

# The Prophecies of Daniel

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**A detailed account of approximately 90 events which a prophet in 605-535 BC foretold about world history up to the present day and into the future and how it is being fulfilled.**

## **ABBREVIATIONS**

**(List of Abbreviations used within this publication)**

AD	Anno Domini
A.E.	Antiochus Epiphanies
BC	Before Christ
Ch.	Chapter
Daug.	Daughter
ECT	Evangelicals and Catholics Together
KJV	King James Version Bible
NEB	New English Bible
NIV	New International Version Bible – New International Version 1984 © 1984
NJB	New Jerusalem Bible (Catholic Edition)
RSV	Revised Standard Version Bible (Catholic Edition)
SDA BC	Seventh Day Adventists Bible Commentary
v	Verse

## INTRODUCTION TO DANIEL

The book of Daniel is a fulfilment of prophecy as well as a book of prophecy. It was written by Daniel during and immediately after the time when God's people of the Old Testament were in captivity in Babylon. This captivity was predicted in Deuteronomy 28 verses 15 and 36.

*“If you do not obey the lord your God and do not carefully follow all his commands and decrees .....The Lord will drive you and the king you set over you to a nation unknown to you or your fathers”.* [NIV translation]

Almost the whole book of Jeremiah and some of Isaiah is a warning to Judah to forsake their sins and turn to God or the Babylonians would come from the north to conquer Jerusalem and take their people captive. Now this has taken place but God has not forsaken his people in captivity as we shall see from the experiences of Daniel.

The book of Daniel has much to say on history, ethics, judgment and God's providential love and care, etc, but this study is confined to its prophecies and their interpretation and fulfilment. By prophecies are meant predictions though this may not be the full and perfect meaning of the word. Therefore some historical chapters will not be examined in this study which for that reason will begin at chapter two.

The book of Daniel opens at the first conquest of Jerusalem by Nebuchadnezzar in 606-605 BC. and was written or dictated by Daniel during the following seventy years. Many commentators maintain it was written about 165 BC because it was so accurately fulfilled up to that time; something they deemed to be impossible. They say the Hebrew and Aramaic of the book belong to the second rather than the sixth century, but this is guesswork because the original is no longer available. What we have is only a copy of the original so the copyist would obviously bring the language up to date. In any case the great majority of its prophecies were fulfilled at this side of 165 BC so this would make nonsense of the above claim. To deny that the events of this book were written by Daniel during the lifetime of Nebuchadnezzar, Belshazzar and Darius would be

## INTRODUCTION TO DANIEL [CONTINUED]

to deny the truthfulness of the book and reduce it to fraud or legend. The Bible is not telling a barefaced lie when it states:

*“In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through His mind as he was lying on his bed. He wrote down the substance of his dream”. [Daniel 7:1]*

The oldest copy of the book we have is written in Hebrew up to verse 4 of chapter 2 and from the beginning of chapter 8 to the end. The remainder is in Aramaic but either language may have been translated from the other. As we progress in its study we will see why this change of language takes place.

This is the only book of the Old Testament that Jesus specifically told us to listen to [Matthew 24:15] although He quoted from many of them. Josephus the famous historian also gives us a good account of it in his “Antiquities of the Jews” so there is no doubt of the authenticity of the book of Daniel.

Chapter eight of this commentary was first written in 1985 and the remainder in 1995-7. The New International Version [NIV] of the Bible is used in this study unless it is otherwise stated.

## DANIEL CHAPTER TWO.

### INTRODUCTION

This chapter consists of a dream of Nebuchadnezzar and its interpretation by the prophet Daniel. This dream took place in the 2nd year of the above king which creates a problem, because it is obvious that it took place after Daniel and his three friends had finished their three years of study as it points out in the previous chapter. Several solutions have been offered to this discrepancy and the best seems to be that the three years of study did not mean thirty six months. By Jewish reckoning a part of a year was counted as a year so the first and third years need only have been a part of a year. An example of this is the three days our Lord is said to have spent in the tomb whereas it was only about 36 hours. Therefore this dream took place about the year 603 BC.

Nebuchadnezzar woke up one morning very troubled because he had a very disturbing dream which he could not remember nor much less understand. He summoned the wise men of his kingdom to tell him what his dream had been, but none of them could do this. He then sent Arioch his commander to put all the wise men to death. When he came to collect Daniel, one of his wise men, who was not consulted the first time, the latter asked for time to interpret the dream. That night after a prayer meeting “*the mystery was revealed to Daniel in a vision.*” [v19] Daniel then had Arioch bring him to the king and talked with him in which he explained that he was no wiser than other men, but that the God of heaven is the source of his wisdom and understanding. He then proceeded to tell him what he had dreamed and what it was to mean for the future.

It is remarkable that this vision of the future of the world was first given to the heathen monarch who ruled the world at the time, albeit it was Daniel who recollected it for him. This is less surprising when we read in Jeremiah 43:10 that Nebuchadnezzar was God’s servant and unknown to him, God had directed him to punish the people of Israel for their sins. The actual dream which Daniel relates to Nebuchadnezzar is found in verses 31 to 35 and the interpretation of it is in verses 37 to 45. The verses before 31 are an introduction to the prophecy, verse 36 is

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the transition from the prophecy to the interpretation and the verses after 45 are an account of what took place as a result of the vision.

This result was that the first king of the known world bowed down before one of his captives, in the person of Daniel and ordered that an offering and incense be offered to him. He also acknowledged that Daniel's God was God of gods and Lord of kings. Daniel was then made ruler over the province of Babylon and put in charge of all the wise men. At his request, his three friends, Shadrach, Meshach and Abednego were made administrators over the province of Babylon while he remained at the royal court.

The first three verses of this chapter, like chapter 1, were written in Hebrew but then it switches to Aramaic at the point where the king's servants address the king in that language.

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### NEBUCHADNEZZAR'S DREAM

*“You looked, O king and there before you stood a large statue-an enormous dazzling statue, awesome in appearance. The head of the statue was made of pure gold, it’s chest and arms of silver, it’s belly and thighs of bronze, it’s legs of iron, it’s feet partly of iron and partly of baked clay. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth”.*

[Daniel 2:31-35]

### THE FIRST WORLD EMPIRE

*“You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory, in your hands he has placed mankind and the beasts of the field and the birds of the air. Wherever they live he has made you ruler over them all. You are that head of gold. [Daniel 2:37-38]*

This is the only one of the four empires that is clearly identified in this chapter. When Daniel told the king he was the head of gold, he obviously meant the Babylonian empire of which he was the king. We know this because in v39 he said, *“after you, another kingdom will rise”* rather than another king. Nebuchadnezzar is said by some to have reigned for forty five years and after this the empire went into decline so we can see that he represented the empire in its time of glory. His world empire began when he conquered the Egyptians at the battle of Carchemish in 606 BC and he conquered Jerusalem about the same time.

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For many years before this the world was ruled by the Egyptian and Assyrian empires and Israel was an independent nation so the Babylonian was the first world empire. Daniel had described him as the king of kings because there was no rival to his authority at the time. It is true that he never conquered Greece or Rome, much less the remainder of Europe, America and Australia. The situation must be looked at from the point of view of Daniel and the people of God and their view was definitely limited.

The golden head of the image very well represents the Babylonian empire which has been described as “the golden kingdom of a golden age”. In the following chapter we read how Nebuchadnezzar made an image of gold from head to toes and demanded all to worship it. The Hanging Gardens of Babylon was one of the seven wonders of the ancient world.

### THE SECOND WORLD EMPIRE

There is only half a verse describing the second empire represented by the breast and arms of silver on the image and it has nothing positive to say about it in comparison to the first one.

*“After you another kingdom will rise inferior to yours”. [v39a]*

The Scriptures are very clear as to who it was that succeeded Babylon as the second world empire. In Daniel 1:21 we read that Daniel after been taken captive was in Babylon until the first year of Cyrus the Persian which indicates that the Persians were to succeed the Babylonians. In Daniel 5:30-31 we read *“That very night Belshazzar the king of the Chaldeans was slain and Darius the Mede took over the kingdom”*. This took place in 538 BC when the armies of the Medes and Persians turned aside the river Euphrates and entered Babylon through the dry river bed. In Isaiah 44:28 and 45:1 we read that Cyrus is named as the one who was to *“rebuild the city of Jerusalem and the temple, to subdue nations and strip kings of their armour”*. These verses describe Cyrus as God’s shepherd and God’s anointed even though he did not acknowledge God. [v4-5] The prophecy of Isaiah referring to Babylon reads, *“See, I will stir*

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*up against them the Medes*” [Isaiah 13:17] and in Jeremiah 51:11 & 28 it says the kings of the Medes were to come against Babylon. In 2 Chronicles 36:20 which is a history of this period rather than a prophecy we read:

*“He [Nebuchadnezzar] carried into exile to Babylon the remnant who escaped from the sword and they became servants to him and his sons until the kingdom of Persia came to power”*

Not only do the Scriptures give us these eight instances where the Medes and Persians were to succeed or did succeed the Babylonians, but they also tell us the manner by which the city of Babylon was to be taken. Five times we are told her waters were to be dried up, Jeremiah 50:38, 51:13, 36. Isaiah 44:27-28. This took place when the Euphrates was diverted from going through the city. The gates were to be left open, Isaiah.45:1. This was to facilitate the guests coming to Belshazzar’s feast and made it possible for the invaders to enter the city from the river bed. We are told in Jeremiah 51:39 and 57 that the rulers were to be drunk and of course we read in Daniel 5:1-4 and 23 that this was so and meant they were not able to offer any resistance.

There are a small number of commentators who maintain that the Medes and Persians were two separate empires with one succeeding the other. They were two separate nations at one time but there is no doubt that they were one empire at the time they conquered Babylon as can be seen from the above evidence. The references above sometimes mentions the Medes and other times the Persians but in Daniel 6, the king Darius is clearly the king of the Medes and Persians. [verses 8, 12, 15, 28.] We will see later in chapter 8 that these two nations are one empire named as Media and Persia.

## THE THIRD WORLD EMPIRE

*“Next, a third kingdom, one of bronze, will rule over the whole earth” [v 39b]*

The Bible has very little to say about who succeeded the Medo-Persian empire for the simple reason that the Old Testament Scripture canon closed about 400 BC. – about seventy years

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before this empire came to power. However, at the opening of the New Testament we find that the Greek language was supreme and this would be a hint that the Greeks had a big influence in the world during the previous 400 years. The Apocryphal books of 1 and 2 Maccabees are a very good account of this period in history and a look at them will answer this question of who succeeded the Medes and Persians. (Please note that quotations from Maccabees are taken from either NJB or RSV Catholic Editions)

*“After Alexander, son of Philip the Macedonian who came from the land of Kittim, had defeated Darius, king of the Persians and the Medes, he succeeded him as king”. [He had previously become king of Greece] [1 Maccabees 1:1]*

Historians are agreed that this defeat of Darius by Alexander the Great took place at the battle of Arbela in 331 AD. The above book goes on to describe his achievements in very graphic language:

*“He fought many battles, conquered strongholds and put to death the kings of the earth. He advanced to the ends of the earth, and plundered many nations. When the earth became quiet before him he was exalted and his heart was lifted up. He gathered a very strong army and ruled over countries, nations and princes and they became tributary to him” [1 Maccabees 1:2-4]*

There is no doubt that the Greeks are the third world empire and we shall see in Ch. 8 of Daniel how the Greeks were to succeed the Medo-Persians and how it identifies them by name. The historians Josephus, Xenophon, Herodotus and others also give us very detailed accounts of the conquests of the Greeks. Other evidence is that they used bronze or brass for their weapons of war which corresponds with the bronze of the image.

Alexander had ruled the world for only eight years when he died at the age of thirty three after a long drinking spree. Before he died he appointed his chief officers to rule the empire he had created and this continued for a long time as described in 1 Maccabees 1:8-9.

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*“Then his officers began to rule, each in his own place. They all put on crowns after his death, and so did their sons after them for many years: and they caused many evils on the earth”.*

It could be said with some truthfulness that the Greek empire came to an end with the death of Alexander but it is also true that the empire he founded continued to rule the world for the following 150 years or so, albeit in a divided form. The internal boundaries changed through strife between its leaders but the outward boundaries remained the same until the Romans came into prominence. The following chapters give much more information concerning the divisions of the Greek empire.

## THE FOURTH WORLD EMPIRE

*“Finally, there will be a fourth kingdom, strong as iron-for iron breaks and smashes everything,--and as iron breaks things to pieces so it will crush and break all the others”.* [Daniel 2:40]

To discover which empire this represents, we need only ask (as we did of the others) which world empire succeeded the previous one. The answer is undoubtedly the Roman Empire with its headquarters in Rome and speaking the Latin language of Rome. Rome, as a world power, first came into prominence during the reign of the Syrian king, Antiochus Epiphanes, about 170 BC. We read in 1 Macc. that the latter had been a hostage in Rome. Because he was set free and allowed to wage war against Egypt and Israel, is evidence that Rome did not have serious designs on world power at this time. A year later when he was about to invade Egypt a second time he was commanded by Rome to desist, which he did. When the New Testament era opened we find Rome in full control, for we read in Luke 2:1 in the New Jerusalem Bible.

*“Now it happened that at this time Caesar Augustus issued a decree that a census should be made of the whole inhabited world”*

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Rome was to be the undisputed ruler of the world as seen from the eyes of Daniel and the Israelites, until about 330 AD when the capital of the empire was shifted to Constantinople, named after Constantine the emperor. From about 350 onwards the German nations began to conquer the empire. By the year 480 the German nations were in full control of the west and only the east of the empire was left.

The metal of this empire on the image is further evidence of the identity of this empire.

The weapons of war used by Rome were made of iron and the historian Gibbon wrote the following even though he was an unbeliever...

*“The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine and the ocean; and the images of gold or silver or brass that might serve to represent the nations or their kings were successfully broken by the iron monarchy of Rome”*

(The History of the Decline and Fall of the Roman Empire - E. Gibbon)

In spite of this evidence there are some commentators who maintain that the Syrian part of the Greek empire, especially under Antiochus Epiphanes [176 - 165 BC] is the fourth world empire. He certainly was the worst enemy the Jews ever had between the Old and New Testament periods, but his was not a world power, since Rome set bounds to what he could do. Because Syria was part of the Greek empire, it could not be the empire which succeeded it. To come to that conclusion would be to deny that the Roman Empire ever existed because there were only four world empires and Rome rather than Syria was definitely one of them. One important reason why some come to that conclusion is because they believe that the breaking of the image by the stone [v44] was fulfilled at the first coming of Christ, rather than the second, but this is not so because the nations of the world are still doing their own thing as they did in the old testament era before Christ came. It is at the second coming rather than the first that Jesus is to make His enemies a footstool for His feet. [Matthew 22:44]

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Some commentators such as Dave Hunt maintain that the two legs of the image represent the eastern and western divisions of the empire but if that were so, the empire would have to be divided from the beginning, and clearly it was not. Furthermore, each leg would then have five toes, five of which would be in the eastern half, but this did not happen as the following study will show.

### THE FEET AND TOES OF THE FOURTH WORLD EMPIRE

*“Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.” [Daniel 2:41-43]*

As we progress downwards in our study to the bottom of the image we are also progressing downwards in the stream of time. We now come to the place where the image divides into ten toes representing ten kingdoms. Actually it does not state it had ten toes but we would expect it to have, especially since this part of the image corresponds to the fourth beast of Ch.7 which had ten horns and it would be a strange image indeed if its toes numbered more or less than ten!

There is something we should notice in verses 41 & 42 just quoted which is easy to overlook. It states this will be a divided kingdom and a kingdom that is partly strong and partly brittle. It does not say divided kingdoms and partly strong and weak kingdoms because the feet and toes are still part of the Roman Empire even though they are separate. This shows that the Roman Empire was to continue after it's breakup in a divided state, just as the Greek empire did the same. As long as the iron is there the Roman Empire is there and the iron extends to the divided toes. The only alternative to this is to say that the toes are what used to be the Roman Empire but this would create another problem. If the ten toes are the former Roman Empire before disintegration, then all of the Roman Empire in western and eastern Europe, north Africa and

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parts of Asia, would have to be included, and that would be far more than ten nations. It seems clear then that the nations which replaced the Roman Empire in the west [but not in the east] were still a part of the Roman Empire, but how this could be is something we will leave for the present and explain when we come to Ch. 7 which closely parallels the present chapter. [See pages 29-31]

Nine of the ten nations which established a kingdom in the original Roman Empire in the west, during the years when the Roman Empire was disintegrating according to most modern reliable historians were the Ostrogoths, Visigoths, Suevi, Franks, Vandals, Anglo--Saxons, Burgundians, Jutes and Alemanni . These all came from north and east of the Rhine and Danube though previously some had come from the east. This is the agreed testimony of Brian Moynahan in his recently published book "THE FAITH", Robert Hoyt in "EUROPE IN THE MIDDLE AGES" and Norman Davies in "EUROPE" [a history]. Other good historians such as Peter Brown in "THE RISE OF WESTERN CHRISTENDOM", list the Heruli but do not mention the Suevi. The Heruli along with some other small tribes under Odoacer [Odovacer] were soldiers in the Roman army who mutinied and some including the first three writers just mentioned for that reason think they should not be included as one of the ten. However they were strong enough to dethrone the last Roman governor Romulus Augustus and rule Rome and the surrounding area for almost twenty years. The Huns, also recorded by the above four historians, fought many battles in Europe but were defeated by the Visigoths and eventually left without establishing a kingdom of their own. The Lombards are included in the list of all historians who established a kingdom in ancient Rome but this happened in 568 AD when the empire was long gone, so they had no part in dividing up the empire. All are agreed that the Alans were another tribe from the north who invaded the Roman Empire but became absorbed in the Vandals and for that reason should not be included separately.

Many good commentators have put the Lombards in this list instead of the Jutes who they consider to be too small for inclusion. They still acknowledge there were ten nations who ruled

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that part of the empire which remained loyal to Rome and thereby vindicated the prophecy under consideration. Following is a list of the ten nations who divided up Western Rome between them with the areas where they settled, all but one based on the evidence of the above historians.

Ostrogoths	Italy
Visigoths	Spain
Suevi [Suebi]	Galicia [North West Spain]
Franks	France
Vandals	North Africa
Anglo-Saxons	Central England
Burgundians	Eastern France
Jutes	Canterbury [South England]
Alemanni	Switzerland
Heruli	Italy

We must remember that these ten nations need not remain ten as some of them such as the Heruli could have been replaced by others and perhaps others could have been added in. This point will be further developed in chapter 7.

The Roman Empire in the east was not overrun by these German or Barbarian tribes so it is reasonable to ask why the prophecy and its fulfilment should concentrate on the west, if it does that. We have seen how the Roman emperor moved his capital to the east, so the city of Rome ceased to rule over that part of the empire from that time on, even though it was still the united Roman Empire. Others began to rule the western empire in Rome, subservient to Constantinople until 476 AD. Eventually the German nations took control of all Western Europe and a complete separation took place. The eastern part of the empire became known as the Byzantine Empire, separated from the west which means it could no longer claim to be the Roman Empire. We will see in Ch. 7 how the bishop of Rome came to rule in a spiritual way over the west, and how the city of Rome came to regain the honour and prestige it once had under the Caesars. With all this

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in mind it is easy to see how from this time onwards the prophecy only refers to that part of the fourth empire which continued to be influenced from the city of Rome.

Many attempts have been made over the centuries to unite Western Europe by various means but all have been a failure because the prophecy says the kingdom will be divided and its people will not unite. Those who have tried to do it by force of arms have been; Charlmagne, Charles V, Louis XVI, Napoleon, Kaiser Wilhelm and Adolf Hitler. In the cases of Napoleon and Hitler, only Britain stood in the way because of its island status and it is said that Napoleon, once looking at a map, put his finger on England and said, "if it were not for that little red spot I would conquer the world".

It was also tried by marriage to unite Europe. At the beginning of World War One the king of England, Kaiser of Germany and Czar of Russia were cousins. Napoleon married an Austrian Princess in an effort to unite both countries. There are many other examples of how the royal heads of Europe were related but it made no difference as far as avoiding war is concerned. The RSV elaborates on verse 43 very clearly:-

*"As you saw the iron mixed with miry clay, so they will mix with one another in marriage, but they will not hold together".*

It looks at present as if Europe will be united by diplomatic means through what began as the common market and is now called the European Union, but the prophecy says it cannot happen so the plan is doomed to failure.

The majority of Bible writers over the past thirty years or so have been predicting the fulfilment of this prophecy in the future. At one time it looked like the ten nations of the common market with headquarters in Rome was its fulfilment but very shortly afterwards this number grew and it now [2007] stands at 27. These writers maintain there never was a time when ten nations ruled the fourth world empire, hence it must take place in the future. However the above evidence from a small sample of unbiased historians contradicts this point of view.

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If the Roman Empire came to an end gradually from 330 AD to 480 AD, then the ten nations which replaced it must and did emerge during those years rather than leave a gap to our present day. Such a gap would leave us with more than 1500 years of history of Western Europe which prophecy did not mention. The chronology as well as the geography of the prophecy and its fulfilment must be respected.

### THE COMING KINGDOM

*“In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.*

*This is the meaning of the vision of the rock cut out of a mountain, but not by human hands - a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces”. [Daniel 2:44-45a]*

Here we have the fifth and final world empire brought to view. It will not be established by the clash of armies on the battlefield as were the others but by the personal intervention of the Lord Himself. The Lord is symbolized here by a rock as He is in so many other Scriptural references. [Deuteronomy 32:4, 2 Samuel 22:2 Psalm 18:31-32, 92:15, 28:1-3, 42:9, 61:2-6. 1 Corinthians 10:4] His army is made up of His angels who first strike the feet of the image and then the remainder of the world kingdoms. This leaves no room for a future United States of Europe or a world government as is what so many are looking forward to at present. This transition from an earthly to a heavenly government is graphically portrayed in other statements of Scripture such as the following:-

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*“Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every freeman hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, ‘fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?’” [Revelation 6:15-17]*

In contrast to all the pain, suffering and death which came about as a result of the wars between nations in the setting up of the different empires, we read that in the coming world empire, this will have come to an end:-

*“He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things have passed away. He who was seated on the throne said, “I am making everything new!”” [Revelation 21:4-5]*

The good news is that all without exception are invited to be part of this coming kingdom as we read in Revelation 22:17:-

*“The Spirit and the Bride say ‘come!’ And let him who hears say ‘come.’ Whoever is thirsty let him come; and whoever wishes let him take the free gift of the water of life.”*

Daniel concludes his explanation of the vision by saying what we read in the last part of verse 45 in the chapter under consideration;--

*“The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy”.*

Those of us who have studied this prophecy in the light of history, cannot do other than agree with this. Daniel two is one of the greatest, [if not the greatest] chapters in the Bible to prove that the Bible is true and is inspired by God.

