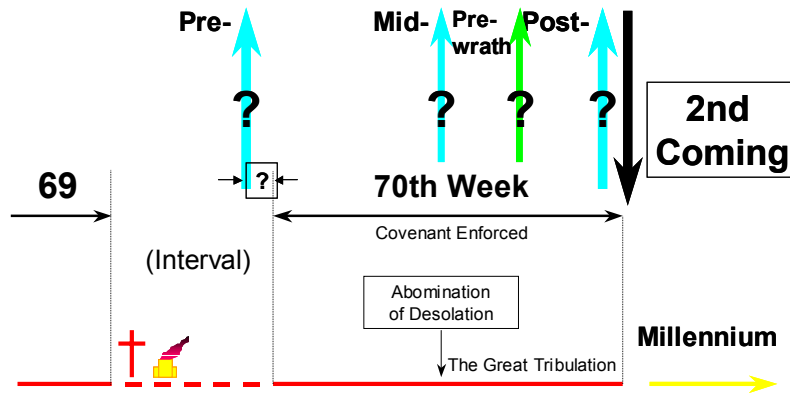
3) The Temple to the Edict of Artaxerxes

1 Kgs 8:1-66	1005 B.C.
Neh 2:1	445 B.C.
	560
Babylonian Captivity	-70
	490 years

4) Artaxerxes to the Second Coming

Artaxerxes to the 1st Advent	
"The Sixty Nine Weeks"	483
[Church interval]	?
The Seventieth Week"	+7
	490 years

Alternative "Tribulation" Views



Post-Tribulation Problems

Denies the New Testament teaching of imminency; we are to expect Him at *any* moment. Requires the Church be on earth during the 70th Week; Israel and the Church are mutually exclusive (Dan 9:26).

The Church would experience God's Wrath; promised *not* to experience it (1 Thess 5:9; Rev 3:10). How can the Bride come *with* Him? Who will populate the Millennium? Who are in the "Sheep and Goat" Judgment of Matthew 25? How can the virgins of Matthew 25 buy oil without the Mark of the Beast?

Rapture Precedes the Tribulation

The 70th Week is *defined* by a covenant enforced by the Antichrist (Dan 9:27). The "Great Tribulation" = last half of 70th Week (Mt 24:15, 21). He can't be revealed until *after* the Rapture (2 Thess 2:6-9).

Pre-Tribulation Eschatology

Epistle of Barnabas, (a.d. 100); Irenaeus, in *Against Heresies*; Hippolytus, a disciple of Irenaeus (2nd century); Justin Martyr, *Dialogue with Trypho*; Ephraem, the Syrian (4th century—see quote below); Peter Jurieu, *The Approaching Deliverance of the Church*, 1687; Philip Doddridge's *Commentary on the New Testament*, 1738; Dr. John Gill, *Commentary on the New Testament*, 1748; James Macknight, *Commentary on the Apostolical Epistles*, 1763; Thomas Scott, *Commentary on the Holy Bible*, 1792.

For all the saints and Elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins.

Ephraem of Nisibis (306-373 AD)

On the Last Times, the Antichrist, and the End of the World

Pre-Trib Popularization

Emanuel Lacunza (Ben Ezra), 1812; Edward Irving, 1816; John N. Darby, 1820; Margaret McDonald, 1830.

Revelation Architecture

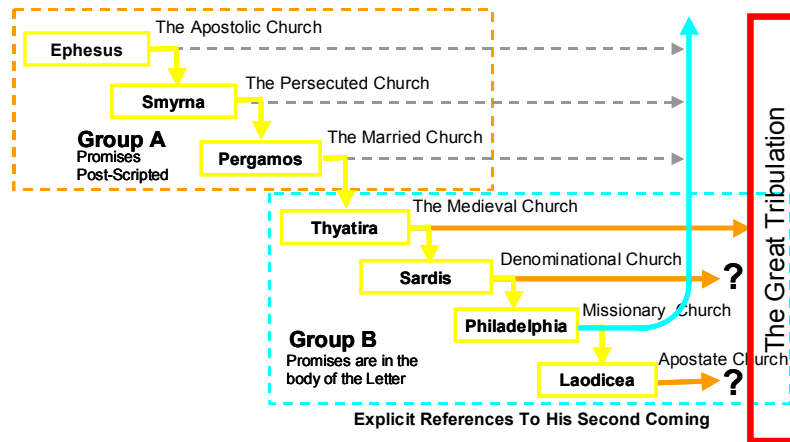
- The Lampstands: identified as the Church (Rev 1:20); in heaven when John arrives (Rev 4:5).
- 24 Elders: identified as the Redeemed (Rev 5:9, 10); worship *before* Lamb receives the Scroll; Tribulation begins when Scroll is unsealed; 70th Week detailed (Rev 6-19).

Doctrine of Imminency

Believers are taught to expect the Savior from heaven at any moment (Phil 3:20; Titus 2:13; Heb 9:28; 1 Thess 1:10; 4:18; 5:6; Rev 22:20); it expresses hope and a warm spirit of expectancy (1 Thess 1:10); and, should result in a victorious and purified life (1 Jn 3:2, 3; cf. 1 Thess 4:15, 17; 2 Thess 2:1; 1 Tim 6:14; Heb 10:37; Lk 19:13; 2 Thess 3:10-12; Jas 5:8).

Paul seemed to include himself among those who looked for Christ's return (1 Thess 4:15, 17; 2 Thess 2:1). Timothy was admonished to "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim 6:14). Jewish converts were reminded that "yet a little while, and He that shall come will come, and will not tarry." (Heb 10:37). The expectation of some were so strong that they had stopped work and had to be exhorted to return to their jobs (2 Thess 3:10-12) and have patience (James 5:8).

Prophetic Profile of 7 Churches



Two Extremes

- Rapturemania (The Date Setters)
- Rapture-itis (Rapture paralysis): A uniquely American dementia/ Just because the Church will *not* go through The Great Tribulation, *why should we escape* what most of the Body of Christ in most of the world for most of the past 2,000 years *has had to endure*?

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matthew 24:44

Next Session: A glimpse of the "Dark Side" of the spiritual warfare that continues behind the scenes of geopolitics. Read Daniel 10.

Session 12:

Daniel 10 A Glimpse of the Dark Side

Daniel Chapter 10 is a prelude and introduction to the last two chapters: 11-12. A spooky glimpse of the Invisible World, and the Invisible War in hyperspace.

Unseen Warfare: 2 Kings 6:8-23

- 8] Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.
- 9] And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.
- 10] And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.
- 11] Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?
- 12] And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

The first "wire tap"!

- 13] And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.
- 14] Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.
- 15] And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?
- 16] And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

(Traditional military cynicism: "There's always the 2% that didn't get the 'word'!?"?)

- 17] And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

[A "reveal codes" key...]

- 18] And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.
- 19] And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.
- 20] And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.
- 21] And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?
- 22] And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.
- 23] And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

Daniel 10

- 1] In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.
- 2] In those days I Daniel was mourning three full weeks.