**CHRONOLOGY OF EVENTS IN DANIEL 2**

<b>EVENTS</b>	<b>PREDICTED</b>	<b>FULFILLED</b>
The Babylonian Empire Head of gold	v32a, 37, 38	606-536 BC
The Medo-Persian Empire Chest and arms of silver.	v32b, 39a	536-331BC
The Greek empire. Belly and thighs of brass.	v32c, 39b	331-168BC
The Roman Empire Legs of iron.	v33a, 40	168 BC-476AD
The Roman Empire becomes divided Feet and toes of clay and iron	v33b, 41, 42, 43	476 AD
	Efforts made to unite Europe- v43	—————
	Europe remains divided- v43	—————
	The coming kingdom of God set up- v34a, 44a	—————
God's eternal kingdom. The rock, cut out of the mountain.	v34b, 44b	The end

## DANIEL CHAPTER FOUR

### INTRODUCTION

This chapter like chapter 2 is a mixture of history and prophecy, with the history predominating. Like chapter 2 it records and explains another dream of the king Nebuchadnezzar, but this time the king is able to remember his dream and Daniel is only given the task of interpreting it.

The narrative of the events in the chapter is given in the form of a royal proclamation by the king himself. Therefore king Nebuchadnezzar, like kings David and Solomon and other important personalities, was a writer of part of our Bible. It is fitting that Nebuchadnezzar should be a penman for God since at this time he was a genuine believer. Daniel incorporated this royal proclamation into his book, probably at the request of the king. This then is the only part of the book not written by Daniel himself.

Like so many more chapters in the Bible, this one tells us how God says, *“I make known the end from the beginning, from ancient times, what is still to come”*. [Isaiah 46:10]

The only difference here is that the prophecy does not concern the people of God in the Old or New Testament era, but the king who ruled the world at the time.

This is the only prophecy in the book of Daniel which was fulfilled before it was written, contrary to what many commentators would claim.

The book of Daniel was not written in chronological order so the events of this chapter took place sometime between the events of chapters seven and eight.

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### NEBUCHADNEZZAR'S SECOND DREAM.

*“These are the visions I saw while lying in my bed: I looked, and there before me stood a tree in the middle of the land. Its height was enormous. The tree grew large and strong and its top touched the sky; it was visible to the ends of the earth. Its leaves were beautiful, its fruit abundant, and on it was food for all. Under it the beasts of the field found shelter, and the birds of the air lived in its branches; from it every creature was fed. In the visions I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven. He called in a loud voice: ‘cut down the tree and trim off its branches; strip off its leaves and scatter its fruit. Let the animals flee from under it and the birds from its branches. But let the stump and its roots, bound with iron and bronze, remain in the ground, in the grass of the field. Let him be drenched with the dew of heaven, and let him live with the animals among the plants of the earth. Let his mind be changed from that of a man and let him be given the mind of an animal, till seven times pass by for him. The decision is announced by messengers; the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men.’” [Daniel 4:10-17]*

To summarise this dream, we have a ridiculously large tree which then becomes a man, then behaves like an animal and then reverts back to behave like a man again. Here we have a number of different symbols all representing the one object. Who this object is we will now allow Daniel to explain.

## DANIEL FOUR

### THE INTERPRETATION

Daniel's first reaction on being requested by the king to interpret the dream was to be greatly alarmed. This was not because of the difficulty of interpreting it but because he saw at once what it did mean and he hesitated to tell the king what it was. No one wants to be a messenger of bad tidings and especially to an autocratic king who had the power to execute him if the news was not what he wanted to hear. Daniel then musters up all the diplomacy he can by asking the king not to be alarmed and by wishing that the dream might apply to his adversaries. By this stage, several years into Nebuchadnezzar's reign, he and Daniel had come to respect each other so Daniel did not want to see anything bad happen to him.

This large tree on which the whole earth seemed to depend, represented king Nebuchadnezzar, just as the head of gold did in the previous chapter. For that time then present, God had placed him in charge of the known world and all that was in it. The language Daniel uses to explain this is found in verse 22:-

*“you, O king, are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth”.*

This situation was not to last for very long as Daniel goes on to explain:-

*“You will be driven away from people and will live with the wild animals; you will eat grass like cattle and be drenched with the dew of heaven. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes”. [Daniel 4:25]*

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This punishment which is described as mental insanity was not inevitable. It would not be necessary if the king acknowledged that there was a king greater than he who had given him everything he had. Daniel goes on to explain this in verse 27:-

*“Therefore, O king, be pleased to accept my advice: Renounce your sins by doing what is right, and your wickedness by being kind to the oppressed. It may be that then your prosperity will continue”.*

From this we can learn that many of the tragedies which befall us and others can be avoided. The prophecy goes on to tell us how the king did not heed this advice:-

*“Twelve months later, as the king was walking on the roof of the royal palace of Babylon, he said, ‘is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?’ [Daniel 4:29-30]*

In this statement Nebuchadnezzar was giving all the credit to himself , instead of to God, showing that he had not heeded Daniel’s advice so at this point a voice came from heaven repeating to him what had been told him in verses 15 and 16 of his dream about his coming fate.

## THE FULFILMENT

*“Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like cattle. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird”. [Daniel 4:33]*

This experience teaches us again that when God predicts something, we can be sure it is going to happen. The many promises and warnings in the Scriptures about the second coming of Christ and the destruction of the world are just waiting to be fulfilled and it would be well for us to be ready for that crowning event when it takes place.

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In the case of Nebuchadnezzar, the prophecy said he was to be given a second chance after a given period and we are now told how this took place:-

*“At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honoured and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation.*

*All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: ‘what have you done?’” [Daniel 4:34-35]*

It would be hard to find a confession of man’s humility and God’s greatness, better than this, especially when it comes from the greatest man of his day and possibly of all time.

There is something in this prophecy that gives us a vital clue in interpreting other prophecies of Daniel still to follow. Three times we are told that the king was to spend seven times in his state of insanity. Josephus, an early historian informs us that this was a period of seven years, which means that a “time” represents a year. In the New International Version it says seven times or seven years in the margin so we can be confident that a time in prophecy represents a year.

All of us like a story with a happy ending and it would be hard to think of one better than this. The final verses tell us that as well as his sanity being restored, his kingdom, honour and splendour were also restored and he became even greater than he was before. Best of all he praised and glorified the king of heaven and acknowledged that all his ways are just.

It is impossible to think of anyone who was so important, who was brought so low and brought back again to such an important position. Those of us who similarly acknowledge that everything God does is right and experience God’s intervention in our life will have the pleasure of living with Nebuchadnezzar forever in the world to come.

## DANIEL CHAPTER SEVEN

### INTRODUCTION

This chapter is the beginning of the purely prophetic chapters of the book and it continues prophetic almost uninterrupted until the end. The first six chapters are known as historical, but as we have seen, there is plenty of prophecy there as well.

This chapter was written in the first year of Belshazzar which was before the events of chapter 5, so the book, as already stated, is not written in chronological order. If it had been, it would not have neatly divided into its historical and prophetic divisions.

This chapter concerns a dream of Daniel which he probably never fully understood. This contrasts with previous chapters which were comprised of dreams of Nebuchadnezzar which Daniel explained. It is true that Nebuchadnezzar's dreams were also revealed to Daniel, but only after they were revealed to that king.

It will be seen that the dream of this chapter closely resembles the dream of chapter 2. In that chapter the four world empires were represented by the metals of an image and in this chapter the same world empires are represented by four ferocious beasts. In the former the second empire had two divisions, the third one had four and the fourth one had ten. In this chapter the same thing applies. It will be seen that the four beasts very suitably represent the four empires, just as the four metals fittingly represented the four empires in the former chapter.

In chapter Seven there is a lot of detail given to a little horn which comes up amongst the ten horns of the fourth beast. A parallel of this does not happen in chapter 2. Another addition here is a heavenly judgment scene, only briefly alluded to in that chapter. Apart from these additions there is much that we are familiar with in this study.

The dream or vision is outlined in verses 2 to 14 inc. after which, Daniel expresses his reaction to it in verse 15. It is continued in verses 17 to 27 where a heavenly being explains what he had seen. The final verse repeats Daniel's dismay at what he had seen.

## DANIEL SEVEN

### THE FIRST THREE BEASTS

*“In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. Four great beasts, each different from the others, came up out of the sea.”* [Daniel 7:2]

In verse 17 the angel explains that *“the four great beasts are four kingdoms that will rise from the earth”*. Just as the beasts represent empires or kingdoms, the sea represents the inhabited earth. This agrees with Revelation 17:15 where it reads:-

*“The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages.”*

The winds were churning up the great sea therefore the winds in symbolic language denotes strife, political commotion and war. *“That winds denote strife and war is further evident from a consideration of the vision itself: for as a result of the striving of the winds, kingdoms arise and fall, and these events are accomplished through political strife”*. [Uriah Smith in Daniel and Revelation].

Our first impression on reading this would be that the four beasts came from the sea at the same time but our study will show this is not so.

*“The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it”*. [Daniel 7:4]

The prophecy or the explanation of it does not name this empire or the two succeeding it or give any more information of them. It is evident though, that Daniel understood who they were because in verse 19 he only wanted to know the meaning of the fourth beast, it's ten horns and the little horn. In the vision of chapter 2 he had seen four kingdoms which were to rule the earth and he had identified the first one so it was not strange for him to see these same kingdoms appear again under different symbols.

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Since there have only been four world empires and the one under consideration is the first one, it must be the Babylonian Empire. The fact that Israel up to this time was independent is proof that the Assyrian and Egyptian empires were not worldwide. For Scriptural evidence that the lion represents Babylon see the following where Jeremiah is predicting the coming of Babylon:-

*“...For I am bringing disorder from the north, even terrible destruction. A lion has come out of his lair; a destroyer of nations has set out. He has left his place to lay waste your land. Your towns will lie in ruins without inhabitant.” [Jeremiah 4:6]*

This lion had two eagle’s wings so it was a combination of the king of beasts and the king of birds. Just as the lion is noted for its ferocity and strength, so the eagle is noted for its speed and strength. These characteristics fittingly represent the Babylonian empire at the height of its power when it was conquering the world as known to Daniel. It is also well known that a picture of a lion adorned the war banners and the buildings of that empire. However, as time went on, this lion took on the characteristics of a man and the stage was set for the coming of the second beast.

*“And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, get up and eat your fill of flesh!”[Daniel 7:5]*

This corresponds to the breast and arms of silver in chapter 2 and the ram with two horns in chapter 8. We read in 2 Chronicles 36:20-22 and Daniel 5:30-31 how the Medo-Persian empire took the city of Babylon and killed it’s last King Belshazzar. This bear is said to have raised itself on one of it’s sides and this fittingly represents how the Medes were prominent at the beginning and the Persians later on. This is emphasized again in chapter 8 as we shall see. It goes on to state this bear had three ribs in it’s mouth. To quote Uriah Smith again, *“The three ribs doubtless signify the three provinces of Babylon, Lydia and Egypt which were especially ground down and oppressed by this power”*. The beast was told to *“get up and eat your fill of flesh”* and this was characteristic of a bear and of all the beasts in this chapter. A bear is also a slow moving

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animal and this one did not have wings like the first and third and this also is typical of this empire which did not have the fast movement of the others.

*“After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.” [Daniel 7:6]*

This corresponds with the belly and thighs of bronze in chapter 2 and represents the third kingdom of Greece. Alexander conquered the known world in the space of a relatively short time and this fact is emphasized by the fact that a leopard is a swift footed animal. The fact that it had four wings would suggest that this kingdom was extra fast in its movements and on this point, here is a quotation from Rollin, Ancient history book 15 section 2:-

*“From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least 1100 leagues. Add to this the various turnings in Alexander’s marchings; first from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre. A journey of 300 leagues at least, and as space at least for the windings of his route in different places; we shall find that Alexander in less than eight years, marched upward of 1700 leagues [or more than 5100 miles] without including his return to Babylon”.*

This beast had four heads which corresponds to the goat in chapter 8 which had four horns. These four heads only appeared after Alexander conquered the world and died in the prime of life. These represented the four generals and their offspring who succeeded him and ruled that kingdom after his death, for some time. Eventually the Romans came into prominence about 170 BC. For more details on this see the comments on chapter 2.

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### THE FOURTH BEAST

*“After that, in my vision at night I looked, and there before me was a fourth beast-terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.” [Daniel 7:7]*

The fourth beast representing the Roman Empire is now introduced. This time it seems there is no known beast to adequately represent the power and cruelty of Rome. Its teeth were of iron and it's worth noting that Gibbon the famous historian describes Rome as “the iron monarchy of Rome”. Rome ruled all the countries bordering the Mediterranean Sea, the former Greek empire and England, it's most northerly and westerly point.

The prophecy depicts Rome as being more cruel and powerful than any of the empires before it, but a reading of history does not seem to substantiate this. However from the viewpoint of God's people this empire was far worse than any empire preceding it. The Babylonians only destroyed Jerusalem and it's temple after giving the Jews several opportunities to be peaceful loyal subjects under their own king. The Persians actually gave the Jews every assistance in going back to their own land and building their temple and city. There is little evidence of any sustained persecution of the Jews by the Greeks except for a short period under Antiochus Epiphanes. However when it comes to Pagan Rome, all have heard of Roman emperors such a Nero, Caligula and Diocletian who persecuted The Christians for over two hundred years. During this time the people of Rome used the Christians for entertainment by giving them to the lions in the Roman amphitheatre and in this and other ways it is estimated that between half a million and three million suffered a cruel death. This characteristic of the fourth beast was certainly fulfilled by Imperial Rome.

The last reference in the prophecy to the fourth beast, apart from its destruction, is that it had ten horns. This is further evidence that this beast corresponds with the fourth empire of the image in Ch. 2. which had ten toes and we saw there that that empire was Rome. In every instance in

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Daniel and Revelation where Rome is depicted, it had ten divisions. This division only took place in Rome in its later years between 350 and 480 AD.

Here we must take our leave of the fourth beast or Pagan Latin Rome in its united state and proceed to study what the ten horns of this beast represent. This will be a more difficult task, but it is evident that up to this point the prophecy has proved itself to be true in every detail.

### THE TEN HORNS OF DANIEL 7.

In the case of the Greek empire of verse 6 which had four heads we saw that the four heads represented the time when the empire became divided after the death of Alexander. In like manner the ten horns of the fourth beast represent the time when the Roman Empire became divided. They could have no significance while Rome was united and spoke and acted with one government. The ten horns must correspond with the ten toes of the image of chapter 2, and we saw there that they represented a kingdom which would be divided. [Daniel 2:41] Therefore the Roman Empire [like the Greek] continued in some form after the breakup of that empire and a further study of this will show the form in which that took place.

It is very hard to name a date when the Roman Empire collapsed because it happened over a period of about one hundred and thirty years. Its disintegration began about 350 AD. and was completed about 480 AD. So it was somewhere between these dates and it is to this period we must look for the emergence of the ten horns which in verse 24 are declared to be ten kings or kingdoms.

We have seen that Rome ruled all of the southern half of Europe, the northern coast of Africa, and the former territory of Greece in eastern Europe and Asia at the peak of its power. Constantine had moved the capital of the empire to Constantinople [Istanbul] about 330 AD. So while the empire was still intact it was not ruled from Rome from then onwards. Rome never again ruled eastern Europe and Asia so we are left with its former territory in western Europe including England and northern Africa to enquire if Rome ever again ruled there. The question

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arises, could there be ten nations in that area which in any way could be described as taking over the territory of Rome?

Nine of the ten kingdoms or tribes which arose in that area and at that time according to the latest reliable historians were the Ostrogoths, Visigoths, Franks, Vandals, Suevi, Anglo-Saxons, Burgundians, Alemanni., and Jutes. [See notes on Ch. 2 v41] These ruled respectively in what is now Italy, Spain, Western France, North Africa, northwest Spain, central England, eastern France, Switzerland and southern England. These historians do not regard the Heruli as the tenth for the simple reason that they were foreigners who had become Roman soldiers and had mutinied but it cannot be denied that they ruled in central Italy for 17 years before the Ostrogoths took over. Three of these ten were later overthrown, as we shall see later but the other seven ruled in the territories which later adopted the Catholic faith and were loyal to the church of Rome. In this way the Roman Empire continued for over a thousand years as an ecclesiastical rather than a political empire, dominating the whole of Western Europe, with its headquarters in the city of Rome and using the Latin language of Rome. This change of power in Rome has been noted by notable writers, two of which we will quote from:

*“Out of the ruins of political Rome arose the great moral empire in the giant form of the Roman Church”.* [A. C. Flick. “The Rise of the Mediaeval Church.” [1900] p.150]

*“Under the Roman Empire the popes had no political powers. But when the Roman Empire had disintegrated and its place had been taken by a number of rude barbarous kingdoms the Roman Catholic Church not only became independent of the states in religious affairs but dominated secular affairs as well. At times under such rulers as Charlemagne (768-814) Otto the Great (936-73) and Henry III (1039-56) the civil power controlled the church to some extent; but in general, under the weak political system of feudalism, the well organized, unified and centralized Church with the pope at its head was not only...*

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*...independent in ecclesiastical affairs but also controlled civil affairs” [Carl Conrad Eckhardt. “The Papacy and World Affairs.” (1937) p.1]*

As time went on the people left in the territories which the above ten tribes came from in northern Europe and Scandinavia also accepted the ecclesiastical authority of Rome as did some in eastern Europe such as the people of Poland and Hungary. So while Rome lost control of its empire in the east it gained in the north and west, and regained the prestige and power under successive Popes which it had enjoyed for centuries earlier under the Caesars.

But does the prophecy of Daniel 7 which we are studying have anything to say about the rise of the Papacy which gave Western Europe a loyalty to the city and Latin language of Rome at the same time that these nations were independent of each other? For an answer to this let’s turn to the next section.

### THE LITTLE HORN OF DANIEL 7.

*“While I was thinking about the horns, there before me was another horn, a little one, which came up among them;” [Daniel 7:8a]*

This horn or kingdom arose shortly after the disintegration of the Roman Empire when the ten other kingdoms were in their infancy and still in existence. Later on we are told, three of these kingdoms were uprooted so it had to happen before then. The only notable power to arise at this time was the Papacy or the bishop of Rome. Up to about this time the bishop of Rome was equal in influence to several other bishops and we can see that in Paul’s letters to the seven churches, the church in Rome did not have any advantage over the other six. In John’s letters to the seven churches, Rome is not even mentioned. Just how Rome arose and in what form we shall see later.

*“And three of the first horns were uprooted before it.” [v8b]* This is repeated again in verse 24 where the angel is explaining the vision; *“He will subdue three kings”*.

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Working on the theory that the little horn is the Christian Church, with its headquarters in Rome, presided over by the Bishop of Rome, we have to ask?

- [1] Were three kingdoms uprooted before it?
- [2] If so what kingdoms were these?
- [3] If so when did it take place?

If we can answer these questions satisfactorily we have more very good evidence to show that the little horn of chapter 7 is the Church of Rome.

In the fifth and sixth centuries when the little horn was to arise, the outstanding enemy of Catholicism was undoubtedly Arianism, a doctrine that is still zealously propagated by Jehovah's Witnesses. This doctrine denies the Trinity and that Jesus was the Divine Son of God. Several church councils debated and defined this issue and Pope Leo the Great in the middle of the fifth century, was foremost in the opposition to Arianism. There were three Arian nations or tribes which ruled in the city of Rome at different times and these were a threat and hindrance to the development of the Roman Church, and until they were taken out of the way or converted to Catholicism, the Church could not dominate Western Europe. These nations were the Heruli, the Vandals and the Ostrogoths, and a brief history of them is necessary for this study.

*“The Heruli were the first of the Barbarian tribes to rule over Rome. They were German auxiliary troops in Rome who mutinied and in 476 deposed the boy Romulus Augustus, the last emperor of the West. At the head of Heruli and other mercenary troops was Odoacer, who made him-self king in Rome. Odoacer, an Arian, though tolerant toward the Catholics was hated by the Italians. At the suggestion of the emperor Zeno of the eastern empire, Theodoric, leader of the Ostrogoths, invaded Italy. He arrived there in 489 and in 493 secured Odoacer's surrender and soon after killed him”* [Thomas Hodgkin, Italy and her invaders. Vol. 3 pp 180-213]

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Here we see the Heruli who ruled Rome being defeated by the Ostrogoths, so the first of the Arian kingdoms has been taken out of the way. But the Ostrogoths were also Arian and as such were no friends of the Catholic Church.

*“In the meantime the Vandals, led by Genseric had settled in north Africa having taken Carthage in 439. Fanatically Arian and warlike they posed a threat to the supremacy of the Catholic Church in the West. They were particularly intolerant toward the Catholics whom they termed heretics. To help the course of the Catholics in the west the emperor Justinian, who ruled the eastern half of the Roman Empire in Constantinople, dispatched Belisarius, the ablest of his generals. Belisarius completely vanquished the Vandals in 534”* [SDA Bible Commentary Vol. 4 p.827.]

Since the Vandals were in Africa at this time, it could be asked how they were a threat to the Papacy in Western Europe? They were in Europe before they crossed over to Africa from Spain about the beginning of the 400's, they had raided and vandalized Rome for fourteen days in 455 and they were in control of the bread basket of Europe which at that time was North Africa. Their threat to the city of Rome and the development of the Papacy was beyond dispute.

This is the second of the Arian kingdoms taken out of the way of the development of the Catholic Church in its home territory and to quote the SDA Bible Commentary again from the same volume and page, it continues...

*“Having wiped out the Vandals, Belisarius, in 534 began his campaign against the Ostrogoths in Italy. Though this campaign lasted for twenty years before the imperial armies emerged completely victorious, the decisive action occurred early in the campaign. The Ostrogoths, who had been driven from Rome, returned and laid siege to it in 537. The siege lasted for a full year but in 538, Justinian landed another army in Italy and in March the Ostrogoths abandoned the siege”*

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It goes on to admit that the Ostrogoths did re-enter the city for a short time in 540 but were never a threat again to Rome. These three kingdoms then were taken out of the way of the development of the Catholic hierarchy and it was done by emperors of Constantinople who at that time were friends of the bishop of Rome. As we have seen in verses 8 and 24, one statement says three kingdoms were uprooted before the little horn and the other says the latter would subdue three kings, so both statements are true if it was accomplished for the benefit of the church by its friends. That all this took place is evidence to show that the little horn of Daniel 7 is the Catholic Church which was coming into power and prominence in the fifth and sixth centuries, after the Roman Empire had disintegrated.