Dan 1:21, “unto the first year of King Cyrus”; official public career; Daniel’s “3rd year” out of public life. [Cf. John on Patmos.] Two years after “return” (2 Chr 36:23,32; Ezra 1:1-3) vs. Ezek 2:64,65, Neh 7:62. Only 49,697 return (“first year”). Daniel still there? Exiles had returned from Babylon and had begun rebuilding the temple. (Perhaps Daniel had not returned with the exiles because of his age: over 80 years old.)

- 3] I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.
- 4] And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

“First month”: Nisan (Abib, Ex 23:15). He completes his fasting on the 24th. He started on the 3rd of Nisan. The month of Nisan: 1-2, Feast of Rejoicing: New Year (1 Sam 20:18,19,34). 10, Presentation of lamb(s). 14, Passover. 15-21, Feast of Unleavened Bread.

Daniel was not on an “absolute” fast (healthy); Lord commands.

- 5] Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:
- 6] His body also *was* like the beryl, and his face as the appearance of lightning, and

his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

“Angel” = *angelos*, military messenger. A unique form of created being; not preexistent, but with formidable capabilities. Identity: Gabriel? Pre-incarnate Christ? (He wouldn’t need Michael’s help...)

- 7] And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.
- 8] Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

What scared them? Cf. Saul on the Damascus Road: others heard, unintelligibly.

“...corruption”: awareness of his lack of holiness; Cf. Isa 6.

- 9] Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.
- 10] And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

“Deep sleep”: Cf. Adam in Genesis 2.

- 11] And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.
- 12] Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

Who was visitor? “Sent...from the first day” (3 wks before).

- 13] But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.
- 14] Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

But... (withstood for 21 days!) Blocked by a lineman... Warfare: withheld; conflict.

“Prince of the Kingdom of Persia”(?) Prince: Cf. Michael, a chief “prince” (Eph 6:11,12). [Role of fasting?] Michael: Dan 10:13, 21; Dan 12:1; Jude 9; Rev 12:7. Strength: Ex 4:10-12; Isa 6:6,7. [Michael fights Satan himself: Jude 9! 1 Thess 4:16! Why was Moses’ body needed? (Mt 17? Rev 11?)]

- 15] And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.
- 16] And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.
- 17] For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.
- 18] Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

“Strengthen (3X?)”: Gethsemane (Mt 26:39-44; Mk 14:35-41); Angel (Lk 22:39-44).

- 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.

Now I will return... (Michael holding him off?) Prince of Greece? Medo-Persians continue 200 years after vision. [Time domain = ?] Acts 1:8?

Angels

- Created beings: Eph 1:20-21; Col 1:16
- Saw world created: Job 38:4-10
- Have Bodies: 1 Cor 15:38-40, 44; Lk 20:27-36
 - οἰκητήριον *oiketerion* 2 Cor 5:2; Jude 1:6
- Entertained unawares: Heb 13:2 Gen 18; Judg 13
- Guardian: Mt 18:10
- Slay 185,000! 2 Kgs 19:35; Isa 37:36
- Desire to learn: 1 Pet 1:12

Ministry Assignments

- Birth: Lk 2:8-14
- Temptation: Mt 4:1-11
 - (note ownership of world!)
- Transfiguration: Mt 17:1-8
- Resurrection: Lk 22:39-46
- Ascension: Acts 1:10-11
- Return: Mt 13:39; 24:31

Other Skewering Examples

- Satan
 - King of Babylon Isaiah 14
 - King of Tyre Ezekiel 28

Ezekiel 28:12-19

Ezek 28:2-11 addressed to the “*Prince of Tyre*” (highlight communication style/technique...) Ezek 28:12-19 to “*King of Tyre*” – the power *behind* the throne. ***Satan works through men.***

- 12] Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
- 13] Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Satan was in Eden; was created. Music significant. He may have led worship. (He’s still trying!...)

- 14] Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
- 15] Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
- 16] By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
- 17] Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
- 18] Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
- 19] All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

Isaiah 14:12-17

- 12] How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

- 13] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
- 14] I will ascend above the heights of the clouds; I will be like the most High.

The same communication style/technique as in Ezekiel 28: *king of Babylon*... Five “I will...” statements “in thine heart...” [Throne?] This is why God *hates* pride...

- 15] Yet thou shalt be brought down to hell, to the sides of the pit.
- 16] They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms;
- 17] *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

Revelation 12 details his career and destiny...

Satan

- “Numero Uno” Ezekiel 28:11-18
 - “sum” = epitome
 - “thou has been in Eden”
- Five “I will’s” [pride!] Isa 14:12-17
- His angels also cast out Rev 12:9; 12:4

Isa 24:21: Punish the “high ones.” Romans 8:28-39 (“check that it is still there”). Three unclean Spirits (out of *mouths*) Rev 16:13-14.

Demons

- Distinct from angels: desperately seek embodiment;
- Knowledgeable: they know their destiny (Mt 8:29);
- **OT:** Lev 17:7; Deut 32:17; 2 Chr 11:15; Ps 106:36-37; Isa 13:21; 34:14
- **NT:** Mt 12:45,43; Mk 1:23-27; Lk 4:33; 1 Tim 4:1; Rev 16:14; 1 Cor 10:20-21.

Consider...

Suppose Daniel had stopped fasting after only 20 days? Is there a “Prince of the Power of the U.S.”? Of the UN? Of the EU?

You have an opportunity to “be a Daniel.” You can undertake a spiritual mission on behalf of the U.S. [Example: Jonah & Nineveh: 40 days until “ground zero.”]

The Ultimate Issue

We are in possession of message of extraterrestrial origin. It portrays us as objects of an unseen supernatural warfare. Our eternal destiny depends upon our relationship with the winner of this cosmic conflict. What is *your* readiness for this encounter?

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Ephesians 6:10-18

For we wrestle not against flesh and blood, but against:

- “principalities,” ἀρχή *archai*
- “powers,” ἐξουσία *exousia*
- “the rulers of the darkness of this world,” κοσμοκράτωρ *kosmokrator*

- “spiritual wickedness in high [heavenly] places.

ἐπουράνιος *epouranios*

Ephesians 6:12

Hierarchy of supernatural authorities in descending order... “powers” = authorities; “high” = heavenly. Satan = Prince (of this world) 3X: Jn 12:31; 14:30; 16:11. [Luke 4:5 ownership!] Prince (of devils) 2X: Mt 9:34; 12:24.

Our Armor: Ephesians 6

- Girded with Truth
- Breastplate of Righteousness

- Feet shod with Preparation
- Shield of Faith
- Helmet of Salvation
- Sword of the Spirit
- *Our Heavy Artillery*: Prayer

See *The Christian in Complete Armor*, by William Gurnall. A Puritan classic, first published in three volumes in 1655, 1658, 1662; revised 1864, Blackie & Sons, Glasgow, Scotland; 1964, 1990 Banner of Truth Trust, Edinburgh, Scotland.

Next Sessions: Chapter 10 was simply a prelude to the concluding prophecies of Chapters 11 and 12:

- Chapter 11:5-35 The “Silent Years”
- Chapter 11:36-45 The Willful King
- Chapter 12 Final Consummation

Session 13:

Daniel 11:1-35

The “Silent Years”

The most comprehensive and detailed prophecy of future events to be found anywhere in the Old Testament. Cf. Dan 2, Rev 13, 17.