Some scholars such as Mede and Sir Isaac Newton have disagreed with the above evidence as to the three kingdoms that were uprooted before the Church but their arguments are based on the idea that these events had to take place after the church came to a place of temporal power rather than ecclesiastical power. Notable scholars who come to the same conclusions as above include Bishop Newton and Elliot. History is clear that the above named three kingdoms or tribes were enemies of the church in Rome and lost their power before it [Rome] came to power and prominence.

Some might argue that the Huns were one of the ten tribes rather than the Heruli. It is true that they also were uprooted or subdued before the Papacy. After they had been defeated by the Visigoth and Roman army in France, in 451 AD. they were about to attack Rome when Pope Leo persuaded them not to do so, whereupon they retreated to Hungary, never to return. They never established a kingdom in Western Europe unlike the others and this disqualifies them from ever being one of the ten, but even if we concede that they were one of the ten, instead of the Heruli, it would still leave the fulfilment of the prophecy intact.

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### THE INTELLIGENT LITTLE HORN

Thus far we have established [1] the place where the little horn arose - in the ruins of the Roman Empire, [2] the time when it arose - shortly after the breakup of that same empire and [3] the three hostile nations that were uprooted before it - the Heruli, Vandals and Ostrogoths. The next thing the prophecy has to say about it is:-

*“...This horn had eyes like the eyes of a man”*. [Daniel 7:8c]

The Gothic barbarian nations that were overrunning Italy and other countries at this time were crude and ignorant, relying entirely on brute force and had no respect for learning or civilization. On the other hand the bishops of the church did not have the power to stand up to these forces so it had to rely on being shrewd, wise and intelligent and that is how the church has survived in a hostile environment. This horn of a ferocious animal that had a man's eyes would suggest that this horn had the above qualities and was well learned and intelligent in comparison to the others. The three kingdoms we have been discussing were uprooted by the bishops by playing them off against each other and influencing the eastern emperors to conquer them. The experience of the early bishops of the church was in some ways similar to the early Old Testament church in that they relied on being crafty and cunning to obtain their objectives. When we look at the lives of Abraham, Rebekah and Jacob we see they were cunning and crafty and experts at telling half truths. Jesus had told the early church, when He sent them out as missionaries, to be wise as serpents and harmless as doves. The church in the New Testament, in their wisdom, exploited these tactics to the full and with good results for them and in so doing they were fulfilling prophecy as well.

In case it should be thought that the identification of the Papacy with the little horn of Daniel 7, is only the continuation of an old fashioned fundamentalist Protestant interpretation, originally invented by them, we must quote what an archbishop of the Roman Catholic church before the time of the reformation had to say about it. For example there was Eberhardt II, the archbishop of Salzburg who when supporting his emperor in the Council of Regensburg in 1240 AD.

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roundly declared that the Papacy was the Little Horn. [The above statement quoted in “Christ and Antichrist in Prophecy and History” p 253 by Edwin de Kock] While the above interpretation was held by all the early Protestant reformers, it certainly was not invented by them.

### THE BOASTING OF THE LITTLE HORN

*“...And a mouth that spoke boastfully.”* [Daniel 7:8d]

This is repeated again in verse 11 where it says:-

*“I continued to watch because of the boastful words the horn was speaking.”*

In the explanation part of the vision in verses 20 and 25 we read:-

*“I also wanted to know about . . . . the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully. [Daniel 7:20.]*

*“He will speak against the Most High...”* [Daniel 7:25a]

Up to this first point in verse 8 there is nothing to suggest that the Church, represented by the little horn was not living up to its commitment as the representative of God on the earth, but this is no longer the case. It seems absurd to Catholics and Protestants alike of the early 21<sup>st</sup> century that the Church which Jesus founded should speak great words against its founder. For this reason many scholars of several denominations have come to the conclusion that this little horn must be Antiochus Epiphanes or some of the emperors of Imperial Rome who claimed to be alone worthy of worship. In regard to the former who in many ways resembled this little horn and who came to prominence in the interval between the Greek and Roman Empires it would be necessary to show that the fourth empire had come to an end when he came on the scene and that there was to be no world empire after that time. Certainly he was not what the prophecy pointed to. It is also true that several of the Roman emperors such as Nero and Domitian were in some ways similar to the description of this little horn. It is not enough to fit the prophecy in some ways if they do not fit it in every way, and certainly they do not. If the little horn was Nero who

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lived about halfway through the Roman era then the other ten horns would have to be successive emperors of Rome rather than contemporaries because there were no other kings ruling at that time. The ten kings had to be existing when the little horn arose so it could only happen when Rome became divided. There is also a school of thought promoted by Dispensationalists called “futurism” [first invented by the Jesuit Ribera] that this little horn will appear in the future at the last seven years of earth’s history but this theory ignores all the time that has elapsed between the fall of Rome and the present day and gives no credible reason for it.

We have to face up to the question, then as to whether the church with its headquarters in Rome spoke boastfully, [verses 8, 11 & 20] and against the Most High [verse 25] If it did the prophecy is true, if it did not we are on the wrong track. This is a serious question for Protestants as well as Roman Catholics because during the middle ages there was only one church and both parties were part of it. Following are a few quotations and for the first two of these I am indebted to a book by H.G. Guinness who happens to be of the same family who own the brewery in Dublin:

*“All the faithful of Christ by necessity of salvation are subject to the Roman Pontiff, who judges all men but is judged by no one. This authority is not human but rather Divine ... Therefore we declare, assert, define and pronounce that to be subject to the Roman Pontiff is to every human creature altogether necessary for salvation”*. [“Unom Sanctum.” Pope Boniface VIII]

*“The greatness of the Priesthood began in Melchizedec was solemnized in Aaron, continued in the children of Aaron, perfected in Christ, represented in Peter, exalted in the universal jurisdiction and manifested in the Pope. So that this pre-eminence of my priest-hood having all things subject to me, it may seem well verified in me that was spoken of Christ, -thou has subdued all things under his feet, sheep and oxen and all cattle of the field, the birds of heaven and the fish of the sea etc; where it is to be noted that by oxen , Jews and heretics, by cattle of the field , pagans be signified . . . by sheep and cattle are meant all Christian men,*

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*both great and less, whether they be emperors, princes, prelates or others; by birds of the air you may understand angels and potentates of heaven, who be all subject to me, in that I am greater than the angels and that in four things as afore declared and have power to bind and loose in heaven, and to give heaven to them that fight in my wars; lastly, by the fishes of the sea are signified the souls departed in pain or in purgatory”* [Fox: Acts and Monuments. Vol. IV. p. 145]

Other quotations from “Bible Readings for the Home Circle” include:-

*“Should Jesus Christ come in person from heaven into a church to administer the sacrament of reconciliation, and should He say to a penitent ‘I absolve thee,’ and should a priest sitting at His side in the tribunal of penance pronounce over a penitent the selfsame words, ‘I absolve thee,’ there is no question that in the latter case, as in the former, the penitent would be equally loosed from his sin.”* [“Jesus living in the priest,” by Rev. P Millet, SJ. English translation by the Rt. Rev Thomas Byrne DD bishop of Nashville; New York. Imprimatur, Michael Augustine, Archbishop of New York]

*“For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally thou art another God on earth”.* [From oration of Christopher Marcellus in fourth session of fifth Lateran Council]

*“The Pope is the supreme judge of the law of the land. He is the vicegerent of Christ, who is not only a priest forever, but also King of kings and Lord of lords”.* [From the Civiltà Cattolica, March 18 1871]

*“Hence the pope is crowned with a triple crown, as king of heaven, and earth and purgatory. {Infernorum}” –“Prompta Bibliotheca”* [Ferraris, Vol. VI p.26]

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*“All the names which are attributed to Christ in Scripture, implying His supremacy over the church, are also attributed to the Pope.” [Bellarmine, “On the Authority of Councils”, Book 2 Ch.17]*

To these quotations we could add that Rome claims the power to turn the bread and wine into The body and blood of Christ and to rescue [for money] the souls of the dead from purgatory, a place which it has invented and does not exist. This is called “indulgences”.

These statements made at different times by different spokesmen of the Roman Catholic Church, must convince any honest reader that the Church has overstepped its bounds in regard to claims it has made for itself and in doing so has fulfilled the prophecy of Daniel which we are studying. It is also true however, that the Church does not speak in a boastful way to day so we are making a distinction between the present church and the church of the middle ages. Several Vatican spokesmen have admitted that there were abuses in the church which sparked off the Reformation, so a change has taken place especially since Vatican 2.

It is also necessary to remember that other churches have spoken against God instead of for Him. Today we have Anglican bishops and others declaring there was no virgin birth, miracles, resurrection and bodily ascension, that Christ is not Divine and there is no “God out there”. Some of these bishops are also saying there was no Divine creation and there is to be no literal second coming. These would be classed as liberals but in the conservative and fundamentalist wing of Protestantism there is a Calvinistic theory which says that some are predestined to eternal life, but the great majority are predestined to eternal torment in hell, and for them there is no way of escaping it. The other churches however, did not fit the other requirements of the prophecy and did not speak against God on a scale large enough to warrant its inclusion in the Word of God. So, while the Roman Catholic Church has fulfilled Daniel’s prediction of speaking boastfully against God, it has moderated its doctrine now, and is not the only Christian church which is guilty of doing it. Since unlimited abortion, divorce and homosexuality have been accepted or tolerated by the mainline Protestant churches, it could be said that the Roman Catholic Church is more true to the Bible than they are.

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### THE JUDGMENT

*“As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened”. [Daniel 7:9-10]*

*“In my vision at night I looked, and there before was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed”. [Daniel 7:13-14]*

At this point in the vision, when Daniel saw the little horn speaking boastfully and before any persecution of the saints which we will come to later, he is introduced to this court room scene. The question arises then as to when this investigative judgment takes place and what is its purpose. Some would claim it took place at the time when Daniel saw the little horn doing its boasting and that it was set up especially to punish it but a careful study will show that this is not so. Other questions that arise from this judgment are; what is meant by Jesus coming to the Father and where does the Father come to?

Some things that are obvious about this vision are [1] the Ancient of Days is God the Father, [2] the son of Man is Jesus Christ and [3] the Saints are those who belong to Christ.

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The only time we read of when Jesus was away from His Father was when He came to earth, almost 2000 years ago. Near the end of His ministry he said *“I am going to the Father”* [John 14:12] to *“prepare a place for you”*. [John 14:2] In Acts 1:9 we are told He was taken up to heaven and a cloud hid Him from the sight of His disciples. In Hebrews 1:3 and 10:12 we read how Jesus, after providing purification for sins, sat down at the right hand of the Majesty in heaven. In the judgment scene in Daniel we read how He came with the clouds to the Father [v13] and was given authority, glory and sovereign power and His kingdom was guaranteed to last forever. Putting these statements together it is clear that Jesus after finishing His work on earth, ascended to heaven, was given a hero’s welcome and began a work of Judgment based on the attitude of each individual to Him and His saving work. This is the same judgment that Jesus referred to in John 12:31 when He said *“now is the time for judgment on this world”*. In order to come to His Father, He had to be away from His father and there has been no time since then that such could have happened. Hebrews 10:12-13 says:-

*“But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. **Since that time he waits for his enemies to be made his footstool,**”* [Emboldening mine]

There is to be a time in the future when Jesus will come back in the clouds of the sky which we can read about in Acts 1:11, 1 Corinthians 15, and 1 Thessalonians 4, after which He will immediately return to His Father on the clouds accompanied by the resurrected Saints, but by then the decisions of the judgment will already have been carried out. The wicked will have been destroyed and the Saints will have received their reward. We are forced then to the conclusion that this judgment has been going on since Jesus ascended to heaven in AD 31 and parallel to much of this time, the little horn has been fulfilling what Daniel predicted of it so long ago.

But when did the Ancient of Days come and from where to where? [v.22a] We know that God is a Spirit [John 4:24] as well as a person so He cannot be restricted to part of His creation, but

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what it means here undoubtedly is His coming to the attention of the prophet, to pronounce judgment. In other words it means His coming on the prophetic screen. Daniel has been looking at horrific events unfolding during the Christian era, when suddenly he is reminded of this judgment which is taking place for the purpose of dealing with all those, including the little horn, who would challenge the authority of God.

Some could rightfully point out that the judgment is to take place after death, [Hebrews 9:27] and therefore could not be applicable to the little horn which at this time was very much alive. The above text obviously refers to the execution of the judgment, [executive judgment] whereas the statement in Daniel refers to the investigative part of the judgment as can be seen by the opening of the books. Some would say that God knows everything so he does not need books, but there are books in this judgment so they must be for the benefit of the tens of thousands who are in attendance. There are many instances in the Bible where God does an investigation before carrying out a sentence of judgment, [Genesis 3:9, 11, 13. and 18:20-21] to show that all His doings are just and right.

*“Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)” [Daniel 7:11-12]*

This statement which is the executive part of the judgment has not yet taken place. Like a picture on a screen, the picture is changing from earth to heaven and back again as a constant reminder that right will triumph in the end. Here the prophet is looking way into the future to the end of time.

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The beast here is the divided Roman Empire and the reason why it is slain is for the same reason that all the other empires will be slain. This blazing fire is the fire of the last day which has been described by Peter:-

*“By the same word the present heavens and earth are reserved for fire, being left for the day of judgment and destruction of ungodly men.” [2 Peter 3:7]*

*“But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.” [2 Peter 3:10]*

There is nothing significant in that the Roman Empire will be destroyed by the fires of the last day because all kingdoms and empires will be likewise destroyed. What is significant is the fact that the Roman Empire is predicted to last until that time even though it is generally understood that it came to its end about 1500 years ago. This supports the idea, already advocated in this study that this empire continued in an ecclesiastical form after its division and will continue until the end of time. The other three beasts or empires came to an end long ago but the prophecy does not say they were destroyed in a blazing fire, but merely, they were stripped of their authority. On the other hand the fourth beast is said to maintain its authority until the very end.

The Babylonian nation still exists under the name of Iraq, The Persian nation still exists under the name of Iran and Greece is still there. These nations are still alive but they have been stripped of the authority they once had. Rome on the other hand, because it is the capital of the Roman Catholic Church is still enjoying the allegiance of nearly a thousand million people in every country in the world, much more than all the Protestant and Orthodox churches combined. In addition to this there is a big movement in those churches to accept the Pope as the head of a united Christian Church. While it does not match the numerical strength of the Moslem, Hindu or Buddhist peoples, Rome because of its bishop, is far superior in prestige and popularity to any other part of the world.

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Since this is so, the prophecy has been proved right in asserting that the Roman Empire would continue in some form after the division of that empire in the fifth century. Since it is the bishop of Rome that gives the city of Rome its power and authority, that bishop and the church he represents must also be in existence until the end of time.

### THE PERSECUTING OF THE LITTLE HORN

In verses 15, 16, 19, and 20 there is an interruption to the vision already alluded to, when Daniel converses with the heavenly messenger about the meaning of what he had seen. He expresses a desire to know more about the fourth beast, the ten horns and the little horn. It is apparent that he was well acquainted with the first three beasts but was puzzled about the fourth beast because of the little horn which did not appear in the vision of chapter 2. Daniel continues to watch as the vision is resumed in answer to his query about the little horn:-

*“As I watched, this horn was waging war against the saints and defeating them”*

[Daniel 7:21]

*“He will speak against the Most High and oppress his saints...”* [Daniel 7:25a]

This persecuting characteristic of the little horn is something which has not been mentioned so far in this study. If we are right in understanding the little horn to be the claimant to the universal church which Christ established, it seems a strange spectacle indeed to see it making war against the Saints and overcoming them. Surely it should be making war against the world, the flesh and the Devil instead. This is obviously the cause of Daniel’s bewilderment as it is to us. In Revelation this same power under a different symbol is called a “mystery” and this name aptly describes such a phenomenon as is here brought to view. We must obey the rule that the Catholic Church is innocent of this until proved guilty, so does history say that this power made war on the saints and defeated them? The conclusion we come to must be a deciding factor, whether our explanation so far has been right or wrong.

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The Roman Catholic Church has never made a secret of the fact that it has punished heretics but this is different to punishing saints as a heretic cannot be described as a saint. The Protestant and Catholic have a different interpretation of what it is to be a saint and a heretic. The former would say that a saint is a person who believes the Bible message and lives a godly life. The latter would say that a saint is one who devotes their lives to the service of the church and consequently all who do not accept the authority of the church is a heretic. Following are some quotations from Roman Catholic authorities which describe what a heretic is and what their attitude to them has been. For these quotations I am indebted to the already mentioned H.G. Guinness.

*“Schism is an evil. Whoever is separated from the Apostolic See is doubtless in schism. Do then what we often exhort. Take pains that they who presume to commit this sin be brought into custody. ...do not hesitate to compress of this kind, and if he despise this, let him be crushed by the public powers”.* [Pope Pelagius, 6th Century]

*“It is permitted neither to think nor to speak differently from the Roman Catholic Church”.* [Pope Damasus]

*“We do not make them murderers, who burning with the zeal of their Catholic Mother against the excommunicate, may happen to have slain some of them”.* [Pope Urban 2]

*“Let those understand themselves to be absolved the debt of fidelity, homage and all manner of service who were bound by any contract., however formally ratified, to those who have fallen into heresy”.* [Gregory IX to Archbishop of Milan]

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*“Experience teaches that there is no other remedy (than burning heretics) for the church proceeded by slow steps, and tried all remedies. First, she only excommunicated. Then, she added a fine of money and afterwards exile. Lastly, she was compelled to the punishment of death. For heretics despise excommunication and say that those lightnings are cold. If you threaten a fine of money they neither fear God nor regard men, knowing that fools will not be wanting to believe in them, and by whom they may be sustained. If you shut them in prison or send them into exile, they corrupt those near to them with their words and those at a distance with their books. Therefore, the only remedy is to send betimes into their own place”.* [Cardinal Bellarmine]

These five quotations from learned and important leaders in the Roman Catholic Church leave us in no doubt that the church persecuted what it considered to be heretics. If these so called heretics were really saints, then the church fulfilled the prophecy, so who were they? The overwhelming majority of these were Godly people who believed God’s word, the Bible, and tried to live according to its teachings. They loved the Lord and their fellow man and were prepared to suffer and die for their faith. Such people, even though they were not perfect, and even though they did not understand everything perfectly, must be described as saints. Following are some quotations from other writers which give us an idea of the extent of those persecutions;-

*“It makes the heart of the true Christian bleed to think of this fatal error of the Latin church, which by persecuting others laid the foundation of her own irreparable ruin. That the opinions held by these so called heretics were most injurious to the Church of Rome cannot be denied, but the means taken to destroy them were of all others the more likely to strengthen them, and render them more deeply rooted. Daniel and St. John foretold that Satan’s delegate would use horrible cruelties and inundate Babylon with the blood of Christ’s martyrs; And the pope to prove that he was not that delegate, did use horrible cruelties and caused Rome to overflow with the purest of Christian blood”.* [Professor Rosetti]

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*“To maintain unity of belief the church had recourse to the expedient of burning all those who separated themselves from her; but although for 200 years the fires were never quelled, still every day saw Romanists abjuring the faith of their fathers and embracing the religion which often guided them to the stake. In vain Gregory IX. in AD 1231 put to death every heretic whom he found concealed in Rome. His own letters show that the heretics only increased in numbers”.*  
[Lismondi. Historian]

*“We have always defended the persecution of the Huguenots, and the Spanish Inquisition”.* [The Western Watchman of St. Louis. Dec.1908]

*“Under these bloody maxims those persecutions were carried on, from the eleventh and twelfth centuries almost to the present day, which stand out on the pages of history. After a signal of open martyrdom had been given in the canons of Orleans there followed the extirpation of the Albigenses under the form of a crusade, the establishment of the inquisition, the cruel attempts to extinguish the Waldenses, the martyrdom of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome and multitudes of other confessors before the reformation; and afterwards the ferocious cruelties practiced in the Netherlands, the martyrdoms of Queen Mary’s reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of St. Bartholemew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and perjuries connected with the revocation of the edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition”* [Birki: First two visions of Daniel. Pp 248 & 249.]

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In connection with the secret murders of the Inquisition, which has just been mentioned; here is the testimony of William Lithgow, a Scotchman who suffered the tortures of the Inquisition in the time of James 1:-

*“Now my eyes did begin to startle, my mouth to foam and froth, and my teeth to chatter like the dabbling of drumsticks. Oh strange inhuman monster man – mangler! ...And not withstanding of my shivering lips in this fiery passion, my vehement groaning, and blood springing from my arms, my broken sinews, yea, and my depending weight on flesh cutting cords, yet they struck me on the face with cudgels to abate and cease the thundering noise of my wailing voice. At last, being released from these pinnacles of pain, I am handfast set on the floor with this, their ceaseless imploration: confess, confess, confess in time, or thine inevitable torments ensue! Where, finding nothing from me but still innocent, - Oh I am innocent. Oh Jesus the Lamb of God, have mercy on me, and strengthen me with patience to undergo this barbarous murder”. [Quoted in “Romanism and the Reformation” by H.G. Guinness.]*

On reading these startling quotations from historians and victims of the former Catholic persecutions, it would not be fair to blame them on the present church, which has acknowledged them and apologized for them. Practically all the Roman Catholic countries today, treat their minorities very generously and are very tolerant of them. Besides, since Vatican 2 the former heretics are now regarded as separated brethren. Whatever about the past it must be acknowledged that the Roman Catholic Church today is leading the way in campaigning for the sanctity of human life. Practically everyone has heard of the late Mother Teresa whose work has not been matched by anyone else. In America we now have a movement called “Evangelicals and Catholics Together” [ECT] united in seeking to uphold the moral values of the nation.

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We must also remember that the Protestants have not a good history in regard to tolerance of those who differed from them. In Germany Luther encouraged the princes to burn and crush the peasants, at the time of the peasants' revolt. Calvin, a Frenchman handed over Servetus, a Unitarian, to the inquisition to be burned and ruled Geneva in such a way that all were forced to attend his church. Henry VIII in England beheaded both Protestants and Roman Catholics who challenged him in any way. In Ireland very rough treatment was handed out to the Roman Catholic population by Cromwell, Queen Anne and others, and not nearly enough was done to alleviate the disaster of the potato famine in the 1840s. Many Protestant governments in Europe persecuted Dissenters, Quakers, Anabaptists and others who they considered to be heretics. In America many of those who went there to avoid persecution in Europe were not prepared to give freedom of worship to Roman Catholics and others who disagreed with them.