Review: Daniel 8 (The Ram and the Goat)

Two years after the vision of Daniel 7 and 12 years *before* the Fall of Babylon in Daniel 5...

- Vision of a Ram and a Goat
 - The Ram is defeated by the Goat from the West;
 - The “notable horn” of the Goat *divides into 4*;
 - A “Little Horn” has a key role at the end...
- Daniel interprets
 - A Leader from the West (Alexander) will subdue the Medo-Persian Empire...Alexander’s Four Generals (Daniel 8):
 - Cassander Macedonia & Greece;
 - Lysimachus Thrace, Bithynia, most of Asia Minor;
 - Ptolemy Egypt, Cyrene, Arabia, Petraea;
 - Seleucus Syria and lands to the East all the way to India
 - (Antiochus Epiphanes appears as the “Little Horn”)

Daniel 11: Outline

v v:	
1,2	Persian Empire
3,4	Greek Empire
5 - 35	Seleucid – Ptolemy Rivalry (“Between the Testaments”)
36 - 39	The Willful King
40 - 45	Armageddon Scenario

Daniel 11: Time Line

v.1-2	539-530	Cyrus	Persian Empire	Dan 5; Isa 45
	529-522	Cambyses		
	522	Artaxerxes		
	521-486	Darius I Hystaspes		
	486-465	Xerxes I		Esther
	465-425	Artaxerxes Longimanus		Dan 9; Neh 2
<hr/>				
v.3-4	334-323	Alexander the Great	Greek Empire	Cf Dan 8:8f
Four Generals divide the empire:				
	Macedonia & Greece	Cassander		
	Asia Minor and Thrace	Lysimachus		
	Syria and Babylon	Seleucus		Dan 11:5-35
	Egypt, Arabia, Israel	Ptolemy		

Verses 2-20 have past. Verses 36-45 are clearly future. Verses 21-35 apparently have elements of both. Israel endures being a buffer zone between the struggles between the two dynasties. The “400 silent years” between the OT and NT are detailed in advance with such accuracy that skeptics have attempted to “late date” Daniel...

- 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.

The angel (of Chapter 10) announces three kings: Cyrus, Cambyses, and Darius Hystapes (Smerdis). [Herodotus III. 89-97.] (He helped establish Darius as king in the first year of his reign.) The fourth king, Xerxes, would instigate trouble with the Greeks (486-465 B.C.) (He appears to be Ahasureus of Ezra 4:6, Esther 1:1-12.) He instituted tax reforms, became

very powerful, trained over 2 million warriors for 4 years, built special barges, and attacked Greece in 480 B.C. He crossed the Hellespont in seven days. This attack laid the basis for the vendetta that Alexander exploited later.

- 3] And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.
- 4] And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

The rise of the Greeks, under Alexander the Great, was detailed in Chapter 8. Alexander died without a qualified heir. His half brother, Philip Arrhidaeus, was mentally defective. His two sons (illegitimate Hercules, by Basina, the daughter of Darius, and Young Alexander, posthumously by Roxana) were murdered within 13 years after their father's death. After 22 years of fighting, Alexander's four generals divided up the Empire (as was detailed in the notes on Chapter 7).

- 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.

Ptolemy I Soter taking Egypt and Seleucus Nicator taking Syria led to 150 years of warfare, and the repeated trampling through Israel. Chapter 11 chronicles this warfare between the "King of the South" (Egypt) and the "King of the North" (Syria) that continued until Rome marched east and the conquests of Pompey established Roman rule over the area.

The continued attempts by Bible critics to "late date" this passage is a testimony to its accuracy. Ptolemy Soter I Soter (323-285 B.C.) was one of Alexander's wisest and most capable generals and grew very powerful, but now Ptolemy II Philadelphus (285-245 B.C.) grew even more powerful. It was under Ptolemy II's rule that the great library was established at Alexandria and the translation of the Old Testament into Greek (the "Septuagint" translation) was commissioned. The famed mathematician Euclid taught geometry in Ptolemy's court.

Ptolemy I captured Jerusalem in 321 B.C. on the Sabbath day without resistance. [Josephus, *Antiquities* XII. i. 1.] However, in 316 B.C. Israel was lost to Ptolemy's rival, Antigonos. After the Battle of Gaza in 312 B.C., Ptolemy reclaimed it. Seleucus I Nicator (312-281 B.C.), who cooperated with Ptolemy, made himself the master of Babylon and established the Seleucid Empire, ruling from Antioch.

- 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.

"end of years" = after a lapse of several years (2 Chr 18:2; Dan 11:8,13). A political marriage was arranged between Antiochus II Theos (262-246 B.C.) and Ptolemy II Philadelphus's daughter, Bernice. Antiochus was required to divorce his own wife, Laodiceia, to facilitate this arrangement. Bernice was unable to prevail against her rival Laodiceia who poisoned Antiochus, murdered Bernice, and set her elder son, Seleucus II Callinicus, on the throne (246 - 226 B.C.). [Note: this occurs after the Septuagint translation of the OT (285-270 B.C.), which included the book of Daniel!]

- 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:

Ptolemy III Euergetes (245-221 B.C.), the brother of murdered Bernice, invaded Syria, seized the port of Antioch, and overran Seleucus' empire as far as Babylon.

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

His spoils for Egypt included 4000 talents of gold, 40,000 talents of silver, and 2500 idols. [Polybius, *Histories* V. 38] These included some carried from Egypt by Cambyses 280 years earlier. He continued more years than his rival: 24 years vs. 20.

- 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.

After two years Seleucus reorganized and marched south against Egypt, got clobbered, and returned to Antioch with only a small remnant of his army. The sons of Seleucus II were Seleucus III Ceraunus (226-223 B.C.), who was murdered during a campaign in Asia Minor, and Antiochus III ("The Great") (223-187 B.C.) who recovered the fortress of Seleucia, the province of Coele-Syria, Tyre, and then resumed the war with Egypt. [Polybius, *Histories*, II. 71.]

In 312 B.C. a large Egyptian army, led by Ptolemy IV Philopator (221-203 B.C.), marched through Judea until it was met in Lebanon by Antiochus who routed it and captured many Judean cities both west and east of the Jordan. Initially, the army of Ptolemy IV was larger than that of Antiochus III. In the spring of 219 B.C., at the battle at Raphia (20 miles south of Gaza), Antiochus commanded 60,000 men and Ptolemy, 70,000. Antiochus was defeated with a loss of 10,000 infantry and 300 cavalry. Ptolemy, indolent and dissolute, signed a peace treaty with Antiochus III. Ptolemy IV celebrated his victory by a tour of the eastern Mediterranean provinces including Jerusalem. He was prevented from entering the Holy of Holies by paralysis. Returning to Egypt, he took out his chagrin and humiliation by persecuting the Egyptian Jews.

- 11] And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.
- 12] *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.
- 13] For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.
- 14] And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

After the death of Ptolemy IV, his son, four years old, succeeded him as Ptolemy V Epiphanes (203-181 B.C.). Twelve years after the Battle of Raphia, Antiochus III set out with a greater army than before for the conquest of Egyptian territory.

The “many” that stood up against the King of the South included Antiochus and his ally, Philip of Macedon, as well as risings among the vassals of Egypt. In 200 B.C., an Egyptian mercenary named Scopas attempted to wrest Judea from Antiochus. After a temporary success, he was defeated by 100,000 troops at Sidon in 198 B.C. None were able to stand against Antiochus III (“The Great”).

- 15] So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.
- 16] But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

“The glorious land” is Judea, cf. Dan 8:9; Jer. 3:19.

- 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.

In 197 B.C., Antiochus III set out with a fleet to attack Cilicia, Lycia, and Caria, which were under Egyptian control. However, he encountered a disastrous defeat by an upstart power rising on the banks of the Tiber: Rome. Antiochus’ daughter, Cleopatra, was given in a political marriage to Ptolemy (arranged in 197, consummated in 193 B.C., the groom being 10 years old) along with Coele-Syria, Phoenicia, and Judea as dowry, and in the hopes that he could eventually annex Egypt. He was disappointed, however, as she became a devoted wife instead and sided with Egypt (and her new ally, Rome).

- 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.

In 196 B.C., Antiochus had turned toward the west in Greece, Asia Minor, and crossed the Hellespont to seize part of Thrace. It was Hannibal, the Carthaginian general, who encouraged Antiochus III to fight with the Romans. In 191 B.C., Antiochus was defeated by the Romans at Thermopylae. In 190 B.C. his army of 80,000 suffered an ignominious defeat in a decisive battle near Smyrna where the Roman commander, Lucius Scipio, forced him to renounce all claims in Europe and Asia Minor. [Appian, *Roman History: The Syrian Wars*, XI. i. 5; XI. vii. 38.] He had to surrender all territory west of the Taurus Mountains and pay a heavy tribute of 15,000 talents (over 30 million dollars). He was ruined. He took it all out on the northeastern part of his kingdom, plundering the temples in his realm.

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

Seleucus IV Philopater (187-175 B.C.) succeeded Antiochus III, giving his son Demetrius as a hostage in the place of his brother Antiochus, and to meet heavy Roman tribute, oppressed Israel through taxation. [2 Maccabees 3:1-12, 24-31.] After 12 years of rule, he is murdered by his treasurer, Heliodorus, who hoped to take over but is out-intrigued by Antiochus IV (“Epiphanes”) 175-164 B.C.

- 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.

Legitimate candidates might have included Demetrius, the son of the Seleucus IV, held as a hostage in Rome, or the younger son, also named Antiochus, who was still a baby in Syria. **Antiochus IV** was the brother of Seleucus IV, who had also been a hostage for his father in Rome for 14 years. Just prior to the murder of his brother by Heliodorus, he had been recalled to Antioch. His brother died before he reached the capital, and with the help of the king of Pergamum, and posing as the guardian of young Antiochus who was in Syria, Antiochus IV, with numerous intrigues, gained the throne.

- 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.

“Prince of the covenant” refers to the murder of Onias III, the High Priest in 171 B.C. [2 Maccabees 4:30-35.]

- 23] And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.
 24] He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

Unlike his fathers, Antiochus IV robbed the richest places of the country under his control. He attacked his enemies when they least expected it. There was a power contest between Antiochus’ two nephews, Ptolemy VI Philometer (181-145 B.C.) and Ptolemy VII Euergetes (Physicon) for control of Egypt.

- 25] And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.
 26] Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

After the death of his mother, Cleopatra, Ptolemy IV Philometer received bad advice regarding Antiochus IV who swept over his army. When Antiochus conquered Ptolemy Philopater, the Alexandrians brought his brother Ptolemy Physicon to the Egyptian throne.

- 27] And both these kings’ hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.
 28] Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

Antiochus took Philometer under his protection. As uncle and nephew, they eat together at one table and, with lies, discussed policy with one another.

- 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.

In his second campaign against Egypt, Antiochus was less successful and failed to take Alexandria. Furthermore, he encountered the Roman navy.

Chittim, or Kittim, is found in the Dead Sea Scrolls as a general reference to the people of the Mediterranean, Cyprus in particular. The Roman fleet of Caius Popilius Laenas sailed from Cyprus to Egypt after a stunning Roman victory over Perseus of Macedon near Pydna, south of Thessalonica. [Livy’s *Annales*, XLIV. 37.] The intimidation of the Romans caused Antiochus to return in humiliation to Syria and, looking for someone to take it out on, he then focused on oppressing the Jews.

- 31] And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.
 32] And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

The famed “abomination of desolation” now takes place. [2 Maccabees 5:11-18; 6:1-11. Josephus, *Antiquities*, XII. ii. 6.] (Two centuries later Jesus predicted this would occur again in the future. It will require a Temple, the preparations for which have begun.)

The opposition led to the Maccabean revolt, and the ultimate rededication of the Temple (celebrated to this day at Hanukkah) and begins the period of the Hasmoneans.

- 33] And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.
 34] Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.
 35] And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

[In vv. 1-35, approximately 135 prophetic statements have been counted. This is an impressive introduction to the section which follows.]

The remainder of the chapter, verses 36 - 45, has yielded a number of diverse views. Some have attempted to restrict the passage to the historical Antiochus IV, and while his megalomania lends itself to such views, the language seems to go far beyond that. The “Willful King” has been identified by Ibn-Ezra with Constantine the Great; Rashi and Calvin understood him to represent the Roman Empire; Jerome, Theodoret, Luther, J.N. Darby and most “Pre-trib” scholars see him as the Antichrist. The similarity to other prophetic passages are striking: 2 Thess 2, etc.

Next Session: Chapter 12— The Climax of All History!

Session 14:

Daniel 12 The Climax of All History Chapter 11:36 - 12:13

Summary:

- A world ruler.
- A world religion.
- A world war.
- A time of tribulation for Israel.
- Deliverance at the end of the tribulation.
- Resurrection and judgment.
- Reward of the righteous.

The Little Horn: Antiochus Epiphanes

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Daniel 8:9-11

The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise,

and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Daniel 8:20-25

The Willful King: Daniel 11:36-39

- 36] And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.
- 37] Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.
- 38] But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.
- 39] Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

The Armageddon Scenario: Daniel 11:40-45

Verses 40-45 seem to outline the “Armageddon Scenario” of the final conflict climaxing in Rev. 16, 19, etc. Chapter 12 continues, with a clear description of the Tribulation period.

- 40] And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.
- 41] He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.
- 42] He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.
- 43] But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.
- 44] But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.
- 45] And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 12: The Climax of All History

- 1] And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was

since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Remember: Chapter 12 is in Hebrew—Israel is the focus. Refers to Daniel’s people, not the Church (Dan 9:16, 19, 24, 10:14; 12:1).

“At that time” (3X) What time? (Dan 9:27). *be*, “during”=continuation. Michael (“your prince”) = the angel who oversees Israel. Mentioned 4X in Scripture. Who is he always battling? *Satan* (Rev 12:7-9).