It is still true however that Rome is the persecuting power foretold in Daniel 7, because of the time and the scale of those persecutions, estimated by some at 30 million deaths over four hundred years.

### THE LITTLE HORN AN ECCLESIASTICAL POWER

Beginning at verse 23 the heavenly messenger mentions several characteristics of the fourth beast and little horn which he did not mention before this. The first of these, also mentioned in verse 7 is:-

*"...It will be different from all the other kingdoms..."* [Daniel 7:23b]

We immediately enquire in what way is it different and to this we must reply that it was an ecclesiastical as well as a political empire after its division, during the reign of the little horn. All four empires were strong military and political empires which conquered and ruled the whole known world at the time of their era of dominance but neither of the first three could be described as a spiritual empire.

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### CHANGING THE LAW OF GOD

Another characteristic is:-

*“He will....try to change the set times and the laws”*. [Daniel 7:25]

We have already examined the boasting and persecuting aspects of the little horn and now we find it is a power which is noted for changing times and laws so we ask what times or laws has it tried to change? Some versions say he shall think to change times and laws and regardless of which version we use, it is clear that he will attempt to do so and not succeed. Now, the fact that he will only try or think to change these laws is proof that they must be God’s laws because if they were mere human laws it would be possible to change them. It would not be anything unusual for bishops or kings to change human laws for earthly authorities are doing that all the time, but it would be a serious matter, worth recording in Scripture, if the little horn should try to change the times or laws which God has ordained. Has the Papacy ever claimed to have changed the laws of God? Here are a few quotations mostly from its own sources to prove that it has:-

*“For I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them ...again if prelates of the church be called and counted of Constantine for gods, I then being above all prelates, seem by this reason to be above all gods. Where no marvel if it be in my power to change times and times, to alter and abrogate laws, to disperse with all things, yea , with the precepts of Christ: for where Christ biddeth Peter put up his sword and admonished his disciples not to use any outward force in revenging themselves, do not I, Pope Nicholas writing to the bishops of France, exhort them to draw out their material swords?*

*And whereas Christ was present Himself at the marriage in Cana of Galilee, do not I, Pope Martin in my distinction, inhibit the spiritual clergy to be present at marriage feasts and also to marry?*

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*Moreover where Christ biddeth us land without hope of gain do not I, Pope Martin, give dispensation for same? Likewise against the law of nature and against the Apostles, as against the canons of the apostles, I can and do dispense; but where they, in their canon, command a priest for fornication to be deposed, I, through the authority of Sylvester, do alter the rigour of that constitution considering the minds and bodies also of men to be weaker than they were then".*  
 [Fox: Acts and Monuments, vol.4 p.145.] Quoted in "Romanism and the Reformation" by H G Guinness.

These quotations speak for themselves showing that Rome claimed the right to change and abolish all laws, even the laws of Christ and the Apostles. In the case of the second commandment which forbids bowing down to images, Rome has deliberately kept that commandment out of its catechisms and encouraged the faithful to disobey it. Since it kept the Bible out of the hands of the laity until the second Vatican Council, the ordinary Roman Catholic never knew it was wrong to do so.

There is one commandment that relates to a special time, namely the Sabbath commandment, and Rome claims the authority to have changed that as well. It is clear that Jesus did not change the Sabbath from Saturday the seventh day, to Sunday the first day, because we read in Luke 23:54-56:-

*"It was preparation day, and the Sabbath was about to begin. The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment".*

It is also clear that the Apostles did not change it because they always attended the synagogue or the temple on the Sabbath and when there was no building to attend they met at some other place as the following statement shows:-

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*“On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there”.* [Acts 16:13]

The first day is mentioned eight times in the New Testament but not once is it said to be the Sabbath or the day of rest. On the contrary the Sabbath is mentioned dozens of times but is never said to be abolished or changed. In any case the Apostles were powerless to change it because if such a change was to be made in the New Covenant it would have to take place before Jesus died in order to be ratified by His blood. Those who would claim that the Sabbath has been changed are under obligation to explain when it took place and by whom.

The change of the Sabbath, then must have taken place sometime since the beginning of the second century. While Rome claims to have made the change as the following quotations will show, this does not mean that such a claim is true. Indeed such a claim could not be true since God’s moral law cannot be changed, even by Himself. [See Matthew 5:17] Following are the quotations;

*“But the Church of God has in her wisdom, ordained that the celebration of the Sabbath day should be transferred to the Lord’s day”.* [Catechism of the Council of Trent.] Donovan translation. 1829 ed. p358.

*“All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord’s Day as more appropriately belonging to it because it has a precedence and is first in rank, and more honourable than the Jewish Sabbath”.* [Bishop Eusebius in commentary. Early fourth century.]

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*“Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord’s day they shall especially honour and as being Christians shall, if possible, do no work on that day. If, however they are found Judaizing they shall be shut out from Christ”.* [Council of Laodicea 364 Canon 29.]

The last two quotations were issued by the Catholic rather than the Roman Catholic Church but Rome claims that she is identical to the early Catholic Church and here we are examining what Rome claims, rather than what she has done. Following are some other quotations:-

*Question- “How prove you that the Church hath power to command feasts and holy days?”*

*Answer- “ By the very act of changing the Sabbath into Sunday which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feast days commanded by the same church”.* [Abridgement of Christian Doctrine by Rev. Henry Tuberville DD of Douay College France 1649 p.58.]

*Question- “Which is the Sabbath Day?”*

*Answer – “Saturday is the Sabbath Day”*

*Q - “Why do we observe Sunday instead of Saturday?”*

*A - “We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea [AD 336 – 364] transferred the solemnity from Saturday to Sunday”.* [The Council’s Catechism of Catholic Doctrine by Rev. Peter Geiermann, CSSR p. 50 Third edition 1913]

*“You may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify”* [Cardinal Gibbons in The Faith of our Fathers Edition 92, p. 111]

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From these quotations it is clear that the Papacy has claimed to have changed the only one of the Ten Commandments which is concerned with a very important period of time. By claiming the credit for it, she has fulfilled the prediction of trying to change the times and the law. However as in the case of the boasting or the persecuting, which we have studied, it must be said that Rome does not always do this to day. Since the second Vatican Council and the birth of the ecumenical movement the Catholic Church has often used the claim of the Protestants, evangelical and nominal, which says that the Bible authorizes such a change. This is in spite of the fact that the famous edict of the emperor Constantine shows that the 7<sup>th</sup> day Sabbath was observed by the Christians in 321 AD. For the past four hundred years it has been the fundamental and evangelical Protestants who have been foremost in upholding the sanctity of Sunday.

They did it in good faith, believing it to be the original Sabbath and now having observed it for so long they are loath to abandon it when they discover it is not. It looks now as though all the mainstream Christians are uniting together to defeat any attempt to return to the original Sabbath. However this study is only concerned with the little horn in its hey-day and the fact that it made the above claims is beyond dispute.

### THE TIME ALLOTTED TO THE LITTLE HORN.

“...and they [the saints] shall be given into his hand for a time, two times, and half a time.” [Daniel 7:25c RSV]

We have already seen in our comments on verse 21 how the little horn persecuted the saints or heretics, according to one’s point of view but here we are given the time that it did this and controlled them previously. This time period is not the length of time the Papacy was in existence, but the length of time that she controlled the saints in one form or another. Rome only began to persecute its enemies when they began to rebel and challenge church authority about the beginning of the thirteenth century. For centuries before this, Rome obtained and held the loyalty of the saints because of her spiritual pretensions.

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She had claimed to be the true and only church, founded by and representing Jesus Christ, outside of which there was no salvation. It was the period known as the dark ages when there was much ignorance and superstition. From the fall of the Donatists and the Arians in the fifth century approx., no one challenged the authority of the church until the Renaissance. Therefore it can be said that for a long period of time the saints were under the control of Rome. But how long a period is a time, times, and the dividing of time? When did it begin and when did it end? Does the prophecy predict how long the saints were to be under the control of Rome?

In our comments on chapter 4 verse 16 we saw that a time in prophecy represents a year. Times must represent at least two years or more and half a time must represent half a year. This leaves it rather vague but a comparison with other time prophecies of the same period as we are here discussing will make it clear. In Revelation 12:6, 14 we read about a woman who was to fly into the desert for protection from an enemy. In verse 6 the length of time this woman was to spend in the desert is said to be 1260 days and in verse 14 this length of time is said to be a time, times and half a time; the same as we are here studying. Three and a half times or three and a half years are identical to 1260 days or 42 months. This period of time is mentioned seven times in Daniel and Revelation and each time a strong power is oppressing the saints for that period.

But three and a half years would in no way match up to the length of time the Papacy oppressed it's enemies. In one of the quotations we have used it said the fires of persecution were kept continually burning for two hundred years and more, and for hundreds of years before this the Church of Rome ruled all of Christian Europe. This conclusion leads us to enquire if the time periods of Daniel's prophecies are symbolic just as everything else in them is symbolic.

There are at least two verses in Scripture which suggest that a day in prophecy represents a year and these are worth considering since a large number of reputable Bible expositors have used this what has come to be known as the year-day principle. It stands to reason that if all the symbols in Daniel mean something; then if the time periods are symbolic, they must mean something also. So let's examine the two texts in question.

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*“For forty years – one year for each of the forty days you explored the land – you will suffer for your sins...”* [Numbers 14:34a]

This shows that a year was to represent a day which is not exactly saying that a day represents a year but it does give a hint that a day and year were equal, in so far as one was to represent the other. This sentence of punishment on the Israelites was given because of their unbelief when they should have gone to conquer the promised land.

*“After you have finished this, lie down again, this time on your right side, and bear the sin of the house of Judah. I have assigned you forty days, a day for each year”.* [Ezekiel 4:6]

This says clearly *“a day for each year”* and while we accept that it does not say that every time a day is mentioned it means a year, yet in some cases this could be so. It certainly is a clue that in the case we are studying this could be the explanation of the 1260 days, which otherwise could mean nothing. If we say this time period means nothing, then perhaps the other symbols mean nothing either, so we should never have begun our study. If we say the time is literal rather than symbolic, then three and a half years has no relevance whatever to the reign of the Papacy and we would have the monstrosity of a literal time period in a symbolic prophecy. If we look for some other power to answer to the little horn symbolism, there is none to be found in the New Testament era. We must believe that *“all scripture is given by inspiration of God”* [2 Timothy 3:16 KJV] and the prophet would not have used these time periods if they meant nothing or were misleading in some way. We have no option then but to examine whether this and other time periods were fulfilled.

## DANIEL SEVEN

The rise of the Roman Catholic Church was very gradual and the same is true of its decline from the pre eminent position which it once enjoyed. The first claim recorded of a bishop of Rome to have prominence over other churches according to Encyclopedia Britannica was Bishop Stephen who reigned 254-257AD. If we add 1260 years to this we come to 1517 AD when Martin Luther nailed his famous 95 thesis to the door of the church in Wittenberg. As a result of this practically all of northern Europe accepted the reformed faith. The next bishop or Pope to come to prominence was Leo the Great who came to power in 440 AD and died in 461.

We have already seen that the breakup of the Roman Empire took place between 350 and 480 AD and it was during this breakup that the ten horns and the little horn were to emerge. Leo was the first bishop of Rome to act as a civil ruler and this came about because of a power vacuum and a great need for leadership at this critical time. The emperor Constantine had moved the capital of the empire to Constantinople about 330 which left no effective ruler in Rome, and when Attila the Hun was about to conquer Rome it was Leo who persuaded him to turn back in 452.

This greatly increased his reputation in the estimation of the citizens of Rome and when Genseric the Vandal leader, conquered Rome in 455, the influence of Leo greatly minimized the damage that was done. He was also a great ecclesiastical leader in that he took a leading part in the debate about the nature of Christ, which was raging at that time with the Arians. He was the author of the "Tome of Leo", one of the main sources at the Council of Chalcedon in 451. More important still, he was the first bishop of Rome to use extensively the text "thou art Peter and upon this rock I will build my Church", to show that he was the successor to St. Peter. His reign was the time when the Catholic Church became the Roman Catholic Church, because originally all the main churches were equal as can be seen in Paul's letters to the seven churches, one of which was Rome.

## DANIEL SEVEN

This was the time when the Papacy began though it did not have real power until the ten horns or Gothic nations which were invading Europe at this time, were either overthrown or converted to Catholicism. If we date the 1260 years from this time we come to 1700-1720 AD. At this time the Reformation had taken place and all of Germany, Britain, Holland, Switzerland and Scandinavia had rejected the ecclesiastical authority of Rome. This was also the time when the last of large scale persecutions against the Protestants finished, in this case the Huguenots of France and the Waldenses of Italy. Therefore it could honestly be said that this was a fulfilment or the beginning of the fulfilment of the time prophecy of Daniel 7.

However Rome continued to grow in power after the death of Leo. Three of the German nations were overthrown and the remainder came gradually to accept the Roman Catholic faith. Clovis, king of the Franks, was converted to Catholicism in 496 and thereafter France became a strong supporter of the Papacy. In 597 Pope Gregory the Great, sent forty monks under Augustine to convert the Anglo Saxons and Celts of England, and in that same year Catholicism was established in south east England with Canterbury cathedral as the capital. Eventually all of England which had been pagan with a strong Celtic Church, came under the domination of Rome. Gregory claimed for the Papacy, universal jurisdiction over Christendom, he confirmed the authority and hierarchy of the Papacy and the Church and proclaimed the Christian Commonwealth in which the Pope and Clergy were responsible for ordering society.

He died in 604 and was succeeded by Boniface III who carried these claims further still, until in 607 the wicked usurper Phocas, conceded to the Papacy the headship over all the churches of Christendom. This date could be described as the completion of the establishment of the Papacy. It could not be said that Rome ruled all of Western Europe until Britain came under its ecclesiastical control. If we add 1260 years to this we come to 1867, the beginning of the first Vatican Council. Three years later the Papal States which had been presented to the Pope in 756 by Pepin, king of the Franks, were absorbed into the united kingdom of Italy and the Pope voluntarily became the prisoner of the Vatican until 1929.

## DANIEL SEVEN

Many good commentators prefer 538 as the beginning of this time period which would bring us to 1798 when the French armies under orders from Napoleon, took the Pope prisoner, after which he died in exile. We must remember that the rise and fall of any kingdom has a turning point as well as a beginning and ending. For example the Second World War began in 1939 and ended in 1945 but the turning point came in October 1942 at the battle of El Alamein in the west and the siege of Stalingrad in the east. The year 538 could be described as the turning point in the rise of the Papacy since it was then that the Ostrogoths were defeated. If we add 1260 years to this we come to 1798 when the French armies took the Pope a prisoner. This was significant because the French played a major part in setting up the Papacy and maintaining it for over 1260 years. From 1309 to 1376 AD the seat of the Papacy was in Avignon in France.

Therefore we have a period between 440 and 607 for the beginning of Papal domination and a period between 1700 and 1867 for its end. Many will not be happy with this long drawn out time period, but when we consider that the church in Rome has been in existence for about nineteen and a half centuries altogether, this variation is very little. We must remember that the rise and fall of the Papacy was very slow and gradual, so we can only give a period of time rather than a date for these events. We are not investigating the length of time that the Papacy is in existence, because it is still in existence, but the length of time that *“the saints will be handed over to him”* [Daniel 7:25]

No historian would dispute that the Roman Catholic Church has dominated the people of God in Western Europe for about 1260 years. Rome did not persecute the people of God for this period or anything like it, but the prophecy does not say it would. There was no other church in Western Europe except the Roman Catholic between the fall of the Arians in the 400's and the rise of the Waldenses and the Albigenses in the 1200's. During this period practically all Christians except the Celtic church in Ireland and Scotland were part of the church with its headquarters in Rome and all accepted it's authority, either because they believed it's claim to be the only true church or because there was no alternative.

## DANIEL SEVEN

For the following 500 years or so, Rome carried on a war against those who challenged its authority and when we add this to the more than 700 years before this we have the 1260 years that the prophecy predicted.

We must remind ourselves that the above references to Western Europe are there because it was in that area that Rome ruled and it is Rome that we are investigating, not the whole world. It was in that area that the great majority of God's people were living during the years in question.

This time period is the final identifying mark of the little horn of Ch. 7 and for a summary then of what we have studied concerning it we have seen:-

- [1] Its place of origin - the ruins of the Roman Empire.
- [2] Its time of origin - shortly after the breakup of the Roman Empire
- [3] Three hostile nations uprooted before it - the Heruli Vandals and Ostrogoths.
- [4] Its moral character - boastful.
- [5] Its cruelty - it would wear out the saints of the Most High.
- [6] Its lawlessness - it would claim the right to change times and laws.
- [7] The time duration of its control of the saints - 1260 years.
- [8] Its end - it would last until the end of time.

These eight identifying marks are clear evidence that the little horn of Daniel 7 has been fulfilled by the Roman Catholic Church and those who would deny it would need to find and produce eight reasons why it should apply to someone else. We could find several characters who would answer to one or two of these identifications but none other to match up to all of them. Someone has said, "*...if we saw something that looked like a duck, walked like a duck, and quacked like a duck, then we would have to come to the conclusion that it was a duck.*"

In spite of this evidence the majority of Bible believing Protestants have now adopted *futurism*, a theory which was invented by the Jesuits for the purpose of saving the Roman Catholic Church from being identified with the little horn of Daniel 7 by placing its fulfilment in the future.

## DANIEL SEVEN

If we came to the conclusion that there was no one to answer to all these specifications we would also have to ask if it was possible that God could see all the events of the past 2000 years taking place and not go to the trouble of telling His faithful people that they were going to take place. For God to foresee his people go through all these trials and persecutions and not give them any warning, comfort or hope , would not be consistent with His character since He has said:-

*“Surely the Lord God does nothing without revealing his secret to his servants the prophets”.* [Amos 3:7 RSV]

## THE COMING KINGDOM

The only other prediction of this chapter still to be fulfilled is found in verse 27...

*“Then the sovereignty, power and greatness of the kingdoms under the whole heaven, will be handed over to the saints, the people of the Most High”.*

The time of suffering for the saints has been long and bitter but now the tables are turned and Paul’s words are proved true:-

*“I consider that our present sufferings are not worth comparing with the glory that will be revealed in us”.* [Romans 8:18]

This is the most important lesson that we can learn from this chapter. It has been very exciting to identify the different symbolic images and time periods and to see how accurately the prophecy has already been fulfilled, but to realize what God has in store for those who have been “*partakers of Christ’s sufferings;*” [1 Peter 4:13] is surely the reason why this prophecy was given in the first place. Those who suffered these persecutions during the centuries had their faith sustained by the predictions of this chapter, just as we are encouraged by seeing the truthfulness of God’s word already fulfilled.

## DANIEL SEVEN

The effect this vision had on Daniel is recorded in the final verse number 28. He states he was deeply troubled by his thoughts and his face turned pale but he kept the matter to himself. Daniel should have been hardened by the things he had experienced himself, but he had now seen that worse was to come in the future and it was not nice to contemplate.

Here we must close this study by returning to the verdict of the judgment as recorded in verse 22:-

*“...the Ancient of Days came and pronounced judgment in favour of the saints of the Most High, and the time came when they possessed the kingdom”.*

**CHRONOLOGY OF EVENTS IN DANIEL 7**

<b>EVENTS</b>	<b>PREDICTED</b>	<b>FULFILLED</b>
Nebuchadnezzar takes Jewish captives to Babylon.	v4	606 BC
Persia conquers Babylon	v5	536 BC
Greece conquers Persia	v6	331BC
Rome conquers Greece	v7a & b	168 BC
Bishop Stephen claims the primacy of Rome.	v8a	254-257 AD
10 northern tribes begin to attack Rome	v7c, 24	350 AD
Papal power first appears under Pope Leo.	v8a	440- 460 AD
Rome finally conquered by 10 northern tribes	v7c	476 AD
The Papacy established	v8b	533- 538 AD
The Papacy becomes “the headship over all the Churches of Christendom”.	v8b	607-610 AD
The 1260 years domination of the saints	v25b	
The Papacy challenged by Luther’s 95 thesis	v26	1517 AD
The end of widespread Papal persecution	v21, 25b	700-1720 AD
The Papacy dethroned by the French	v26	1793-1798 AD
The Pope replaced as ruler of Rome by a king	v26	1867-1870 AD
All earthly powers destroyed.	v26	In the future
The saints possess the kingdom	v22c, 27	In the future

## DANIEL CHAPTER EIGHT

### INTRODUCTION

When we take an overall view of Daniel 8 we see that it consists of five divisions. The first two verses are an introduction to the rest of the chapter and the following twelve verses comprise the vision which Daniel saw. The following five verses introduce the angel Gabriel, sent to explain to Daniel the vision he had just seen but could not understand. The following six verses contain this explanation and the final two brings the chapter to a close by telling him to seal up the vision because it concerns the distant future and by showing Daniel's reaction to it.

Daniel was given this vision in the third year of King Belshazzar about 551 BC when he was in Susa; the capital of the province of Elam by the river Ulai. Whether he was in this place in reality or appeared to be there in vision is not clear, but this makes no difference to the message he was given. The Babylonian empire was coming near its end at this time so it is not surprising that this empire is not mentioned in this chapter as it was in chapters 2 and 7.

We will see that this chapter covers much of the time and territory of chapters 2 and 7 but gives much more detail to some events and leaves out other events entirely. The first contrast here with chapters 2 and 7 is that there are only two empires mentioned instead of four and they are clearly identified by name. Secondly there is much here about the daily sacrifice and the Sanctuary which were not mentioned in the previous chapters but all references to judgment are missing. Thirdly, while the little horn is also very prominent, he grows out of a different empire than chapter 7, he performs his destruction for a different length of time, he is confined to the area north, south and east of Israel and there is no mention that he is succeeded by the kingdom of God.

These are the obvious contrasts but one hidden difference needs to be mentioned. From the beginning of chapter 8 onwards the remainder of Daniel was originally written in Hebrew whereas chapters 2 to 7 were written in Aramaic the language of the Babylonians and others. Many have been puzzled as to why this should be, but if we accept that from this point on the visions of this book only concerns the Jews and their immediate adversaries, whereas the previous chapters refer to the world wide exploits of the four empires until the end of time, we are presented with a good reason for this change of language.