[Note “dignity”: Jude 9; Cf. Dan 10:13-21. Satan is a created being...(vs. “Christ & Satan.”) vs. traditions: Milton, Dante, Goethe, et al. Where does he rule? not Hell: here! We’re on *his* turf. Paradoxes: ignoring vs. overreaction...]

“Time of (Jacob’s) Trouble”

- Jesus quotes this verse (Mt 24:21; Mk 13:19(!); Rev 7:14);
- “Time of Jacob’s trouble” (Deut 4:30; Jer 30:7; Joel 2:2); parallel to Dan 11:40-45; Cf. Ex 9:18, 24;
- Israel to “pass under the rod” (Ezek 20:34-38);
- “Furnace of affliction” (Ezek 22:18-22);
- Only 1/3 spared (Zech 13:8,9);
- Woman (Rev 12);
— Satan cast out (Rev 12:10); No longer able to accuse;
- *Thypeople* (2X) shall be delivered...” (Dan 7:18, 27; Zech 12:10; 13:8-9; Jer 30:7, 11; Isa 14:12-17; Job 1:6; 2:1-7; Zech 3:1-5; Rev 12:6-7).

- 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.

There seems to be no passage in Scripture which teaches that the OT saints will be raised *at the time the church is raptured*; before the final tribulation.

Hebrew sharply separates two classes of resurrection: “And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those, the rest of the sleepers, those who do not awake at this time, shall be unto shame and *everlasting contempt*.” (Tregelles, Culber, Seiss, Nathaniel West); Rev 20:5, 12-13.

“Shame, contempt”: *olam* (everlasting) modifies both. An eternal state for the wicked!

“First Resurrection” is a class, not an event: Christ, the firstfruits of them that slept; the rapture; and the two witnesses are all in the “first” resurrection.

“Many” ...but not “all”:

- | | |
|-------------|---------------------|
| • Abraham | Gen 22:5; Heb 11:19 |
| • Job | Job 19:25-26 |
| • Isaiah | Isa 26:19(!) |
| • Hosea | Hos 13:14 |
| • of Christ | Ps 16:9-10 |

- 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.

This is the first occurrence of “everlasting life” in the OT? Ps 16:10; 49:15; Isa 25:8; 26:19; Hos 13:14; Heb 11:17, 18; cf. Dan 11:33.

Jewish “teachers”: Dan 11:33-35; Rev 7:4-8; 11:2-12. “brightness of the expanse”: *Zachar*, to be brilliant. “lights”: Mt 5:14-16; Jn 5:35; Eph 5:8; 2 Cor 4:6; 1 Cor 15:41-42.

“Elect”?

- Elect? (Mt 24:22); 144,000 (Rev 7:4); Saved (Rom 11:26). “Israel, Mine Elect” (Isa 45:4); Isa 11:11; 27:12-13; Jer 30:7; Ezek 37:21-28; Hos 3:4-5; Amos 9:11-15.
- NT — “God’s Elect”: Rom 8:33; Col 3:12. [John the Baptist: Mt 11:11, 12.]
- “Spiritual resurrection”? Dead in sins (Eph 2:1; 4:18); quickened by the Word of God (Rom 10:17; Heb 4:12); passed from death to life (Jn 5:24; Eph 2:5-6).
- “National resurrection”? Isa 26:12-19; Jer 16:14-15; Ezek 20:33-44; 37:1-28 (Gaebelein, Kelly, Ironside: national, not bodily(?); to support OT at rapture).
- Second Resurrection? Eph 4:8-10; 1 Pet 3:18-20; Mt 27:52-53; Isa 61:1, 2; 2 Cor 5:1-8; Rev 20:5, 6;

Rapture?

- Only the Church?
- “Written in the book” Ex 32:32, 33; Ps 69:28; Lk 10:20; Rev 13:8; 17:8; 20:15; 21:27. Not all prepared (Ezek 20:33-38).
- Israel “blinded” *until* Rom 11:25.

- Blotted out? Ex 32:31-33; Ps 69:28; cf. Rev 3:5.
- Not all “saints” or “elect” are the same.

See our briefing pack, *The Rapture*, for a more detailed study...

- 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.

“Revealed” in the last days; primary application to “the time of the end.” [The Book of Revelation is not sealed (Rev 22:10; 1:3).]

Hebrew *hadda’at*, “the knowledge,” i.e. *this* prophecy. Link with v.3 (vs. Amos 8:12). Israel’s blindness to be relieved (Rom 11:25). Sealing: made secure; preserved; until end (11:35,40).

“to/fro”= search: 2 Chr 16:9; Jer 5:1; 49:3; Amos 8:12; Zech 4:10. (Daniel was now over 80 years old.) [If Knowledge doubles each decade? then, 50% of all “knowledge” has been added these past 10 years!?)

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

Jesus is “man” in linen? Two others were probably angels. Two witnesses: Deut 19:15; 31:28; 2 Cor 13:1.

- 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 sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

3 1/2 years (Dan 7:25; 12:7; Rev 11:2; 13:5); 1260 days; 42 months; mid-week... Oath: Gen 14:22; Deut 32:40; Rev 10:5-7.

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

Daniel did *not* understand. (*Theory of inspiration!?*)

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

“Go” (mental attitude): Words sealed.

- 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.

Wicked will not understand (1 Cor 2:14; 21 Thess 2:11; Rev 22:11,12).

- 11] And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.
- 12] Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.
- 13] But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

30 days between 1260 and 1290 unrevealed. *Tamid*, regular ceremonies (8:11; 11:21).

45 days: judgments? Ezek 20:34-38; Mt 25:31-46. Start of Millennium? Borders of Gen 15:18?

So closes the most comprehensive prophetic revelation in the OT.

A Type of the Antichrist

1. “He shall cause craft to prosper in his hand.” No man will be able to buy or sell except the one who has the mark of the beast (Rev 13:17).
2. “He shall magnify himself in his heart.” He is given a mouth speaking blasphemies, with power to continue 42 months (Rev 13:5)
3. “By peace shall destroy many.” The rider on the white horse; then comes the red horse of *war*—thus, a false peace (Rev 6).
4. “He shall stand up against the Prince of princes.” The 1st beast of Rev 13 is against Christ (Rev 13).

Summary

- He will achieve great power by subduing others (v.24);
- He will rise to power by promising false security (v.25);
- He will be intelligent and persuasive (v.23);
- He will be controlled by another, Satan (v.24);
- He will be an adversary of Israel and subjugate Israel to his authority (vv.24-25);
- He will rise up in opposition to the Prince of princes, the Lord Jesus Christ (v.25);
- His rule will be terminated by divine judgment (v.25).

Session 15:

Europa Rising Rebuilding the Empire

Daniel 2: The “Times of the Gentiles”

Just as Daniel predicted (Daniel 2 & 7, see figure below), the Babylonian Empire was ultimately conquered by the Persians; the Persians were, in turn, conquered by the Greeks; and, the Greeks were conquered by the Romans. But who conquered the Romans?

No one! The Roman Empire ultimately disintegrated into pieces.

The Roman Empire, Phase I

146 BC	Rome conquers Greece
133 BC	Lysimachus' kingdom falls
64 BC	Seleucus' kingdom falls
31 BC	Battle of Actium; Egypt falls
44 BC	Julius Caesar assassinated
AD 64	Nero begins his persecutions
AD 284	Diocletian divides it into 2 (legs?)
AD 312	Constantine moves the capital to Byzantium (“Constantinople”)
AD 476	Empire will fragment into pieces

Each remaining segment had its “day in the sun.”

Early Europe

Europe emerged out of the shadow of the Roman Empire during a period of cultural change in the Mediterranean that lasted from about A.D. 350 to 600. After the capital of the empire was moved from Rome to Byzantium (Constantinople, the “New Rome”) in the 4th century, the western part of the Empire began to disintegrate as major tribal groups continued to encroach on the remnants of “*Pax Roma*,” each bringing their unique background into the mix.

The Vikings from the north, the Muslims from the south, and the Magyars from the east; each had their impact, challenging the durability of the cohesiveness that once was Rome. However, the laws, the

cultures, the religions—Christianity in its many forms—and the monetary and linguistic infrastructure were the threads and fabric that would ultimately be regathered into the final tapestry.

In each region, unique identities evolved that were tied to local or vernacular languages and sets of traditions that explained their history, values, and claims to the land. At the same time, because these regions had inherited the Roman Christian culture embodied in Latin literacy, they developed a shared identity as members of western Christendom. This common culture distinguished Europeans from neighboring peoples in the Islamic regimes and the barbarians in the east. As Rome receded, new cultural forces swept across Europe. The migration and settlement of various Germanic peoples, the so-called barbarians, filtered into the western European territories of the Roman Empire for several centuries. By 500, when Rome no longer effectively controlled the west, Europe was divided into different homelands for various ethnic groups: the Ostrogoths settled in Italy; the Visigoths found a home in Iberia (present-day Spain and Portugal); the Franks flourished in Gaul (present-day France); and, the Angles and Saxons occupied parts of the British Isles.

Destiny’s Caldron

By the 9th century, the fragile balance of Roman Christian and Germanic traditions was disrupted by a sometimes violent influx of new peoples (see map below). These peoples were integrated into European society through some of the same mechanisms of settlement, conversion, and negotiation that had established the earlier wave of immigrants. These invasions initiated another phase of ethnogenesis: Europe’s frontier regions developed new identities, and the central kingdoms redefined themselves.

[The fact that the older kingdoms in the British Isles, France, and Germany recovered their equilibrium after these assaults underscores the strength of the earlier synthesis of Roman, Christian, and Germanic traditions.]

The newcomers (the Muslims, the Vikings, and the Magyars) came from three directions and caused panic throughout Europe. Muslim raiders attacked Europe’s coastline from their Mediterranean bases in the south. Their incursions were halted in the West by Charles Martel’s forces in the famous battle at Tours in 731.

Scandinavian Vikings came from the north. These seafaring groups of landless Danish, Swedish, and Norwegian warriors sought fame and fortune through plundering, trading, or demanding tribute from fearful residents in the British Isles and around the coastal and river regions of the continent. Some of these Viking groups eventually established settlements and integrated with the local populations. For example, they explored Greenland and beyond, colonized Iceland, negotiated control of eastern England, built Dublin in Ireland, founded Normandy in northern France, and established the Kievan dynasty in Russia.

Nomadic Magogians (known also as Magyars or Scythians) came from the Asiatic steppes in the east (a region that includes present-day Kazakhstan and southwestern Russia) and eventually settled in Hungary and converted to Christianity.

Europe fragmented in response to these waves of attacks. Each region developed new alliances and identities. In 1450, the Muslims even overran Byzantium, ending the eastern leg of the original Roman Empire.

The “Holy Roman Empire”

The “Holy Roman Empire” had its origins in the empire established by the Frankish king Charlemagne in A.D. 800, crowned by Pope Leo III as “Emperor of the Romans,” the first use of that title since the fall of the Western Roman Empire in A.D. 476. Although Charlemagne’s kingdom soon disintegrated in 843, the concept of the “Holy Roman Empire” was to endure for another 1,000 years.

Early in the 13th century the Holy Roman Empire was engulfed in a civil war between rival German princes vying for the title of emperor. Emperor Frederick II, known as “the wonder of the world,” restored power and prestige to the empire, bringing it to one of its highest points since the death of Charlemagne. However, in order to win the support of the German princes, he greatly increased their independence within the empire. As a result, after Frederick’s death in 1250, the title of “Holy Roman Emperor” was claimed by many different princes and lords, and civil war began again within the empire.

Through advantageous alliances with other kingdoms, Emperor Charles V came to control more territory than any Holy Roman Emperor before him. He was already ruler of extensive areas in Europe, America and parts of Africa in 1530 when he became Holy Roman Emperor—the last to be crowned by the pope. Charles struggled to maintain his empire against

outside threats, but his possessions gradually dwindled as territories were captured or ceded.

After the death of Charles V, the Holy Roman Empire continued to decline in both area and importance, until it was finally dissolved by Emperor Francis II in 1806, following the defeats in the Napoleonic Wars. Francis proclaimed himself the emperor of Austria and allied Austria with Britain and Russia to fight Napoleon. The united powers defeated Napoleon in 1814, and at the Congress of Vienna in 1815, Francis recovered most of the territory he had lost.

The Legacy

In truth, the empire had existed more in the realm of ideas than as a political or administrative reality. Voltaire gave us his classic summary: “It was neither holy, nor Roman, nor an empire.” Its legacy, however, endured. The ancient obsession with Italy, the costly conflicts with the papacy, and the continuous resistance of German nobles to any strong central authority had made the empire essentially ungovernable for over five centuries.

The Thirty Years’ War

The great powers of 16th-century Europe were England, France, Spain, Austria, and the Ottoman Empire. The network of relations between powerful states first emerged in Europe during the 16th century and solidified during the Thirty Years’ War (1618-1648), which resulted in the defeat of the Habsburgs by a coalition of nations, including France, Sweden, and the German principalities.

World War I

Nationalist aspirations made the Balkans volatile. Seeing the decline of the Turkish Ottoman Empire as an opportunity to extend their territories, newly independent Serbia, Bulgaria and Greece attacked the Ottomans in 1912. To manage their rivalries and fearing nationalist unrest, the Great Powers of Europe formed rival alliances: Germany, Austria-Hungary and Italy formed the “Triple Alliance,” while Russia, the UK and France formed the “Triple Entente.”

As Russia and Austria-Hungary intervened in the fighting that broke out in the Balkans, the rest of Europe found itself sucked into “The Great

War” (as it was called before we learned we had to count them). This period also brought other events that were to impact the decades ahead. Revolution and civil war plunged Russia, Germany and the remains of Austria-Hungary into chaos in the years that followed World War I. The Europe that emerged from this period was radically different: the Austro-Hungarian and Ottoman Empires had disappeared and a host of smaller states had appeared. The Russian revolution of 1917 led to the creation of the Soviet Union, a self-declared revolutionary socialist state. A secret agreement between France and Britain, the Sykes-Picot Agreement, included dividing up the Middle East, which laid the foundation of the caldron that continues to this day.