## DANIEL EIGHT

Since Hebrew was the language of the Jews and Aramaic was the language of the gentiles at the time, it would be appropriate for Daniel to switch to Hebrew when the events to be recorded referred only to those who spoke this language.

The reasons to be outlined in this study why this chapter refers only to the Jews and their immediate enemies in the closing centuries of the Old Testament era are mainly;

- [1] The omission of the 4th world empire with its 10 divisions.
- [2] The repeated references to the daily sacrifices and Sanctuary.
- [3] The difference of the little horn in this chapter to the little horn of chapter 7 which is that he mainly persecutes the Jews and lasts for a different length of time.
- [4] The omission of any mention in this chapter of the coming kingdom of God.

With this background and brief preview let us turn to the prophecy of Daniel 8.

## DANIEL EIGHT

### THE MEDO-PERSIAN AND GREEK EMPIRES.

*“I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long.” [Daniel 8:3a]*

In verse 20 Gabriel explains that these horns represent the kings of Media and Persia. This is the first time in these prophecies that this two nation empire is mentioned by name, though it was clearly identified in chapters 2 and 7 as the second world empire under the symbols of silver and a bear. This puts this empires identification in those chapters beyond doubt.

*“One of the horns was longer than the other but grew up later.” [Daniel 8:3b]*

This corresponds with the bear in chapter 7 which raised itself up on one side. This turned out exactly as the vision foretold because the Medes were the more prominent at the beginning and the Persians at the end. We read in chapter 5 that Darius the Mede was king of this empire when they conquered Babylon but later on Cyrus the Persian came to be monarch.

*“I watched the ram as he charged toward the west and the north and the south. No animal could stand against him, and none could rescue from his power. He did as he pleased and became great”. [Daniel 8:4]*

Media and Persia were east of Babylon so they would be charging in the other three directions since they were coming against Babylon and Israel. This empire was unstoppable at the height of its power just as the prophecy stated. It conquered Babylon in 538 BC and was the dominant world power for many years until it was conquered by the Greeks in 331 BC.

*“As I was thinking about this, suddenly a goat with a prominent horn between his eyes came from the west, crossing the whole earth without touching the ground.” [Daniel 8:5]*

## DANIEL EIGHT

In Gabriel's explanation in verse 21 we are told that this goat represents the Greek empire under its first king represented by the single horn. Philip of Macedonia was the first king of the united Greek states but his son Alexander the Great was the first king at the time when the Greeks came to Daniel's attention. This is the first time that this empire is mentioned by name in this book, though it is clearly identified in chapters 2 and 7 under the symbols of brass and a leopard.

The previous empire came from the east and this empire came from the west and this would be right when we look at it from the prophet's perspective. The Greek army under Alexander has been known for its great mobility in conquering the known world and this would explain the term "*without touching the ground*". He was travelling so fast that he appeared to be flying from Daniel's standpoint.

*"He came towards the two horned ram I had seen standing beside the canal and charged at him in great rage. I saw him attack the ram furiously, striking the ram and shattering his two horns. The ram was powerless to stand against him; the goat knocked him to the ground and trampled on him, and none could rescue the ram from his power."* [Daniel 8:6-7]

These verses graphically describe how Alexander conquered the Persians. Most historians would say that the battle of Arbela was the decisive one when the Greek empire replaced the Medo-Persians. For a historical account of this see the following;

*"Alexander of Macedon son of Philip had come from the land of Kittim and defeated Darius King of the Persians and Medes, whom he succeeded as ruler, at first of Hellas. He undertook many campaigns, gained possession of many fortresses, and put the local kings to death. So he advanced to the ends of the earth, plundering nation after nation; the earth grew silent before him, and his ambitious heart swelled with pride".* [1 Maccabees 1:1-4]

## DANIEL EIGHT

*“The goat became very great, but at the height of his power his large horn was broken off, and in its place four prominent horns grew up towards the four winds of heaven.” [Daniel 8:8]*

We read in verse 4 that the Medo-Persians became great and now we read that this empire became very great. This greatness however was short lived because Alexander died shortly after in the prime of his life and his empire was fragmented and taken over by his leading generals. For a historical account of this let’s look at verses 4 to 9 of 1 Maccabees 1...

*“He assembled very powerful forces and subdued provinces, nations and princes, and they became his tributaries. But the time came when Alexander took to his bed, in the knowledge that he was dying. He summoned his officers, noblemen who had been brought up with him from his youth, and divided his kingdom among them while he was still alive. Alexander had reigned twelve years when he died. Each of his officers established himself in his own region. All assumed crowns after his death, they and their heirs after them for many years, bringing increasing evils on the world.”*

Up to this point in the prophecy all scholars would be in agreement as to its meaning except a few who would contend that the Medes and Persians were the second and third world empires, leaving the Greek to be the fourth one. This reasoning has already been refuted by the fact that these nations are declared to be one empire. From this point onward however there is disagreement as to the identity of the little horn since he has played a big part in chapter 7. In that chapter and in chapter 2 the Roman Empire followed the Greek so for that reason, many commentators think the prophecy from this point onwards refers to Rome. This reasoning we shall now investigate.

## DANIEL EIGHT

### THE LITTLE HORN OF CHAPTER 8

*“Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the beautiful land. [Daniel 8:9]*

In the previous verse we read that the Greek empire was divided into four represented by the four horns and now we find that another horn comes out of one of them. None of these horns is the fourth empire so this horn is not the same as the little horn of chapter 7 which came out of the Roman Empire. In chapters 7 and 8 an empire is always represented by a beast and a horn always represents a king or a series of kings. This horn or any of the others is therefore not an empire. A horn always grows out of an animal’s head and is therefore part of the animal and is dependent on it. This horn is part of the divided Greek empire just as the little horn of chapter 7 is part of the divided Roman Empire. Rome, never was part of the Greek empire just as Greece was never part of the Medo-Persian so this latest horn cannot represent Rome. The book of Maccabees and Josephus Antiquities are very clear as to the identity of this horn.

*“From these there grew a wicked offshoot Antiochus Epiphanes son of King Antiochus; once a hostage in Rome, he became king in the 107th [137th] year of the kingdom of the Greeks.” [1 Maccabees 1:10]*

*“Once Antiochus had seen his authority established, he determined to make himself king of Egypt and the ruler of both kingdoms. He invaded Egypt in massive strength, with chariots and elephants [and cavalry] and a large fleet. He engaged Ptolemy king of Egypt in battle, and Ptolemy turned back and fled before his advance, leaving many casualties. The fortified cities of Egypt were captured, and Antiochus plundered the country.” [1 Maccabees 1:16-19]*

In these verses we see how Antiochus Epiphanes [AE] became great toward the south. He had taken over the Syrian part of Alexander’s empire, north of Israel so Egypt would be south from there. This was the first time Egypt was conquered since Alexander had done so. The same book and chapter tells how he also became great toward the east.

## DANIEL EIGHT

*“In this grave quandary he resolved to invade Persia, there to levy tribute on the provinces, and so accumulate substantial funds.” [1 Maccabees 3:31]*

*“The king took the remaining half of his troops with him and set out from Antioch, the capital of his kingdom, in the year 147; he crossed the River Euphrates and made his way through the Upper Provinces”[ 1 Maccabees 3:37]*

By far the major part of Maccabees is concerned with A.E.’s dealing with the Jews who in Daniel’s estimation were living in the beautiful land. After conquering Egypt we read of him;

*“Antiochus turned about and advanced on Israel and Jerusalem in massive strength. Insolently breaking into the sanctuary, he removed the golden altar and the lamp-stand for the light with all its fittings, together with the tables for the loaves of permanent offering, the libation vessels, the cups, the golden censers, the veil, the crowns, and the golden decoration on the front of the Temple, which he stripped of everything. He made off with the silver and gold and precious vessels; he discovered the secret treasures and seized them and, removing all these, he went back to his own country, having shed much blood and uttered words of extreme arrogance.” [1 Maccabees 1:20-24]*

These verses show a big difference between the exploits of A.E. and the later Roman Empire. It is true that the Romans did become great toward the south, east and pleasant land, but the greater part of their conquests was north and west as far as the borders of Scotland and Wales. This is not mentioned in this prophecy so the little horn was only to become great in limited directions and for a short period of time. The prophecy does not describe him as a world power in the same category as the four world empires.

## DANIEL EIGHT

*“It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the Prince of the host; it took away the daily sacrifice from him, and the place of his sanctuary was brought low. Because of rebellion, the host [of the saints] and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.” [Daniel 8:10-12]*

In these verses the horn attacks the host, the Prince, the daily sacrifice and the truth. The host is explained to be the people of God as is shown in verses 24 & 25 where it states, *“He will destroy the mighty men and the holy people...”* and *“...when they feel secure he will destroy many”*. History records how this was fulfilled to the letter.

*“When the king came to hear of what had happened, he concluded that Judea was in revolt. He therefore marched from Egypt, raging like a wild beast, and began by storming the city. He then ordered his soldiers to cut down without mercy everyone they encountered, and to butcher all who took refuge in their houses. It was a massacre of young and old, a slaughter of women and children, a butchery of young girls and infants. There were eighty thousand victims in the course of those three days, forty thousand dying by violence and as many again being sold into slavery.” [2 Maccabees 5:11-14]*

The little horn is also said to claim to be as great as the Prince of the host and to *“take his stand against the Prince of princes.”* [v.25] Some would say this was the high Priest Onias who he deposed but more likely it refers to Jesus Christ in this chapter. In chapter 11 of Daniel it states that a prince of the covenant would be destroyed before this same power, but there it seems to refer to Onias. Regardless of who this prince is, it is true that A.E. challenged his authority. He did so by attacking the host, the sanctuary and the truth of which he was guardian, in the following way as described in 1 Maccabees 1.

## DANIEL EIGHT

*“They shed innocent blood all round the sanctuary and defiled the sanctuary itself. The citizens of Jerusalem fled because of them, she became a dwelling-place of strangers; estranged from her own offspring, her children forsook her. Her sanctuary became as forsaken as a desert, her feasts were turned into mourning, her Sabbaths into a mockery, her honour into reproach.” [ 1 Maccabees 1:37-39.]*

*“The king then issued a proclamation to his whole kingdom that all were to become a single people, each nation renouncing its particular customs. All the gentiles conformed to the king’s decree, and many Israelites chose to accept his religion, sacrificing to idols and profaning the Sabbath. The king also sent edicts by messengers to Jerusalem and the towns of Judah, directing them to adopt customs foreign to the country, banning burnt offerings, sacrifices and libations from the sanctuary, profaning Sabbaths and feasts, defiling the sanctuary and everything holy, building altars, shrines and temples for idols, sacrificing pigs and unclean beasts, leaving their sons uncircumcised and prostituting themselves to all kinds of impurity and abomination, so that they should forget the Law and revoke all observance of it.” [1 Maccabees 1:41-49]*

This historical evidence is proof that AE fulfilled everything that the little horn of Daniel 8 was supposed to do. It is true that the little horn of Daniel 7 committed some of these atrocities at a later time in earth’s history in a spiritual sense but not in such precise detail. It is well known that history has a way of repeating itself but in this case it is clear who the offender is.

Many commentators, in an effort to prove that this horn represents some aspect of the Roman Empire contend that it came from one of the four winds of verse 8 rather than one of the 4 divisions of the Greek empire of the same verse. They rightly recognize that the Roman Empire did not come from any part of the Greek empire. However, as we have seen, a horn is always and has to be a part of an animal and an animal can come from the sea or the earth, but never comes from the winds, since an animal does not fly.

## DANIEL EIGHT

This theory [in addition to being absurd] would break the continuity of the prophecy which in chapters 2 and 7 began with Nebuchadnezzar in 605 BC and continued unbroken up to the end of the world.

### THE 2300 EVENINGS-MORNINGS.

In the final two verses of the vision a discussion takes place between two holy beings concerning the time element of the latter part of the vision. One of these asks the other;

*“...How long will it take for the vision to be fulfilled-the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?”* [Daniel 8:13]

No mention is made here of the time relating to the ram or goat so for that reason the enquiry only concerns the time when A.E. came on the scene to do his dirty work and ending with his death, the end of his reign and the restoration of the sanctuary. We have seen that A.E. came to power in the 137th year of the kingdom of the Greeks or 176 BC. In the year 143 [170 BC] after the conquest of Egypt he advanced on Israel, [1 Maccabees 1:20] and robbed the sanctuary. Two years later, in the year 145 [168 BC], he began the destruction and defilement of the sanctuary with the persecution we have quoted above. [1 Maccabees 1:29] and on the 15th of Chislev 145 [168 BC] he built the appalling abomination on top of the altar of burnt offering. [1 Maccabees 1:54] These dates (or some of them) mark the beginning of his evil work but for its duration we must go back to Daniel.

*“He said to me, it will take 2300 evenings and mornings; then the sanctuary will be re-consecrated.”* [Daniel 8:14]

We read of this re-consecration in 1 Maccabees 4:52-54...

## DANIEL EIGHT

*“On the 25th of the ninth month, Chislew, in the year 148 [165 BC.] they rose at dawn and offered a lawful sacrifice on the new altar of burnt offering which they had made. The altar was dedicated, to the sound of hymns, zithers, lyres and cymbals, at the same time of year and on the same day on which the gentiles had originally profaned it”. [1 Maccabees 4:52-54]*

Here we have the re-consecration, cleansing, rededication or restoration of the sanctuary depending on which version of the Bible we use. The devout Jews, first under Mattathias and then his son Judas Maccabaeus, had revolted against A.E. and restored the sanctuary. The question in verse 13 had however asked about the rebellion that caused desolation in addition to the ending of the daily sacrifice and the desecration of the sanctuary. We must therefore conclude that the end of the 2300 evenings-mornings is either the re-consecration of the sanctuary or the end of the reign of A.E.

The next question for us is therefore, how long is the 2300 evenings-mornings? Some versions of the Bible like the King James, Knox, The Living Bible and the Douay render this 2300 days by reasoning that each evening and morning of creation represented a day. Others like the Good News Bible render it 1150 days by reasoning that each morning and evening represents one day so the number should be divided in two. The greater number of versions and the most reliable like the NIV, The Revised, The Revised Standard, the New Jerusalem Bible and the NRSV put it down as evenings and mornings and all scholars agree that this is the literal translation. However we still do not know if this term is 2300 days or 1150 days so let's examine both options in the light of what is supposed to happen. 2300 days is 6 years and 4 months and the other is 3 years and 2 months.

Sometime in the year 143 [170 BC] A.E. first attacked Jerusalem and carried off the vessels of the sanctuary as we have already seen. In the year 148 [165 BC] the temple was rededicated but this is one year short of the above 6 years and 4 months.

## **DANIEL EIGHT**

We read in “The Annals of the World” by James Ussher in his account of the year 171 BC that Menelaus the usurper high priest, aided by the king’s deputy Lysimachus stole some gold vessels from the temple in that year. If we date the beginning of the defilement of the sanctuary from 171 BC, and it’s restoration in 165 BC we have a period of over 6 years. The questioner in verse 13 did ask how long would the vision be of the rebellion that caused desolation, and this was from 171 BC to 165 BC.

A.E. in the person of Mysarch paid his second visit to Jerusalem in 168 BC and in that year he carried out all the destruction, persecution and defiling of the sanctuary we have read about above. If we assume as is reasonable that Mysarch arrived in Jerusalem two months before he built the appalling abomination on top of the altar and if we date the 1150 days from that point of his arrival we arrive exactly at the time the altar was re-consecrated because we are told that this took place exactly three years after the Gentiles had profaned it. [1 Maccabees 4:54]

Whether the prophecy states 1150 or 2300 days, by following the line of reasoning above we can see that it was fulfilled in either case. Some would say the 2300 days, represent 2300 years by using the day-year principle but the original word is not days but evenings –mornings and there is not even a hint in Scripture that this expression could mean years. Some might say since this is a symbolic prophecy the expression *days* must represent something different to *days* like everything else in the chapter. They would be right in the sense that *days* must represent something other than *days*, but wrong because it is not *days* but evenings –mornings which is the proper scriptural expression and this expression is a symbol for days.

### **THE TIME OF THE END**

In verses 17 and 19 in the explanation part of this chapter we read the following;-

*“...understand that the vision concerns the time of the end.”* [Daniel 8:17]

*“...the vision concerns the appointed time of the end.”* [Daniel 8:19]

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This expression, more than any other has led many good commentators to the conclusion that this prophecy brings us up to the second coming of Christ which is assumed will take place in the 21st century. The same expression also leads many to assume that the little horn must therefore be Rome because Rome is expected to last as an influential place until the end of time.

However the prophecy does not say anything about the end of the world. Likewise it says nothing about judgment or the coming kingdom of God unlike chapters 2 and 7. [Daniel 2:44. 7:27]

The time of the end here could be the end of the Greeks, [1] the four horns, [2] the Jews [3] or the Old Testament. [4] The answer is found in verse 23 where it states:-

*“And at the latter end of their rule, when the transgressors have reached their full measure, a king of bold countenance, one who understands riddles, shall arise.”*

[Daniel 8:23 RSV]

The context will show that this is referring to the “*end of their rule*” of the four horns when A.E. would arise and he is the villain of the prophecy. Lest some should equate this little horn with the little horn of Daniel 7 it is worth remembering that the latter did not arise at the end of the world, as our study of that chapter has shown.

About this time or shortly afterwards Rome began conquering parts of the divided Greek empire and continued doing so until it was completely swallowed up and this is the end which the prophecy is referring to. The New Testament has at least seven statements which show that the first century was the end time [e.g.: Hebrews 1:2, 9:26. James 5:3. 1 Peter 1:20. 1 John 2:18] so it is wrong to come to the conclusion that the end must always refer to the 21st century.

There are many scholars however who would say that the little horn of this chapter must arise sometime after Jesus came to the earth because of a statement He made in Matthew 24:15.

*“So when you see standing in the holy place ‘the abomination that causes desolation’, spoken of through the prophet Daniel - let the reader understand.”*

## DANIEL EIGHT

Here, Jesus places this prophecy of Daniel in the future, in his day so he is not referring to AE who was long gone. He is clearly referring here to the destruction of Jerusalem in 70 AD by the Roman armies under Titus. This was prophesied in chapter 9 of this same prophecy where it is stated:-

*“And one who causes desolation will place abominations on a wing [of the temple] until the end that is decreed is poured out on him.” [Daniel 9:27]*

There are three separate desolating forces prophesied in Daniel operating at three different times in earth’s history. The first one is in chapter 7 and is called the little horn which comes out of Pagan Rome. The second one which we have been studying in this chapter comes out of one of the four divisions of the Greek empire and the third one which Jesus referred to is Pagan Rome itself.

Therefore Jesus is talking about Pagan Rome in Matthew 24 but he is quoting from Daniel 9 rather than Daniel 8. To perceive the above three desolating powers as one and the same will lead to endless confusion and bewilderment. Likewise, as we have seen, there are two little horns, each doing a similar kind of destruction and persecution but operating at different times and places in history and geography.

## CONCLUSION

The chapter concludes by telling us that Daniel was sick for several days as a result of seeing what was to befall his beloved sanctuary, city and people and his inability to understand it. He was in captivity almost sixty years and the temple was still in ruins at this time. Now after seeing the centuries unveil before him he was told of the terrible persecutions that were to befall his people again and the fate that was to befall Jerusalem and its temple. At this point in time he had not been told that the captivity was to end after 70 years and the kingdom of Judah and its temple was to be restored. He had just seen and recorded a vision of a sanctuary, city and people who were non-existent at the time, so we can understand why it was impossible for him to understand the vision. We are in a different situation because we have the benefit of 2500 years of history to show us what has taken place so we can testify that it has all been fulfilled to the letter and can be understood.

**CHRONOLOGY OF EVENTS IN DANIEL 8**

<b>EVENTS</b>	<b>PREDICTED</b>	<b>FULFILLED</b>
The Medo-Persian Empire The ram with two horns	v3, 4	536-331 BC
The Greek Empire The goat with one horn	v5	331-323 BC
The divided Greek empire The four horns of the goat	v8	323-176 BC
Antiochus IV Epiphanes [A.E.] The little horn	v9	176-164 BC
The sanctuary first defiled by the high priest Menelaus.	v13c	171BC
The little horn persecutes the saints [The host]	v10, 12a, 24c	168-165 BC
The 2300 days		
The little horn abolishes the daily sacrifice	v11, 25b	168 BC
The 1150 days		
The sanctuary restored and consecrated	v14	165 BC
Death of A.E.	v25c	164BC

## DANIEL CHAPTER NINE

### INTRODUCTION

Only the last four verses of this chapter are a prediction of future events. The first 23 verses gives us the setting in which this prophecy took place.

It took place in the first year of Darius the son of Xerxes or Ahasuerus who was a Mede by descent. This would have been soon after Belshazzar's feast of chapter 5 for we read there in v31 that Darius the Mede took over the kingdom of the Babylonians that same night. There was another known as Darius the Great who came to power in 522 BC who was a Persian, but Daniel would have been dead by then because he was about 88 years old when the events of this chapter took place. This first Darius reigned for less than two years and some scholars say he reigned conjointly with his nephew and son in law Cyrus, so if the capture of Babylon took place in 538 BC then Daniel is referring to the year 537 or close to it.

In this year Daniel states he understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet that the desolation of Jerusalem would last seventy years. [v2] This prediction is to be found in Jeremiah 25:11 and again with slight variation in 29:10. The latter one reads as follows:-

*“This is what the Lord says: “When seventy years are completed for Babylon, I will come to you and fulfil my gracious promise to bring you back to this place”.”*

Nebuchadnezzar had first conquered Jerusalem in 606 or 605 BC so the seventy years should end in 536 or 535 which was only about two years away. This revelation caused Daniel to turn to the Lord and plead with Him in prayer and fasting with sackcloth and ashes, and from verse 4 to verse 19 this famous prayer is recorded. In this prayer he identifies himself with his people by confessing their sin and pleading for the restoration of their city and sanctuary.

While he was still praying the angel Gabriel appeared to him and announced:-

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*“As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision:”* [Daniel 9:23]

There are some who would say that Gabriel came to explain the previous vision of chapter 8 because of Daniel’s statement there that he was:–

*“...appalled by the vision; it was beyond understanding.”*[Daniel 8:27b.]