The League of Nations gave Britain the Mandate to provide a homeland for the Jews, but Britain peeled off 75% of that land to create the state of Jordan for the Palestinians.

World War II

Reeling from the excesses of the Treaty of Versailles, Germany rallied behind Adolf Hitler in a quest to reestablish themselves. In 1938 Hitler annexed his native Austria and through deceptions and intimidation succeeded in annexing Sudetenland, the strategic part of Czechoslovakia. Britain and France abrogated their commitments to defend it, convinced that the appeasement would bring “peace in our time.” But the rest of Czechoslovakia was then quickly overrun, and the subsequent invasion of Poland in September 1939 forced Britain and France, who had also promised to protect it, to declare war on Germany. World War II began.

Later that month the Soviet Union invaded Poland from the east, and Poland was then partitioned between Germany and the Soviet Union. The Soviet Union attacked Finland in the winter of 1939-40 and annexed the Baltic States and northern Romania. Germany went on to conquer Yugoslavia and Greece and launched the invasion of the USSR in 1941. Nazi Germany was at the peak of its power, with most of Europe under the control of Germany and its allies. In the USSR, Hitler’s troops at first made rapid progress, advancing to the gates of Moscow and Leningrad, but the invasion turned into a war of attrition in which the German army was gradually ground down by the reviving Soviet Union. (Hitler learned the same lesson Napoleon had experienced earlier by not recognizing the “defense in depth” heritage of the ancient Scythians, the forebears of the Russians.)

The end of World War II saw Germany dramatically reduced in size and divided into East and West. Meanwhile the USSR gained Estonia, Latvia, Lithuania and Ukraine, and occupied northern East Prussia, including Königsberg (Kaliningrad). Much of Eastern Europe effectively became an extension of a massively expanded Soviet Empire. The Soviet Bloc also created a buffer zone between the USSR and the rest of Western Europe.

In April 1949, the North Atlantic Treaty Organization (NATO) was formed by 10 Western European states, the U.S. and Canada to provide a military framework for cooperation in the face of what was seen as a common enemy. Relations between the West and the Soviet Union were plunged into the freeze known as “The Cold War.” World War II had left Europe scarred with deep ruins and despair. Many leaders realized that they could never let that happen again. However, numerous attempts at alliances and treaties were attempted, but doomed to failure. The roots of the tensions ran too deep.

Roman Empire – Phase II?

1951	April 18, Treaty of Paris European Coal and Steel Community
1957	March 25, Treaties of Rome European Economic Community European Atomic Energy Community
1958	March 19; European Parliament
1959	BeNeLux Group formed
1967	Merger of EEC, ECSC, EAEC
1973	UK, Ireland, & Denmark join. (Now there are 9)
1981	Greece joins (Now there are 10!)
1986	Spain and Portugal join (Now there are 12)
1986	Single Europe Act (SEA)
1990	German unification
1993	Maastricht Treaty replaces Treaty of Rome
1995	Austria, Sweden, and Finland join.
2002	Euro as a common currency

Copenhagen Criteria

In June 1993, in Copenhagen, the European Council laid down for the first time the criteria it would apply to decide on the acceptability of candidates for membership. It required that a candidate country:

- Has achieved the stability of institutions guaranteeing democracy, the rule of law, human rights, and respect for and protection of minorities.

- Has a functioning market economy, as well as the capacity to cope with the competitive pressure and market forces within the Union.
- Has the ability to take on the obligations of membership, including adherence to the aims of political, economic and monetary union.

Since the fall of the Berlin wall they have been **helping** the candidate countries prepare themselves to fulfill these criteria. In the decade of the nineties they spent more than \$85 billion dollars on so-called pre-accession aid to the countries of Central and Eastern Europe, about as much in real terms as the American Marshall plan in the immediate aftermath of WWII.

This was not just to put the economies of these countries back on their feet. It was also to help them build up democratic institutions, to encourage the development of civil society, to train administrations, in which the concept of public service is strong enough to overcome the temptation to corruption, and to help build judicial systems that citizens believe are independent and able to ensure that the rule of law holds sway in practice and not just in theory.

Current Candidates: 2004

- Central European states
 - Poland
 - Hungary
 - Czech Republic
 - Slovakia
 - Slovenia
- Baltic states
 - Estonia
 - Latvia
 - Lithuania
- Mediterranean islands
 - Cyprus
 - Malta

Session 16:

Europa Rising Part II An Empire Being Revived?

- Maastricht in 1993 *obsoleted* the Treaty of Rome!
- Centralized European SuperState

- Common Foreign Policy
- Common Military
- Common Currency: *Euro*
- Common Judicial proposals
- Economic Potential *larger* than the U.S.
 - 446 million population vs 280 million

Five EU Institutions

The Commission—the EU Executive Function—is in Brussels (as is NATO Headquarters).

- The Parliament sits in Luxembourg;
- (It is interesting that its symbol is a woman riding a beast!)
- The Council of Ministers are in Strasbourg.
- The Court of Justice is in The Hague.
- The European Central Bank was established on 1 June 1998. It is based in Frankfurt am Main, Germany, and aims to maintain price stability and to conduct a single monetary policy across the euro area.

Enlargement Commitments

- 67.5% of 1999 direct investment into candidate countries was of EU origin.
- Over 6 years, total trade increased 300%: €210.0 billion/year

Member states run considerable surpluses on their export trade with candidate countries, which results in more jobs, more tax revenue and more money for social security systems: over €25.8 billion/year. **In contrast, the U.S. has booked a record *deficit* of \$435 billion this year!** Direct financial assistance to EU candidate countries is being provided through three instruments: Phare, ISPA, and Sapard.

– Direct assistance €3.2 billion/year

Phare	€1,620 million
ISPA	€1,080 million
Sapard	€ 540 million
	€3,240 million/year

Remaining Candidates

- Bulgaria 2007
- Romania 2007
- Turkey ?

Turkey: The Ataturk Legacy

In the years following World War I, Kemal Ataturk aggressively transformed Turkey from a theocratic autocracy into a Western-oriented democracy: in 1922 he abolished the Sultanate; in 1924 he abolished the Caliphate and the religious courts; and, in 1925 he made it illegal to wear the fez (which he regarded as a symbol of backwardness).

Having rid Turkey of the trappings of Islamic backwardness, Ataturk proceeded to adopt Western ways: in 1925 Turkey adopted the Western calendar; in 1926 it adopted the Swiss civil code (and later the Italian penal code); in 1928 the country switched to the Latin alphabet; in 1931, the metric system; in 1934 all Turks were obliged to take a surname (Mustafa Kemal became Kemal Ataturk), and the women were given the vote. Following World War II, Turkey joined all the main Western institutions: the UN in 1945; the IMF in 1947; the OECD in 1948; the Council of Europe in 1949; NATO in 1951; and, in 1963, after four years of application, Turkey received associate membership in the European Community.