The previous vision was beyond understanding to Daniel at the time it was given for reasons stated at the conclusion of that vision. [See p76.] Gabriel announced he was coming in answer to Daniel’s prayer which was a result of his understanding of Jeremiah’s prophecy, and that prayer concerned the then present captivity of the Jews. It was unusual for Daniel to be in this situation since he was an expert in understanding dreams and visions. This revelation from Jeremiah’s prophecy and the subsequent vision in this chapter undoubtedly shed some light on chapter eight even though that vision was given about 13 years previously. The problem there was a sanctuary that was first destroyed and then restored, when in fact it was lying in ruins at the time the vision was given. However it was primarily the vision of this chapter that Gabriel came to explain to Daniel and this could be summed up as the return of the Jews from Babylon in 536 BC to their eventual dispersion in 70 AD.

From this point onwards to the end of the book with the exception of a statement in chapter 12 verse 7, it will be seen that the prophecies are literal. This is in sharp contrast to chapters 2, 4, 7 and 8 where metals and beasts of various kinds are used to represent the different empires and emperors.

With this background and information then let us turn to the vision proper.

**DANIEL CHAPTER 9 VERSES 24-27****THE SEVENTY SEVENS**

*“Seventy ‘sevens’ are decreed for your people and your holy city...”*[Daniel 9:24a.]

The King James Version translates this as seventy weeks and the Revised Standard Version as seventy weeks of years. Nearly all other versions have “weeks” which is translated from the Hebrew “Shabua”. It is obvious then that Shabua could mean weeks of years or weeks of days and in a case like this when either translation could be the most accurate one, it is necessary to examine both options to see which is best. Our subsequent study will show that since this time period will reach to the Messiah it could not be fulfilled in such a short period as 490 days so therefore it must be referring to 490 years. Many commentators have used this text to prove the year day principle which would show that 490 days equal 490 years but this text alone is not enough to prove that. Since this prophecy is literal, unlike chapters 2, 7, and 8 the time prophecy is also literal so the above RSV translation is the proper one.

Gabriel’s message is that 490 years were decreed for Daniel’s people and city in which certain events were to take place. The NEB translation has “*marked out*” instead of decreed and it means simply that this time was allotted to them.

It is very appropriate at this time when the Babylonian captivity is about to end that God through Daniel should inform his people what He expects of them in the future. We read in Amos 3:7.

*“Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets”*

Not only does God warn the world of what is to happen but he also states the time in which it is to take place. We read that Ninevah was to be destroyed in 40 days if they did not repent, Lot and his family were told that Sodom and Gomorrah were to be destroyed immediately. Moses was told the Israelites would have to spend 40 years wandering in the desert, Nebuchadnezzar was told he would spend seven years in a state of madness and the Israelites were told by

**DANIEL 9:24 - 27**

Jeremiah that they would be restored to their own land after 70 years of captivity. Now they are about to be told that their position as God's chosen people was to end in 490 years from a given date if certain conditions were not fulfilled.

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The remainder of verse 24 goes on to state six events which were to take place or six works which were to be done for the Jewish people. Their part was to accept these works done on their behalf and cooperate with them as is the case with the plan of salvation and indeed has been from the beginning. “*Salvation comes from the LORD*” as Jonah said [Jonah 2:9] but it’s our responsibility to accept it. The first of these conditions is:-

[1] To finish transgression.

The Jews were in captivity because of their wilful transgression especially idolatry and Sabbath breaking and this had to stop. The margin says “*to restrain transgression*” and this shows they were not expected to become sinless because the Bible makes a clear distinction between wilful sin and sins of ignorance or weakness. To a large extent the Jews learned a lesson from their captivity and did forsake their transgression, so much so that they criticized Jesus for being too lax in his observance of the Sabbath. The second requirement was:-

[2] To put an end to sin.

These words are almost identical to Hebrews 9:26 where it states:-

*“...he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.”*

The KJV reads “*to put away sin*”. This would indicate that the expression under review is referring to the death of Jesus. There must be a slight difference between transgression and sin or the Bible would not use both words but apart from this difference, this requirement is the same as the first one and needs no other comment.

[3] To atone for wickedness.

Paul could write in Romans 5:11 KJV.

*“...we have now received the atonement.”*

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He was referring to the atonement made by Jesus on the Cross but while Paul and his fellow Christians had received the atonement the Jewish nation had rejected it. The above statement of Daniel shows that he is referring to the time when atonement was to be made for the Jewish people by Jesus and this took place in AD 31 according to most chronologists.

[4] To bring in everlasting righteousness.

Not only did Jesus atone for sin transgression and wickedness and put an end to them in a legal sense but he also brought in everlasting righteousness. This is explained in Romans 5:17-19 and the last line reads:-

*“...through the obedience of the one man [Jesus Christ] the many will be made righteous.”*

Paul is referring here to the inauguration of the reign of righteousness and its consummation will take place at the end of the world.

[5] To seal up vision and prophecy.

The Douay version Bible translates this as “*vision and prophecy may be fulfilled*” and the Knox version says, “*the visions and prophecies come true*”. It obviously refers to the end of the prophecy under consideration.

[6] To anoint the Most Holy.

The margin here and in the RSV states the Most Holy place or Most Holy One.

The following two verses refer to the Anointed One meaning Jesus Christ, so it is he who is to be anointed. This anointing took place when He was anointed with the Holy Spirit at his baptism in 27 AD. [See Luke 3:22-23. Acts 10:37]

These statements definitely point to what took place in the life and death of Jesus so this event must be the culmination of the 490 years. Here we have a beautiful portrayal of the Gospel. To

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sum it up it tells us of an Anointed One who atones for wickedness, does away with sin and brings in everlasting righteousness. The Jewish people would have the privilege and opportunity to avail of this within a certain time. If anyone is sceptical about this we will find more evidence for it in the verses that follow.

### THE SIXTY NINE SEVENS

*“Know and understand this: from the issuing of the decree to restore and rebuild Jerusalem...”* [Daniel 9:25a]

This decree had not yet been issued because Jerusalem was still in ruins, but whenever it was to be issued it was to start the beginning of the 490 years and they were to reach:-

*“...until the Anointed One, the ruler, comes,”* [Daniel 9:25b]

We now have to establish when this decree was issued, not because of mere curiosity but because the reliability of prophetic accuracy rests upon it. This Scripture alone predicts the time of the first coming of Christ and this is all important.

The historical books of Ezra and Nehemiah and the prophetic books of Haggai, Zechariah and Malachi are relevant to the time after which Daniel wrote his prophecy. Ezra contains three decrees issued concerning the building and restoration of Jerusalem and Nehemiah has an instance where permission was granted to him to rebuild Jerusalem, but no specific decree was issued. The three prophetic books already mentioned give us some examples of how this work progressed.

### THE DECREE OF CYRUS. 536 BC

The first of these decrees is found in Ezra 1:2 to Ezra 4 and was issued by Cyrus in the first year of his reign which was about two years later than the vision of Daniel we are studying, about 536 BC. This decree gives permission to any of the Israelites who want to return home to Jerusalem, to do so, thus fulfilling the prophecy of Jeremiah that the captivity would end after 70 years. This

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decree also gives instructions for the rebuilding of the temple and provides money and materials for that purpose. However the decree mentions nothing about the rebuilding of Jerusalem itself and for this reason many scholars believe it is not the decree we are looking for. However we must remember that Isaiah made a prophecy which is relevant to this decree:-

*“...Cyrus, He is my shepherd and will accomplish all that I please; he will say of Jerusalem, “Let it be rebuilt,” and of the temple, “Let its foundations be laid.”*  
[Isaiah 44:28]

This is the only decree that Cyrus gave and it states clearly in Isaiah that both temple and city were to be rebuilt. It seems obvious then that Cyrus intended the city and included it when he gave the decree for the rebuilding of the temple. It would be strange indeed if 50,000 people went back to a Jerusalem in ruins and did not proceed to build somewhere to live. If we look at a quotation in the book of Haggai 1:3-4, written about 16 years later we see this taking place:-

*“Then the word of the Lord came through the prophet Haggai: “Is it a time for you yourselves to be living in your panelled houses, while this house remains a ruin.”*

Sometime later the inhabitants of Trans-Euphrates wrote a letter to Artaxerxes the king as follows:-

*“The king should know that the Jews who came up to us from you have gone to Jerusalem and are rebuilding that rebellious and wicked city. They are restoring the walls and repairing the foundations.”*[Ezra 4:12.]

It is clear from these statements that the decree of Cyrus fulfilled the prophecy of Daniel and Isaiah that Jerusalem and the temple were to be rebuilt. However there are more than 490 years from this decree to the Messiah, The full restoration of Jerusalem is not included in this decree and there are two more decrees to be examined, all of which would indicate that this decree is not the proper one.

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### THE DECREE OF DARIUS. 519 BC

The second decree was given by Darius in 519 BC. Briefly it stated that Cyrus' decree of 17 years earlier was to be implemented, the expense of it was to be paid for by the people of the neighbourhood which at that time was called Trans Euphrates and punishment was to be prescribed for those who might change the decree. [See Ezra 6:7-12]

This decree was necessary because the work of building the temple had been stopped because of the opposition of the people of the province as recorded in Ezra 4 and 5. where it states ;

*“Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius, king of Persia.”* [Ezra 4:24]

It was in this year that Haggai the prophet encouraged them to start building again but as soon as they began the opposition began again and the natives wrote to king Darius asking for his support and enquiring if any authorization had been given for the building of the temple. Darius discovered a scroll giving such authorization and immediately gave the decree which we have been examining. This decree really only gave approval to the previous decree of Cyrus but it did result in getting the building started again and without it the temple would never have been built. As a result of this decree the temple was completed in the sixth year of the reign of king Darius. [See Ezra 6:15.] It is worth noting that this was the year 516 BC which was exactly 70 years after its complete destruction in 586 BC.

### THE DECREE OF ARTAXERXES

The third decree, a lengthy one, was issued by Artaxerxes I Longimanus in the seventh year of his reign or 457 BC and is recorded in Ezra 7:13-26. This decree makes no mention of the building of the temple as do the previous two decrees for the simple reason that the temple was built almost 60 years before. Like the previous two it does not mention the building of the city either, so up to this point the building of Jerusalem has not been mentioned in any of the three decrees. As previously pointed out however it is obvious that the building of Jerusalem was

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included in the building of the temple and several Scripture records show that the building of the houses and walls of Jerusalem was proceeding long before the third decree was issued.

This decree begins with the giving of permission to any of the Israelites remaining in the Persian kingdom to return to their homeland. Verses 15 to 24 of the decree concerns the conducting of the worship in the temple and lists all the goods given to the Israelites for that purpose. Verse 25 is an order to appoint magistrates and judges to administer justice and to teach the laws of God to any Israelites who do not know them. The decree ends by stating the punishment to be meted out to those who do not obey the laws of God and the king. To summarise it, the decree concerns the functioning of the temple worship, the administration of justice and the teaching of the laws of God. It could be all summed up as the restoration of Jerusalem to what it was before the captivity.

## THE MISSION OF NEHEMIAH

These are the three decrees concerning the building and restoration of Jerusalem but in Nehemiah 2 there is a record of permission granted to Nehemiah to go to Jerusalem to rebuild it. Nehemiah had heard from his brother Hanani that *“the wall of Jerusalem is broken down, and its gates have been burned with fire”* [Nehemiah 1:3b] Artaxerxes gave him this permission in the twentieth year of his reign or 444 BC but it is described as a letter rather than a decree. It is also clear that the walls and gates had only recently been destroyed and had been built and put in place after the captivity many years before. The walls and gates were completed in 52 days by Nehemiah [Nehemiah 6:15] so they could not have been knocked down entirely as happened in 586 BC and it could not be news for Nehemiah in 444 BC to hear that the walls and doors had been destroyed, if it had taken place in 586BC.

Therefore the written permission granted to Nehemiah could not have been the decree Daniel told us about which was to be the beginning of the seventy weeks. In Ch. 6 it is stated that Cyrus gave a *decree* concerning the rebuilding of the temple, in the same chapter Darius uses the word *decree* or *decreed* four times and in Ch.7 Artaxerxes uses the word *decree* and *order*, according to the NIV. There is no use of the word *decree* or *order* in the permission granted to Nehemiah.

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Even the letter of permission was not given to Nehemiah but to the governors of Trans Euphrates and Asaph. [See Nehemiah 2:7-8.]

Each of the three decrees of Ezra, then had a contribution to the building and restoration of Jerusalem, but the third one was the completion of it, and therefore must be the one predicted in Daniel 9:25. If the first or second decree was the right one there would be no need for the next one and it could not be said that Jerusalem was restored to where it was before the captivity without the third one. If it had been fully restored, the third decree would have been totally unnecessary and likewise if the building had not been completed, the third decree would have included it. The writer of Ezra summing up the restoration of Jerusalem states;

*“They finished building the temple according to the command of the God of Israel and the decrees of Cyrus, Darius and Artaxerxes, kings of Persia.”* [Ezra 6:14b.]

Having come to the conclusion that the third decree is the one which Daniel predicted was to begin the 70 weeks, and that it was issued in 457 BC we now turn to the remainder of verse 25 to see if it was fulfilled in the proper time span.

*“...until the Anointed One, the ruler, comes, there will be seven ‘sevens’ and sixty-two ‘sevens’. It will be rebuilt with streets and trench, but in times of trouble.”* [Daniel 9:25b.]

The prophecy now proceeds to divide the 490 years into sections and it begins by saying the Anointed One or Jesus Christ would come in a total of 69 “sevens” or weeks of years, which is 483 years. The third decree was issued in the autumn of 457BC and 483 years from then would bring us down to the Autumn of 27 AD. This was the time when Jesus was anointed of the Holy Spirit at his baptism according to Ushers Chronology. There are those who will challenge this chronology or say there is no proof of it being right but we will leave this for further study.

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The prophecy under consideration is not referring to Jesus birth, but to his anointing. Jesus was born sometime before 3 BC. because it was then that King Herod died. The Gospel of Luke tells us:-

*“Now Jesus himself was about thirty years old when he began his ministry”.*

[Luke 3:23a]

For a record of how Jerusalem was built in times of trouble see Ezra 4 & 5 and Nehemiah 4.

## THE SEVENTIETH SEVEN

*“After the sixty-two ‘sevens’, the Anointed One will be cut off and will have nothing”.* [Daniel 9:26a.]

The Anointed One comes at the end of the 69 weeks but sometime after this he will be cut off and the next verse tells us when. To be cut off refers to his death on the cross and the expression “*will have nothing*” can be translated “will have no one” or “not for himself”. If we use the first alternative it points to the prophecy:-

*“I have trodden the winepress alone; and of the people there was none with me:”.*

[Isaiah 63:3a KJV]

And if we use the second one it points out it was not for Himself He was cut off but for our sins.

## THE RESULT OF CHRIST’S REJECTION

*“The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed”.* [Daniel 9:26b]

This is something that will happen after the 69 weeks and does not have to take place inside the 490 years. The Romans under Titus, destroyed Jerusalem in 70 AD and scattered the remaining Jews worldwide. One million Jews are said to have died in the siege and battle that followed and

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ninety seven thousand were carried away as captives, according to Josephus. Whether the “*end*” mentioned in the last sentence refers to 70 AD. Or the end of time is not clear, but in either case it has proved to be right. This is almost identical to the parable in Matthew 22:1-7 where it says the king was enraged with the guests who refused to accept his invitation to the wedding banquet, who ill treated his servants and killed them. He sent his army, destroyed those murderers and burned their city.

### THE SEVENTIETH SEVEN CONTINUED

*“He will confirm a covenant with many for one ‘seven’. In the middle of the ‘seven’ he will put an end to sacrifice and offering”.* [Daniel 9:27]

Verse 26 told us Jesus was to be cut off after 69 weeks, or 27AD but did not say when. Now we are told that He put an end to sacrifice and offering in the middle of the last “seven” or the spring of 31 AD. And this was when He made His own sacrifice and offering which was “once for all”. Because of this the Jewish sacrifices and offerings came to an end and at the moment when Jesus died the High Priest was about to slay the Passover victim when the veil was rent from top to bottom , showing that the whole Jewish sacrificial system had been replaced by the sacrifice of Christ. The Jews continued to offer sacrifices after this and even Christians have continued to offer the sacrifice of Christ, but God cannot accept this because:-

*“...Christ was sacrificed once to take away the sins of many people;”* [Hebrews 9:28]

Jesus was to confirm the covenant with many for one week, and since this was the last week of the seventy, He must have done so until the autumn of 34 AD. The covenant here referred to is the new covenant which was ratified by Jesus blood , was prophesied by Jeremiah and Ezekiel and is summed up by the writer of Hebrews in 10:16-17:-

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*“This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.” Then he adds:  
“Their sins and lawless acts I will remember no more.” [Hebrews in 10:16-17]*

The many here referred to must be the Jews since they are the subject of the whole prophecy and Jesus did confirm the covenant exclusively with them for some time after the crucifixion through the ministry of the Apostles and the Holy Spirit. Three thousand were converted in one day and the number of men alone grew to be about five thousand. “...many miraculous signs and wonders” [Acts 5:12] were performed by the apostles and “...more and more men and women believed in the Lord and were added to their number.” [verse 14] Eventually however, the Jewish nation, through the Sanhedrin, tried to stop the revival through persecution. James and Stephen were put to death along with many others. We do not have a date for the beginning of this rejection and persecution but it is undoubtedly the end of the seventy weeks and the confirming of the covenant to the Jews. Eventually the Apostles came to see that the Gentiles also received the Holy Spirit, the first person being Cornelius, and finally we read in Acts 13:45-46:-

*“When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying. Then Paul and Barnabas answered them boldly: “We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles”.*

At some time then between this event and the crucifixion, the seventy “sevens” allotted, or decreed to the Jews came to an end and from thenceforth the Jewish people were to have no priority in God’s eyes over other peoples, as Paul explains in Galatians 3:28-29:-

*“There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise”.*

This vision of Daniel was very important to him because it foretold the time when the special role of his special people was to come to an end if several conditions were not fulfilled. If the

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ruling council of the Jewish people had accepted the Messiah, they would still be his special people so their rejection was not inevitable.

Many would say the dates of 27 and 31 AD are either wrong or cannot be proved. It is true that several experts in chronology have fixed on different dates for the birth, baptism and crucifixion of Christ but they all agree that they cannot be far out. For example they all agree the crucifixion took place while Pontius Pilate was governor of Judea and that was during the years 27 to 36 AD. Since Pilate was governor at the time of Jesus baptism [Luke 3:1] and since Jesus spoke of some of Pilate's infamous activities as governor [Luke 13:1] it is obvious He could not have been crucified in the early years of his reign. If Jesus' ministry lasted three and a half years He could not have been crucified until the middle of his reign which would be 31 AD. The Gospel of John tells us Jesus attended four Passover's; the last one which marked His death. This would give us a three and a half year ministry when we consider that He was to be cut off in the middle of the last "seven". The following quotations from Uriah Smith's book "Daniel and the Revelation" give a very good case for the dates above on his exposition of Daniel 9:25-27.

*"It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his Gospel." [John 2:13, 5:1, 6:4, 13:1] [Eusebius AD.300]*

*"Hence it appears, that the darkness which "overspread the whole land of Judea at the time of our Lords crucifixion was preternatural, from the sixth until the ninth hour, or from noon till three in the afternoon, in its duration, and also in its time, about full moon when the moon could not possibly eclipse the sun. The time it happened and the fact itself are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelias Cassiodorios Senator, about AD, 514:-In the consulate of Tiberius Caesar Aug.V and Aelius Sejanus [UC 784 AD 31] our..."*

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*...Lord Jesus Christ suffered on the 8<sup>th</sup> of the calends of April [25<sup>th</sup> of March] when there happened such an eclipse of the sun as was never before or since”.*  
[Hales, Vol. 1 pp 69,70.]

*“In this year, and in this day, agree also the Council of Caesarea, AD196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrinus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the tenth of the Calends of April, others the 13<sup>th</sup>.”* [Hales, Vol 1 pp 69,70.]

Here we have a total of thirteen credible witnesses locating the crucifixion of Christ in April 31 AD. The present writer in his research has not found any similar evidence to support a different date. If some scholars say this date cannot be proved, it is also true that this date cannot be disproved. Even if it was a few years earlier or later it would still be remarkable that a prophet in Babylon, writing 600 years earlier could predict this event taking place between 27 and 36 AD.

The Bible is also fairly clear in regard to the time of Jesus’ baptism. In Luke 3:1 we read that John began baptizing in the river Jordan in the fifteenth year of Tiberius Caesar when Pontius Pilate was governor of Judea. Therefore the baptism of Jesus could not have taken place before 27 AD when Pilate began his reign. Tiberius succeeded Augustus in 14 AD when the latter died but for two years previously he had been reigning conjointly with him, [see Suetonius and Pliny] so this would also bring us to 27 AD.

The prophecy under consideration has nothing to say about the birth of Christ but it is very obvious that Jesus was not born in December because the shepherds would not be out on the hills minding their sheep at that time of year at night. He would have to be born in September or October if He was to have a 3½ year ministry ending in March or early April. His anointing was to take place at the end of the 69 “sevens” or weeks, so his birth would be in the Autumn of 4 BC if he was about 30 years old when he began his ministry, as Luke tells us. [Luke 3:23]

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Some astronomers are now saying that a special star which they call “the star of Bethlehem” is known to have appeared on the 15th of September of 7 BC. However it is obvious that the “star of Bethlehem” was very unusual because it is said in Matthew 2:9, “*The star they had seen in the east went ahead of them [the Magi] until it stopped over the place where the child was.*” This was not a star which circulates the earth every certain number of years and which can be identified by astronomers.

More important than the chronological accuracy of the prophecy is the fact that the Jewish sacrifice and offering was to be abolished. This in effect meant there was to be no salvation through the old Jewish system from that time. The writer of Acts quoting Peter referring to Christ says:-

*“Salvation is found in no-one else, for there is no other name under heaven given to men by which we must be saved.”* [Acts 4:12]

This was the principal reason why this vision was so important to Daniel. If the old system came to an end, a new way of salvation had to take its place so it was really an invitation to accept the Anointed One that was to come.

### THE RESULT OF CHRIST’S REJECTION CONTINUED

*“And one who causes desolations will place abominations on a wing [of the temple] until the end that is decreed is poured out on him.”* [Daniel 9:28b]

This last part of the prophecy quoted here is referring to events outside of the 490 years and is explained more simply in the New Revised Standard Version:-

*“And in their place shall be an abomination that desolates, until the decreed end is poured out upon the desolator”.* [Daniel 9:28b NRSV]

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It is referring here to the temple as the place of the sacrifices and offerings. The abomination to come to this place was the Roman army under Titus which desolated Jerusalem including the temple in 70.AD. Jesus referred to this in Matthew 24:15.