The European Rejection

The crisis began as Turkey applied for full membership of the European Community on April 14, 1987. Turkey’s associate membership agreement of 1963 specifically held out full membership as an eventual goal and their application in 1987 was ahead of Austria, Finland, Sweden, and Norway (whose applications have been accepted and expedited). Nevertheless, it was clear that they were rejected by the European Union.

Pressures over Iraq

Turkey declined the U.S. use of its bases, despite a commitment of \$80 billion in aid. Why? Turkey lost its largest trading partner after the 1991 Gulf War; it was pressured by France, previously favored by oil contracts with Iraq; and, there was anti-U.S. sentiment in both Germany and France, as well as throughout Europe.

EU Energy Reserves

On the whole, the members of the EU are net energy importers. Import dependency is forecast to grow in the future, as the European Commis-

sion estimates that the EU could be forced to import 70% of its total energy, and up to 90% of its oil in the next 20 to 30 years if no new measures are taken. Germany, Italy, and France are the EU’s largest net importers of energy; the United Kingdom is the only significant net exporter. EU oil is imported primarily from the Persian Gulf region, Norway, Russia, and North Africa. Russia also exports significant amounts of natural gas to the EU countries.

Strategic Changes

Three major factors are bringing about a strategic change in the Middle East with regards to Turkey: 1) the deferrals by the European Union of Turkey’s application for full membership; 2) the opening up of the Turkic world of Central Asia; and 3) the rise of Islamic fundamentalism in Turkey.

Muslims (as % of population)

France(7.5%); Netherlands(4.4%); Germany(3.9%); Britain(3.3%); Spain (1.8%); Denmark, Norway, Sweden(1.4%); Italy(1.2%). [cf. *Economist*, 10/20/01.] Europe Total: 13 million; Turkey 63 million!

Prophetic Role?

The famed Magog Invasion of Ezekiel 38 & 39 emphasizes the participating role of “*Meshech and Tubal*,” which were major cities of ancient Anatolia, from which the modern state of Turkey was formed. Although presently pro-West, one can readily anticipate a refocusing towards the Islamic East...

Sino-Magog Alliance

1999: NATO Redefined itself; both Allies and Adversaries chilled...
2001: Shanghai Pact was formed with Russia, China, Uzbekistan, Kazakhstan, Kyrgyzstan and Tajikistan to resist the “hegemony” of the United States.

EU Prospectus: 48 Political Units

Albania	Azerbaijan	Bulgaria
Andorra	Belarus	Croatia
Armenia	Belgium	Cyprus
Austria	Bosnia	Czech Republic

Denmark	Lithuania	San Marino
Estonia	Luxembourg	Servia
Finland	Macedonia	Slovakia
France	Malta	Slovenia
Georgia	Moldava	Spain
Germany	Monaco	Sweden
Greece	Netherlands	Switzerland
Hungary	Norway	Turkey
Iceland	Poland	Ukraine
Ireland	Portugal	United
Italy	Romania	Kingdom
Latvia	Russia	Vatican City
Liechtenstein		

Single Foreign Policy?

The challenges in formulating a unified foreign policy are legion. Some issues:

- Several members have historically been **neutral**—notably Sweden, Finland and Ireland. To develop a single EU foreign policy will likely necessitate some reorientation of these countries' foreign policy outlook—a change which their populations may oppose.
- Many of the EU members—notably the UK, France, Portugal and Spain—had **extensive colonial possessions** with which they have continued to maintain and foster close links. Logically, for a single EU foreign policy to develop these countries will eventually have to submerge their peculiar interests and relationships with third parties to a single EU position.
- The UK and France currently hold two of the five **permanent seats** on the UN **Security Council**. For a single EU foreign policy to be developed, a logical requirement is the resignation of those seats in favor of a single EU seat on the Council. However, there is currently no plan to revise the situation and neither country appears ready to discuss changing their status at the UN.
- With the **eastward expansion** of the EU and the approximate doubling of the EU's membership, the range of foreign policy interests will broaden dramatically. In particular the relationship between the EU and Russia will likely become a far more central foreign and security policy concern.

- **Unanimity** is required for the EU to take action. As a consequence, the probability that the EU will achieve a consensus is likely to decrease with enlargement. At the very least, the time taken to negotiate a common position is likely to increase, thereby restricting the speed and hence effectiveness of a common foreign policy.

Economic Summary: The Euro

The Euro was introduced as legal currency in 2002. 12 Member states are currently participating (Denmark, Sweden and the United Kingdom not currently participating). The European Central Bank has been quietly stockpiling gold, pursuing the goal of making the Euro an asset-based currency (in contrast to the U.S. dollar, which is debt-based).

€ vs. \$

Central Bank Reserves:	U.S.	\$68%
	Euros	€13%

International Monetary Fund, 2001

Global Bond Market:	U.S.	\$46%
	Euro	€24%

EU Economy

It would be a mistake to underestimate the sophistication of the European Industrial establishment. While a substantial part of Europe—especially in the new candidate countries—is agricultural, their potential for growth will become readily apparent as we build a quantitative assessment...

EU UN Participation

There are currently four EU nations on the Security Council (France, Germany, Spain, UK), two of which are permanent members, as well as one nation currently applying for membership in the EU (Bulgaria).

All EU member and candidate nations are members of the UN, and they hold various committee and council positions. This includes nine spots on the Economic and Social Council as well as the presidency of the general assembly. After the enlargement, the EU will make up 25 of the 191 members (13%).

UN Security Council Reform?

The Russian Foreign Minister Igor Ivanov presented Russia's proposals for overhauling the UN. Among other things, Moscow suggested that the UNSC include five other permanent members, such as Germany, Japan, as well as one Asian country, one African country and one American country. (Russia suggested that India become a permanent UNSC member.) According to Ivanov, Europe is divided on this proposal because Italy and Spain both claimed the right to be represented in the UNSC.

European Constitution

A draft copy of the European Union constitution, prepared for submission to the members states, contains no specific reference to God despite strong pressure from conservatives, and from the Vatican.

The question whether the text should mention God, or Christianity, caused one of the most heated debates in the preparatory body, the Convention for the Future of Europe, consisting of representatives of all the EU member states and soon-to-be states, and chaired by former French president Valéry Giscard d'Estaing.

All 15 EU members and 10 countries due to join next year are formally Christian states, although most — including Italy, France, and Spain — make no reference to their Christian roots in their respective constitutions. Secularists at the convention contended that a clearly pluralist modern Europe had moved beyond a need to include a reference to a particular religion or any religion at all.

When former Irish Prime Minister John Bruton, the representative of Ireland (whose constitution opens with a solemn invocation to the Holy Ghost) formally proposed including a mention of Christianity, the proposal failed to muster enough support. The document now goes to the 25 member countries for parliamentary approval. Sources said several European countries were nervous about creating resentment among their large Islamic immigrant populations.

What's Next?

Will an *Eastern* leg also emerge? When and where will a SuperLeader emerge? "The Assyrian"? (Micah 5:5,6; Isaiah 10; et al.). What will the role of Babylon be? Is it literal? Or a coded symbol? Or both?

* * *

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About The Cover Design

(on the tape cassette volumes)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



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