*“So when you see standing in the holy place ‘the abomination that causes desolation’, spoken of through the prophet Daniel -let the reader understand- then let those who are in Judea flee to the mountains”.*

As already explained in our study of verse 26 this took place in 70 AD and was a result of the Jews rejection of Christ just as the Babylonian captivity was a result of their rejection of God’s law.

### OTHER INTERPRETATIONS EXAMINED

The most popular understanding of Daniel 9 is that which is promoted by premillennial dispensationalists, and is explained in such places as the Schofield Bible and Hal Lindsay’s book “The late Great Planet Earth”. In these and many other publications they contend that the final week [of years] is separated from the sixty nine and will be the new Jewish age at the last 7 years of earth’s history. They say the intervening years in which we are now living is the age of the Gentiles. This theory is based on the idea that the Jews are always God’s chosen people even though they are still rejecting their Messiah and will be offering sacrifices up to the middle of the final week in a newly restored temple.

They say the one who puts an end to these sacrifices is not the Messiah but the evil prince who is to come. The idea that the Jews are God’s special people after rejecting the Messiah is completely alien to the whole Bible and the contention that the sacrifices and offerings were to be still offered by them up to three and a half years from the end, should be enough to prove that.

The whole purpose of this vision was to show Daniel that there were to be 490 years allotted to the Jews, but to accept this other theory would mean there were about 2500 years allotted. There are several Old Testament prophecies which predict the restoration to the Jewish nation of the

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privileges they once enjoyed if certain conditions were met but these conditions were not fulfilled.

Consequently the New Testament is silent about this restoration which in effect must mean it will never take place.

Besides this the doctrine of justification by faith would have to be changed to justification by nationality if one nation were to be superior to all the others. Literal Israel was given the opportunity to mend its ways in 490 years but instead they crucified their Messiah, and still continue to reject Him. There are a gradually increasing number of Jews who are becoming followers of Christ but the majority do not even believe in God, not to speak of His Son Jesus Christ. Out of this tragedy however there arose Spiritual Israel, or the Christian Church, so all is not lost. Paul sums it up nicely in Romans 2:28-29:-

*“A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code.”*

Peter addresses the Christian Church composed of all nationalities, in language almost identical to what we find in Exodus 19:5-6 where God speaks to Israel:-

*“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into his wonderful light.” [1 Peter 2:9]*

*“Once you were not a people, but now you are the people of God, once you had not received mercy, but now you have received mercy”. [1 Peter 2:10]*

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### **CONCLUSION**

These four prophetic verses of Daniel 9 are right in the centre of the prophetic part of the book and are the most important because the Anointed One is there revealed who would put an end to sin, atone for wickedness and bring in everlasting righteousness. This is a rebuke to those who claim that this book was written in the 2<sup>nd</sup> century BC and was not a prophecy of the future, but a history of the past. While these four verses point to Christ it is equally true that Christ pointed to these verses, [Matthew 24:15 & Mark 13:14] as worthy to be believed and understood.

This prophecy ranks as one of the greatest, if not the greatest and most detailed prophecy in the whole Bible.

**CHRONOLOGY OF EVENTS IN DANIEL 9**

<b>EVENTS</b>	<b>PREDICTED</b>	<b>FULFILLED</b>
Jeremiah predicts the 70 years captivity.	Jer. 25:11	606 BC
Jerusalem and the temple destroyed	2 Chron. 36:19	586 BC
The 70 years captivity of the Jews in Babylon		
The 70 years desolation of Jerusalem		
Daniel predicts the 70 weeks of years.	Dan 9:24	538 BC
Cyrus' decree ends the 70 years captivity.	Ezra 1:2-4	536 BC
Darius decree endorses Cyrus' decree.	Ezra 6:8-12	516 BC
The temple rebuilt	Ezra 6:14-15	516 BC
Artaxerxes' decree restores Jerusalem.	Ezra 7:11-26	457 BC
Nehemiah given permission to repair the walls	Neh 2:7-8	444 BC
The 70 weeks or 490 years allotted to the Jews to accept Christ.		
Jesus born in Bethlehem.	Matt 2:1 Luke 2:4-7	4 BC
Jesus baptized and begins His ministry	Luke 3:21-23	27 AD (Autumn)
Jesus crucified or cut off.	Luke 23:33-46	31AD (Spring)
The Jewish nation rejects the message of Christ.	Acts 13:46	34 AD (Autumn)
The temple destroyed and the Jews dispersed.	Deut 28:64. Matt 24v2	70 AD

## **DANIEL CHAPTERS 11 AND 12.**

### **INTRODUCTION**

Chapters 10-12 of Daniel are really a unit but chapter 10 is an introduction to the prophecies of chapter 11 and this is followed by a few prophetic remarks in chapter 12. Chapter 10 gives us the historical setting and the circumstances in which the prophecies were written. The vision took place on the 24th day of the first month which was ten days later than the Passover probably in the month of April. It was in the third year of Cyrus probably 535BC so it was Daniel's last recorded vision and it took place by the river Tigris which runs parallel to and reasonably close to the Euphrates. He had been fasting and praying for three full weeks when the vision was given. We are not told what he was concerned about but obviously something was troubling him, possibly some bad news he had heard concerning the exiles who had gone back to their own land two years previously.

This prophecy is almost identical to the vision of chapter 8 except that it is mostly literal instead of symbolic. It gives great detail to the time when the sacrificial services in Jerusalem were to be stopped and the sanctuary desecrated by Antiochus Epiphanes. This was the most critical time in the history of Israel since the deportation to Babylon and was to be the last major crisis before AD 70 when Israel was finally scattered from Jerusalem. If it had not been for the intervention of the Maccabees the Jewish people and their religion would have been obliterated from the earth and Jesus could not have come as He did. From verse 36 to the end of chapter 11 however it differs from chapter 8 in that most of what was prophesied was not fulfilled at the same time or immediately following what had gone before. From verse 40 onwards it would seem that none of it has been fulfilled to date and if it is to be fulfilled in the future it must be symbolic unlike the previous part because the countries mentioned have changed their names and territories since then and we could not expect warfare with chariots and cavalry in the future.

The first 4 verses of chapter 12 predict the final time of trouble leading up to the resurrection of the dead, the only time this is mentioned in the Old Testament excepting Job 19:26-27. From verse 5 onwards to the end of the chapter we are given a brief review of some of the important events of the book with additional information as to time.

## DANIEL CHAPTER ELEVEN

### THE PERSIAN KINGS

*“Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others.” [Daniel 11:2a]*

This vision took place in the 3rd year of Cyrus and now he is told of the three succeeding kings. Cyrus was to reign for 5 or 6 years to 530 B.C. His son Cambyses was to reign for 8 years to 522. The false Smerdis was to reign for about 8 months but it's hard to say whether he should be counted since he reigned for less than a year and was a usurper. After him Darius 1, known as 'the Great', reigned from 522 to 486 B.C.

If Smerdis should not be counted, Xerxes 486 – 465 would be the 3rd after Cyrus or the 4th if we include Cyrus in the reckoning. All commentators agree that Xerxes is the fourth king who Daniel is referring to, whichever way we count up to it and he is the same as Ahaseurus of the book of Esther. He certainly was far richer than the others.

*“When he has gained power by his wealth, He will stir up everyone against the king of Greece.” [Daniel 11:2b]*

The first chapter of Esther describes Xerxes as a very wealthy king in verses 4, 6 & 7 and the history of Herodotus in the 7th book gives us a lot of detail as to how he raised a mighty army of many countries for the purpose of conquering Greece, but the adventure was a total failure. Xerxes is the last of the Persian kings mentioned in this prophecy because of the declining power of this kingdom from this time onwards so we take a jump of about 130 years.

### ALEXANDER THE GREAT

*“then a mighty king will appear, who will rule with great power and do as he pleases” [Daniel 11:3]*

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This refers to Alexander the Great of Greece who conquered Persia under Darius in 331 BC as we saw earlier in our study of chapters 2, 7 and 8. He was definitely one of the greatest soldiers of all time and was unbeaten.

### ALEXANDER'S EMPIRE DIVIDED

*"After he has appeared, his empire will be broken up and parcelled out towards the four winds of heaven."* [Daniel 11:4a]

These words are almost identical to Daniel 8:8 where it refers to the 1st King of Greece. It was only about 8 years after he appeared that his empire was divided at his death.

*"It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others."* [Daniel 11:4b]

His son was but an infant when Alexander died and never came to the throne. In 306 Antigonus claimed to be ruler over the Greek empire but four powerful leaders defeated him at the battle of Issus in 301 and divided the empire between them. Obviously the empire with four separate rulers could never be as powerful again.

*"The king of the south will become strong,"* [Daniel 11:5a]

This is the first of many times the King of the South is mentioned and he was Ptolemy I Soter (323 – 285) who took control of Egypt and Palestine, the southern part of Alexander's empire. It was also south from the standpoint of the Jews to whom the prophecy was given and in verse 8 the kingdom of the south is named as Egypt. Ptolemy I was one of Alexander's generals amongst which the empire was divided.

*"...but one of his commanders will become even stronger than he and will rule his own kingdom with great power"* [Daniel 11:5b]

This refers to Seleucus I Nicator another of Alexander's generals who from 321 to 316 had controlled part of Alexander's empire but was deposed by Antigonus. He then became one of

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Ptolemy's commanders who helped him to regain his lost territory in 312 when they defeated the son of Antigonus at Gaza. Seleucus in Syria, north of Egypt then became stronger than his former master Ptolemy as predicted.

*"After some years, they will become allies. The daughter of the king of the South will go to the king of the North to make an alliance." [Daniel 11:6a]*

It does not specify the number of years when the events of this verse were to take place and because it says they will become allies it would mean they had been enemies. This refers to the two kingdoms the 2nd one which is now introduced as king of the North. For about 30 years after the death of the first king of the South and his general, who became king of the northern and eastern part of the empire, there had been much strife between their descendants. About 250 BC King Antiochus Theos of Syria (261-246) the grandson of Seleucus I divorced his wife Laodice and married Berenice the daughter of Ptolemy II Philadelphus (285-246) the king of Egypt, in order to make an alliance between the two kings.

*"but she will not retain her power, and he and his power will not last. In those days she will be handed over, together with her royal escort and her father and the one who supported her." [Daniel 11:6b]*

The marriage was not a happy one so when Berenice's father died in 246 she was divorced and Laodice was reinstated. Laodice however was still not satisfied and took revenge by having her husband, Berenice, her baby boy and attendants all murdered. In the margin of the N.I.V. it says her father could mean her child and this is the way it was. It also says his power could be his offspring and this was his son by Berenice. Her former husband was the one who supported her. The last part of the above quotation is translated much clearer in the NJB...

*"She will be handed over, she, her escorts, and her child, and he who has had authority over her." [Daniel 11:6b NJB]*

*"one from her family line will arise to take her place." [Daniel 11:7a NIV]*

## DANIEL ELEVEN

This refers to her brother Ptolemy III Euergetes who took avenged for his sister's murder by attacking the king of the North, the son of Laodice. The 2nd word "her" here is peculiar to the NIV and the versions which put "his" include the K.J.V. RSV. NRSV. Douay, Jerusalem and Knox. If "her" is the right word then her brother arose to take her place which was the throne of Syria, if "his" is the proper word it merely states her brother will take the place of her husband who was murdered. The next statement explains how this was to be done.

*"He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious"* [Daniel 11:7b]

Several times the two kingdoms of North and South fought battles on their border or a little into the others territory but his one was different. Berenice brother fought Seleucus II all the way to Babylonia before turning back voluntarily and also ruled the Mediterranean on the west. This was the only time the king of the South actually conquered the kingdom of the North.

*"He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt."* [Daniel 11:8a]

This clearly identifies Egypt as king of the south. The "Decree of Canopus" referring to Ptolemy III states the following - "and the sacred images carried off from the land by the Persians, the king having made a foreign campaign, recovered into Egypt, and restored to the temples from which each of them had been carried away" (Quoted in SDA. BC).

*"For some years he will leave the king of the North alone".* [Daniel 11:8b]

A writer named Justin has asserted that if Ptolemy had not been recalled to Egypt by a domestic sedition he would have possessed the whole kingdom of Seleucus. On coming home however with such trophies and honour he was satisfied and did not invade the North again.

**DANIEL ELEVEN**

*"Then the king of the North will invade the realm of the king of the South but will retreat to his own country" [Daniel 11:9]*

Much of the territory of the king of the North was now in possession of the king of the South so in the year 242 B.C. Seleucus II attempted to recover it but was defeated and returned to his own country.

*"His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress." [Daniel 11:10]*

Seleucus II died in 225 B.C. and was succeeded by Seleucus III for three years when he was assassinated and then by Antiochus III the Great, both of them his sons. The first one immediately prepared for war and in 219 B.C. the 2nd one began his campaign to recover his father's lost territory. This is the second mention of fortress or fortresses in this chapter and it probably refers to the fortresses which were placed on the backs of elephants which were used for warfare at this time in history. This word is used 7 times in this chapter in the NIV showing how important it was but it could also refer to ordinary city fortresses.

*"Then the king of the South will march out in rage and fight against the king of the North, who will raise a large army, but it will be defeated." [Daniel 11:11]*

This refers to the battle of Raphia south of Gaza in 217. Polybius, the leading historian for this period states that Antiochus' army numbered 62000 infantry, 6000 cavalry and 102 elephants". (Histories p.79) (SDA BC) Antiochus III lost the battle and 10,000 infantry, 300 cavalry and 4000 taken prisoners.

*"When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant." [Daniel 11:12]*

The slaughter of many thousands mentioned here was of the Jewish citizens of Alexandria. *"Forty thousand according to Eusebius, sixty thousand according to Gerome were slain in this*

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*persecution*". (Uriah Smith in Daniel and Revelation) Antiochus III however was not entirely defeated for he regained all the territory in the north which his father had lost to Ptolemy's father.

*"For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped."* [Daniel 11:13]

We see now why Antiochus III was called "the Great". After being defeated several times by the Egyptians he never gave up and not being content with recovering his father's territory he now came against Egypt under a new king, Ptolemy V only 4 or 5 years old.

*"In those times many will rise against the king of the South."* [Daniel 11:14]

Many of the Egyptians rebelled against Ptolemy V because of his father's arrogance in addition to Philip of Macedonia who made a league with Antiochus.

*"The violent men among your own people will rebel in fulfilment of the vision, but without success."* [Daniel 11:14b]

Verse 14 is an interruption to the sequence of events that are unfolding and when it states "*those times*" it does not specify those very years alone. About 25 years after this, lawless Jews sided with Antiochus IV in promoting the Hellenisation of their country but they failed.

*"Then the king of the North will come and build up siege ramps and will capture a fortified city. The forces of the South will be powerless to resist; even their best troops will not have the strength to stand."* [Daniel 11:15]

We now return to where we left off at the end of verse 13. There were two sieges and two fortified cities captured by Antiochus so we can choose whichever we prefer. Gaza was taken from the Egyptians in 201 B.C. and in the same war Sidon was taken, both of them well fortified cities. Scopas was the famous commander of the Egyptians.

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*"The invader will do as he pleases; no-one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it."*

[Daniel 11:16]

The following shows how this was fulfilled - *"Now it happened that in the reign of Antiochus the Great, who ruled over all Asia that the Jews... suffered greatly and their land was sorely harassed."* (Josephus Antiquities p.320 last part). Up to this time from the breakup of the Greek empire, the Egyptians had controlled the land of Israel.

*"He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans will not succeed or help him."*

[Daniel 11:17]

The following quotation from Josephus Antiquities Book XII Ch. IV Verse 1 shows how accurately this was fulfilled:-

*"After this Antiochus made a friendship and a league with Ptolemy and gave him his daughter Cleopatra to wife and yielded up to him Celesyria and Samaria and Judea and Phoenicia by way of dowry"*

The various English translations are almost equally divided as to the meaning of the first line of verse 17. Instead of coming *with* his kingdom, the others say *for* his kingdom, that is the Egyptian kingdom. The latter seems the more appropriate but the first one is still partly true. This marriage took place in Raphia in 193 when Ptolemy was only 10 so Antiochus was plotting for his daughter to hand over the southern kingdom to him. Egypt however did not submit to him so apparently Cleopatra took the part of her husband rather than her father as the prophecy stated.

*"Then he will turn his attention to the coast lands and will take many of them, but a commander will put an end to his insolence and will turn his insolence back upon him."* [Daniel 11:18]

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Antiochus turned his attention westward but was defeated at the battle of Magnesia in 190 by the Romans under Scipio. This is the first reference to the Romans who were making their presence felt in the East at this time.

*"After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more."* [Daniel 11:19]

Antiochus III was assassinated in 187 BC while plundering a temple in Elymais. The event is recorded in 2 Maccabees 1:11-17.

*"His successor will send out a tax collector to maintain the royal splendour. In a few years, however, he will be destroyed, yet not in anger or in battle"* [Daniel 11:20]

Seleucus IV succeeded his father and the only event he was famous for was sending Heliodorus his chancellor to rob the temple of Jerusalem. The details of this event are to be found in 2 Maccabees 3 especially verse 7. He was later murdered by Heliodorus, neither in anger or in battle, but by assassination.

## ANTIOCHUS EPIPHANES IV.

*"He will be succeeded by a contemptible person who has not been given the honour of royalty".* [Daniel 11:21]

Seleucus IV was succeeded by his brother Antiochus IV Epiphanes [A.E.] in 176 B.C. He is described as a contemptible person because he was the worst enemy the Jews ever had and that includes Nebuchadnezzar who destroyed Jerusalem and made its people captive. The latter was prepared to leave the Jews in peace, ruled by their own king subservient to him but not so A.E. as we shall see. He was not given the honour of royalty but he took it by intrigue. His nephew Demetrius the son of Seleucus should have become king.

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*"He will invade the kingdom when its people feel secure, and he will seize it through intrigue." [Daniel 11:21b]*

The expression "*invade the kingdom*" is not used by other versions and gives the wrong impression that he would conquer the kingdom. What did happen is best expressed in the Living Bible, "*He will take over the kingdom by flattery and intrigue*". The usual method of taking over a kingdom by a usurper is by force of arms.

*"Then an overwhelming army will be swept away before him;" [Daniel 11:22]*

The word "*then*" is not used in any other version besides the NIV except the Living Bible which is paraphrased so the vast majority of translations do not suggest that an army would be swept away before him, immediately on coming to power. The KJV, Douay, LB, and NEB, put opposition instead of overwhelming army in their translations of this text and in that case it would be referring to the opposition he experienced on coming to power rather than the Egyptian army which he defeated about 7 years later. Obviously this text is not very clear so the NKJV is probably the best translation and it states:-

*"With the force of a flood they shall be swept away from before him and be broken,"*

*"and also the prince of the covenant." [Daniel 11:22b NKJV]*

Some commentators maintain the prince of the covenant must be Jesus Christ and for that reason they substitute the Roman Empire for A.E. But Jesus was never destroyed. He voluntarily laid down his life. The prince here referred to is Onias III the High Priest who was deposed by A.E. in favour of Jason his brother and later murdered at the instigation of Menelaus another brother who had replaced Jason as High Priest. This reference to the prince of the covenant is highly significant because Jason in his office as High Priest was a disaster for the Jewish people in that he did everything possible to bring about their Hellenisation. This meant the abandonment of the Jewish religion in favour of the Greek and the worship of their gods. This series of events are

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recorded in 2 Maccabees Chapter 4 and Josephus Antiquities Book XII Chapter V and verse 1. To see how worthy of the title "Prince of the Covenant" Onias III was we read in 2 Maccabees 4: 2

*"Simon now had the effrontery to name this benefactor of the city (Onias), this protector of his compatriots, this zealot for the laws, as an enemy of the public good".*

*"After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power." [Daniel 11:23]*

Antiochus IV made Jason the High Priest as we have seen but acted deceitfully by later deposing him in favour of his brother Menelaus.

*"When the richest provinces feel secure he will invade them and will achieve what neither his fathers nor his forefathers did." [Daniel 11:24]*

The richest provinces could be Coele, Syria, Palestine, or Memphis in Egypt all of which he invaded. The latter seems to be the likely one because it was not done before by his father or forefathers of the Heleucid dynasty.

*"He will distribute plunder, loot and wealth among his followers." [Daniel 11:24b]*

Following is a quotation from Josephus Antiquities Book XII. Ch. 7:2. showing how generous and liberal Antiochus I was:-

*"But when upon his mustering his soldiers, he perceived that his treasure was deficient, and there was a want of money in them, for all the taxes were not paid, by reason of the seditions there had been among the nations, he having been so magnanimous and so liberal that what he had was not sufficient for him"*

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Here is a similar quotation from 1 Maccabees 3:30:-

*"He began to fear that, as had happened more than once, he would not have enough to cover the expenses and the lavish bounties he had previously been accustomed to make on a larger scale than his predecessors on the throne".*

These two quotations leave us in no doubt concerning the accuracy of Daniel's prediction 400 years before it happened and the identification of Antiochus IV as the contemptible person of Dan. 11. The last part of the latter quotation would suggest that it was his squandering of his resources rather than his invasion of the richest provinces, which made him greater than his forefathers. (See 24a) This could well be the case and if there are two explanations for a prophecy, that makes the fulfilment of the prophecy double certain.

*"He will plot the overthrow of fortresses - but only for a time." [Daniel 11:24c]*

This is obviously the fortresses of Egypt he is plotting to overthrow but as we saw in our study of verse 10 this was a time when warfare was conducted from fortresses built on the backs of elephants. We saw in our study of chapters 4 and 7 that a time in prophecy represents a year and if that is the meaning here, then he spent a year plotting the over-throw of Egypt but we have no evidence that he did or did not spend this length of time plotting and there is no reason for saying that a time always means a year.

*"With a large army he will stir up his strength and courage against the king of the South" [Daniel 11:25a]*

This took place in 170BC when A.E. invaded Egypt and is described in 1 Maccabees 1:16-17.

*"Once Antiochus had seen his authority established, he determined to make himself king of Egypt and the ruler of both kingdoms. He invaded Egypt in massive strength, with chariots and elephants (and cavalry) and a large fleet"*

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*"The king of the south will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him."* [Daniel 11:25b]

Ptolemy VI of Egypt a nephew of Antiochus was defeated by him as we read in verses 18 & 19 of 1 Maccabees 1 but "*plots devised against him*", was partly the cause of this defeat and the following verse in Daniel gives some information on this.

*"Those who eat from the king's provisions will try to destroy him;"* [Daniel 11:26a]

Eulacus and Macron were two important ministers of Ptolemy who betrayed him when he most needed help and this was probably at the instigation of Antiochus.

*"His army will be swept away, and many will fall in battle."* [Daniel 11:26b]

This was the first conquest of Egypt by Antiochus and also the first since it had been conquered by Alexander the Great about 160 years before. This conquest and his treatment of the Jews made Antiochus IV a famous or infamous character of history and worthy of so much space in prophecy and history.

*"The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time."*  
[Daniel 11:27]

Antiochus pretended he had conquered Egypt only to protect Ptolemy from the usurper Ptolemy and installed him as puppet king at Memphis. Ptolemy pretended he would act as puppet king under Antiochus but as soon as he was gone home to Syria the Egyptian king declared his independence and probably got the sympathy of the Romans to support him.

The expression "*an end*" has no reference to the end of time but could mean either the end of the contest, or the end of the peace between them.

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*"The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country." [Daniel 11:28]*

Antiochus went home with the plunder he had taken from Egypt but now began to set his eyes on Jerusalem the home of the holy covenant. In the words of 1 Maccabees 1:21-24

*"Insolently breaking into the sanctuary, he removed the golden altar and the lamp-stand for the light with all its fittings, together with the table for the loaves of permanent offering, the libation vessels, the cups, the golden censers, the veil the crowns and the golden decoration on the front of the temple which he stripped of everything. He made off with the silver and gold and precious vessels; he discovered the secret treasures and seized them and, removing all these, he went back to his own country, having shed much blood and uttered words of extreme arrogance."*

*"At the appointed time he will invade the South again, but this time the outcome will be different from what it was before. Ships of the western coastlands will oppose him, and he will lose heart." [Daniel 11:29-30a]*

Apparently the king of Egypt rebelled against him so he found it necessary to conquer that country again. Very likely he would have succeeded but Rome sent ships under the command of Popilius Laenas who drew a line in the desert sand around him and told him not to step over it until he promised to leave Egypt alone, which he did. He had once been a hostage in Rome (1 Maccabees 1:10) so he knew their strength and thought it wise not to oppose them.

This adds to the certainty that Antiochus IV is the contemptible person of Daniel 11. Those who maintain he is not that person would have to name someone else who conquered Egypt and was in the process of conquering it again a short time later when he was ordered by some other power from the west to leave it alone, which he did. Uriah Smith who deservedly has often been quoted in this study takes the view that the north represents Rome, the first conquest of the south was the

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battle of Actium 31BC and the second battle against the south when someone turned them back was the attack of the Vandals on Rome between 428 and 468 AD. Here he puts a gap of near 500 years instead of one year, he ignores A.E. completely, he substitutes Rome and Carthage for Syria and Egypt and fails to explain how the king of the north when invading the kingdom of the South was commanded to turn back by a third power from the West.

*"Then he will turn back and vent his fury against the holy covenant. He will return and show favour to those who forsake the holy covenant" [Daniel 11:30b]*

At this time many of the Jews had forsaken the Jewish religion in favour of the Greek and it's these that encouraged A.E. to support them in destroying their former religion, which God had instituted. He was furious at not being able to control Egypt and since he was prepared for war, someone was going to suffer so on his way home he vented his fury on those who upheld the Jewish religion in Jerusalem. The details of this are found in 1 Maccabees 1:29-61 and 2 Maccabees 5:11 - 7:41 as well as Josephus Antiquities Book XII Ch. 5 and is identical to our study of Daniel 8:10-12, 23-25. A full-scale effort was made to eliminate the Jewish faith and those who upheld it, and was successful until the Maccabean revolt.

*"His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation" [Daniel 11:31]*

We now turn to 2 Maccabees 6:2, 4, 5 for this fulfilment.

*"...to profane the Temple in Jerusalem and dedicate it to Olympian Zeus, and the one on Mount Gerizium to Zeus, Patron of Strangers, as the inhabitants of the latter place had requested.[v2] The temple was filled with revelling and debauchery by the gentiles, who took their pleasure with prostitutes and had intercourse with women in the sacred precincts, introducing other indecencies besides.[v4] The altar of sacrifice was loaded with victims proscribed by the law as profane.[v5]"*

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The “*abomination that causes desolation*” does not refer to Olympian Zeus alone but has a double fulfilment like several other prophecies. In Matthew 24:15 Jesus referring to Daniel 9:27 states it was still future. He was very clearly referring to the Romans under Titus who in 70 AD destroyed Jerusalem and the temple. Just as we have seen that the little horn of Daniel 7 is different to the little horn of Daniel 8 so the abomination of desolation in chapter 11 is different to the abomination of desolation in chapter 9. Both abominations were alike in that they interfered with the worship in the temple of God and were different because they represented different pagan empires at different times in earth’s history.

This cessation of the daily sacrifice and institution of the abomination took place on the 15th day of Chisleu in the year 145 of the kingdom of the Greeks (1 Maccabees 1:54). This would be in the month of December but could be in 168 BC or 167 BC since there is some confusion as to whether the year should begin in the spring or autumn, The Greeks dated their years from 312 BC when Antioch was founded but the time of year is unknown.

## THE MACCABEES

*"With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him."* [Daniel 11:32]

Two kinds of people are here brought to view: these who have violated the covenant and those who know their God. The former are to be corrupted by him and the latter will resist him. The former group first appeared when A.E. came to power as we read in 1 Maccabees 1:11.

*"It was then that there emerged from Israel a set of renegades who led many people astray. 'Come,' they said, 'let us ally ourselves with the gentiles surrounding us, for since we separated ourselves from them many misfortunes have overtaken us."*

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Now about eight years later, a short time after the abomination was set up, we read of the flattery he used in 1 Maccabees 2:17-18.

*"The king's commissioners then addressed Mattathias as follows, 'You are a respected leader, a great man in this town; you have sons and brothers to support you. Be the first to step forward and conform to the king's decree, as all the nations have done, and the leaders of Judah and the survivors in Jerusalem; you and your sons shall be reckoned among the Friends of the King, you and your sons will be honoured with gold and silver and many presents.'"*

The reply of Mattathias to this flattery was very different to what was expected as we read in the following verse [v19] of 1 Maccabees 2.

*"Raising his voice, Mattathias retorted, even if every nation living in the king's dominions obeys him, each forsaking its ancestral religion to conform to his decrees. I, my sons and my brothers will still follow the covenant of our ancestors. May heaven preserve us from forsaking the law and its observances."*

Almost the remainder of the book of 1 Maccabees as well as 2 Maccabees is taken up with this resistance, which eventually led to the restoration of the Jewish system of worship and the defeat of the armies of A.E. (Antiochus Epiphanies)

*"Those who are wise will instruct many, though for a time they will fall by the sword or be burned, or captured or plundered." [Daniel 11:33]*

This reminds us of Proverbs 11:30 where it says, "*he who wins souls is wise*". There were many at the time of A.E.'s persecution that encouraged others to stay true to the law of God though for a time they were persecuted and killed for doing so. 2 Maccabees chapters 6 and 7 give us the details of this instruction and persecution.

*"When they fall, they will receive a little help, and many who are not sincere will join them." [Daniel 11:34]*

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This verse and verse 33 is repeating what has already been stated in the last part of verse 32 i.e. the little help is the same as the resistance to A.E. Things were really bad for the faithful Jews for some time but they got a little help from those who took part in the Maccabean revolt in the early stages of that rising. As soon as the Maccabean revolt become successful many insincere folk joined them as always happens to every successful movement. We read in 1 Maccabees 5: 55-62 of Joseph and Azariah; two army commanders who started a war for the purpose of making a name for themselves but were defeated with the loss of 2000 Israelites. In 2 Maccabees 12:40 we read of some Israelites who had fallen in battle but when their friends came to bury them they found under their tunics, objects dedicated to the idols of Jamnia, which showed their insincerity. Also in 2 Maccabees 13:21 we read of Rhodocus of the Jewish army who supplied the enemy with secret information.

## THE TIME OF THE END

*"Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time"*  
[Daniel 11:35]

This verse is well explained in the paraphrased Living Bible where it reads:-

*"And some who are most gifted in the things of God will stumble in those days and fall, but this will only refine and cleanse them and make them pure until the final end of all their trials, at God's appointed time."*

This is the first time in this chapter that we read of the *time of the end* and from this on to the end of the book we will read of it several more times. In our study of chapter 8 we saw that this expression does not necessarily mean the end of the world. [See p.74] However, for three or four reasons the prophecy from this time onwards seem to be pointing to a time in the distant future from Daniel's perspective leading up to the end of the age. The context must decide the period of time this term is referring to and this we will now proceed to examine.

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### THE FRENCH AND RUSSIAN REVOLUTIONS

*"The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place. He will show no regard for the gods of his fathers or for the one desired by women, nor will he regard any god, but will exalt himself above them all. Instead of them he will honour a god of fortresses, a god unknown to his fathers he will honour with gold and silver, with precious stones and costly gifts. He will attack the mightiest fortresses with the help of a foreign god and will greatly honour those who acknowledge him. He will make them rulers over many people and will distribute the land at a price." [Daniel 11:36-39]*

Up to this point in the study of this chapter and indeed to a large extent of the book of Daniel, everything has been fulfilled in detail and can be explained but from this verse onwards, this is no longer the case. Some of what follows has been fulfilled by A.E., more since his time during the Christian era and still more may be fulfilled in the future. This dual or multiple application method has been evident in the book of Daniel a few times up to this point [see p 114. par.2] and in the remainder of scripture it is quite common. One obvious example is the famous prophecy of our Lord in Matthew 24 where some of the time he is referring to the destruction of Jerusalem and more of the time to the destruction of the world. In Ezekiel 28 we read of the king of Tyre where sometimes he is referred to as the king of that city and sometimes as Lucifer cast out of heaven.

A third example is the prophecy of the child Immanuel to be born to a virgin in Isaiah chapter 7. Before this child was old enough to choose between right and wrong the king of Assyria was to come against the kingdom of Judah. [v.17] The latter took place about 20 years later but Immanuel did not come for over 700 years. It was very clearly a delayed fulfilment of prophecy.

In the 4 verses under consideration it is true that A.E. did as he pleased and was successful for a short time but the end of his reign was a disaster so he only partly fulfilled this part of the

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prophecy. It is also true that he said unheard of things against the God of gods and in this regard he was probably one of the worst kings that ever lived. It is not true however that he exalted himself above every god including the gods of his fathers. There is no definite evidence either that he honoured a god unknown to his father's but it is true that he honoured those who acknowledged him as we saw in our study of the last part of verse 24.

With this in mind then we must look elsewhere for a fulfilment of the remainder of this prophecy. We are looking for someone who exalted themselves above every god including the gods of their fathers. This king however will honour a god of fortresses, a foreign god and a god unknown to his fathers. This seems like a contradiction because if he accepts this foreign god he is not exalting himself above every god. This difficulty is overcome if this king exalted himself above every god but accepted another god, which he did not recognise to be a god. This is exactly what happened for the first time at the French revolution and on a larger scale at the Russian revolution in 1917. In both cases the God of their fathers, the God of gods and in their understanding every god was rejected and in their place the state accepted a god unknown to their fathers, a god of forces and a foreign god.

This god was described as REASON in the French revolution and could best be described as MATERIALISM in the Russian though neither is recognized as a god but are undoubtedly the god of a large part of the Western world even though the French and Russian revolutions have come to an end. Today the only gods that count to a large part of the world is reason and money.

Up until about the time of the French revolution, Christians accepted the Bible as it was. Since then they put their own interpretation on it so that creation is replaced by evolution and everything else of a miraculous nature is denied or explained away. Since the Russian revolution it is secularism or materialism that rules the hearts of mankind. This is something new because the Greeks and Romans had their own gods to which they gave their supreme loyalty. During the middle ages the God of gods was worshipped by the Christians in the West and the Moslems in the East even though they badly misrepresented Him. It was in 1792 at the outbreak of the

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French revolution that a nation first openly declared itself to be above every god and particularly the God of heaven. Following is a quotation from "Scott's Napoleon" Vol. 1 p. 172-173

*"It was not enough they said for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance towards those powers which superstition had represented as reigning over boundless space."*

*"The constitutional Bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation. He was brought forward in full procession, to declare to the convention that the religion which he had taught so many years, was in every respect, a piece of priestcraft which had no foundation either in history or sacred truth. He disowned in solemn and explicit terms the existence of the Deity, to whose worship he had been consecrated and devoted himself in future to the homage of Liberty, Equality, Virtue and Morality..... The world for the first time heard an assembly of men, born and educated in civilisation, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of Deity." (Quoted in D & R p260)*

After about 7 years the French allowed the worship of God again. It was not until the Russian revolution that a similar act of defiance against God was declared by a powerful nation and this time it lasted for 70 years when thousands of churches were closed, all religious literature was banned and the clergy were disbanded. The doctrine of atheistic Communism spread to practically every country of the world, challenging Christianity everywhere, thus fulfilling the prophecy of Daniel 11:36-39, albeit under a different ruler.

It is well to remind ourselves that all prophecy is written for the benefit of God's people and consequently only written as it affects God's people. In the OT era God's people were congregated in Israel so the prophecy could only refer to that area of the world and that is why A.E. is given such prominence. At the end of the 18th century God's people were mostly

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congregated in Western Europe so France being in the centre would be a suitable place for the fulfilment of prophecy. In our day Christianity has spread worldwide so only a worldwide phenomenon such as Communism could answer to the prophecy and this it has done in a remarkable way. The last phrase in verse 39 - "*he will distribute the land at a price*" was especially fulfilled at both the French and Russian revolutions. In France nearly all the land was owned by the aristocracy and the church and this was distributed to the common people. In Russia all the land was confiscated from its owners and organised into collective farms, managed by the state and owned at least in theory by the general population.

*"At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood. He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand. He will extend his power over many countries; Egypt will not escape. He will gain control of the treasures of gold and silver and all the treasures of Egypt, with the Libyans and Nubians in submission. But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many. He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him."* [Daniel 11:40-45]

In these verses we are brought back again to the king of the North and the South, though the last four verses did not specify what king they were referring to. We have here what looks like a prophecy about a 3rd invasion of Egypt by the king of the North after being feebly attacked by the king of the South. Only the historian Porphyry has left a record that such an expedition ever took place so it is not wise to take his evidence against the silence of all the others. One explanation of this non-fulfilment is to say that these verses are a repeat of what has been predicted in verses 25 and 29. Another is that like verses 36-39 they were fulfilled in later centuries albeit by other powers occupying the same territory and indeed this did take place to a large extent when the Turkish Empire ruled Syria. Another option is to say that this prophecy

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will be fulfilled at the very end of time and perhaps this may take place. If that happens though it will have to be in a symbolic sense unlike the rest of the chapter because we know that chariots, cavalry and infantry will not be used in future warfare. Which of these three options could be what the prophecy intended?

To reject all of them and conclude that the prophecy was not fulfilled by A.E. and could only have been fulfilled by him would be unreasonable considering that the prophecy had been fulfilled in such detail up to this point. There is nothing here of a conditional nature as there was with other Bible prophecies, which were not fulfilled. It would cause no pain to sceptical scholars to conclude that this prophecy was a failure because they believe the other prophecies were not fulfilled either but were written in 165 BC after the events which they supposedly predicted had taken place.

For the believer however it is necessary to enquire if these verses will be fulfilled in the future if they have not been fulfilled in the past, because they trust God's Word. If the whole book up to the end of verse 35 of this chapter has been fulfilled in such minute detail, the remainder may possibly be fulfilled as well. Let us approach the following chapter then to see if it gives any clue as to when these verses were or are to be fulfilled.

**DANIEL CHAPTER TWELVE**

*"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people- everyone whose name is found written in the book- will be delivered."* [Daniel 12:1]

Michael is considered by many to be another name for Jesus Christ because he is elsewhere described as the Archangel and the voice of the Archangel is to accompany Christ at his coming. (1 Thessalonians 4:16) However in Daniel 10:13 he is described as one of the chief princes and to say that Christ is one of several does not seem good enough. Gabriel who is speaking to Daniel in this vision, as we know, has been described as an Angel (Luke 1:26) so Michael must be a superior being and the fact that he comes to Gabriel's help (v13) is proof of this. In this verse under consideration, he is described as the great prince who protects your people so if he is not Jesus Christ, he is certainly the most important being next to him. The famous commentator Matthew Henry believes that Michael is another name for Christ so it cannot be an outrageous suggestion to say that he is and it does not mean that Michael is a created being.

Michael arises "*at that time*" which must be the time of the events of the last part of chapter 11. This solves the problem of when the last 5 verses of that chapter were to be fulfilled, a question which we did not answer. This must be in the future because it goes on to speak of all God's people being delivered and the dead being raised. The scenes depicted here will take place at the very end of time when the 7 plagues are poured out and when the lost will cry out to the rocks and hills to cover and hide them from the wrath of the Lamb. (Revelation 6:15-17, 16:17-21) At that time Jesus will appear in heaven with thousands of Angels and the righteous will be caught up to meet him. Jesus described this time as being like the days of Noah, when God's people were taken up by the ark and the world was left to perish. He also described it as like the days of Lot when he and his family were rescued out of Sodom and the city was burned down. In some of the parables of Matthew 13, Jesus described this time as the harvest or the end of the world. This time is also similar to the time when the 10 plagues were poured out on Egypt but only on those who were enemies of God and His people. From that time of trouble all God's people were delivered and so it will be at the end of time. The distress to take place then will be worse than

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what took place under A.E., Pagan Rome, apostate Christianity, Hitler or Stalin.

*"Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt."* [Daniel 12:2]

It is to be noted here that it does not say all will be resurrected at this time. We know from Revelation 20:4-5 that there will be a thousand years between the resurrection of the righteous and the wicked. John 5:28 tells us that all will be raised to life but does not say when. Therefore it is the righteous who will be raised at this time and the rest of the dead will rise at the end of the thousand years. Revelation 1:7 tells us that those who pierced Jesus will see him coming at the time of the resurrection so many have come to the conclusion that there will be a special resurrection of some of the wicked at this time. However it is possible that those who pierced Jesus were converted at that time or later and will be among the righteous. It is also true that the Bible always anticipates the 2nd coming taking place in that generation and in that case it would not be any stranger for those Roman soldiers to see Jesus coming than it would be for Paul to be alive at the same time. (1 Corinthians 15:51-52)

*"Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever"* [Daniel 12:3]

Those who are wise are equated with those who lead many to righteousness and they will shine at this time like the sun and stars. When the final time of separation comes it will be seen that nothing counts except that souls are won for Christ and those who have been active in that work will have their reward at last in contrast to those who have lived for wealth, honour, pleasure, and sin of any kind. This statement is almost identical to Daniel 11:33.

*"But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge."* [Daniel 12:4]

The information given to Daniel was not to be made known immediately but at the time of the end. If it was to be revealed at the end it would be of no use to anybody so the time of the end

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must be the time leading up to the end. We have seen already that the time of the apostles was described as the end times or last days (Hebrews 1:2, 9:26). It was in God's original plan that the 2nd coming and resurrection was to take place in the lifetime of that generation (Matt 24:34) but like the entry of the Israelites into the promised-land it has not yet taken place. It was intended that Daniel's prophecies should be unsealed at the time of the Apostles for Jesus said of them "*let the reader understand*" (Matthew 24:15) but since the coming was delayed, the unsealing of Daniel was also delayed and it's only when we come to the 19<sup>th</sup> and 20<sup>th</sup> centuries that any advance was made. The Revelation of John is very similar in its content to Daniel but there is nothing there about sealing that book. On the contrary John is told, 'Do not seal up the words of the prophecy of this book, for the time is near.' (Revelation 22: 10 NRSV) In the first 3 verses we are told, "*blessed are those who hear it and take to heart what is written in it for the time is near.*" That blessing could not apply to Daniel when it was first written. It is well known that there was almost no knowledge of prophecy before the 1800's, but since then there is probably a new book on this subject published every month. When we consider that Jesus, Paul, Peter and John had so much to say about prophecy, part of which was the imminent 2<sup>nd</sup> coming of Christ and the end of the world, followed by about 1700 years of silence we realize that some change has taken place in God's plans for the timing of the end.

Bible scholars have been slow to recognize that a change has taken place in God's plans for the timing of the end and slower still to come up with a solution to this problem, which is probably the greatest in the New Testament. Of the few who mention it one, in the person of Uriah Smith would say it was always God's plan not to destroy the world for almost two thousand years. Des Ford maintains it was God's plan to end the world in the first century, but because the church did not spread the message as it should have, the end was postponed indefinitely. We do know that the first church at Ephesus was chided because it had left its first love. [see Revelation 2:4-5.] It should not surprise us that God could change His plans however when we consider what happened to the Israelites when they were about to enter the promised-land. God said to Moses:- "*send some men to explore the land of Canaan which I am giving to the Israelites*". [See Numbers 13:1] These explorers when they returned, said it was impossible to conquer the land so

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the people rebelled and God decided he would let them die in the desert. [See Numbers 14:22-23] It was 40 years later that a new generation entered the promised-land.

The last part of the verse (and indeed the last part of the book, since the remainder is a summing up) speaks of a lot of travelling as well as an increase of knowledge taking place at the time of the end. Up until the middle of the 1800's when the steam engine became available, the fastest means of travel was by the horse on land and the sail ship on the sea as it had been for all the time previous to this. This growth in travelling is accelerating all the time since the motor car and the aeroplane has become so readily available. During the long dark ages there seemed to be no changes taking place in exploration, scientific or Biblical knowledge but with the opening of the Renaissance in Italy and the Reformation in Germany and England, everything suddenly changed. America and Australia were discovered so travelling to and from those places became big business and is increasing ever since. Knowledge is constantly increasing in every area so that the inventions of 20 years ago are now out of date. Farming methods of 100 years ago were similar to the Old Testament times when they were binding the grain in sheaves by hand and using a single wooden plough drawn by oxen but now everything is changed dramatically. This increase of travelling and knowledge has taken place at the same time as the study of Daniel and Revelation. Up until the early 1800's there was practically no study of eschatology, (last things) when the Brethren in Britain and the Millerite Adventists in America began proclaiming the imminent end of the world. This message is now being proclaimed by almost all the Churches with different emphasis whereas 200 years ago the Christian Church was looking forward to at least a thousand years of peace and improvement.

### A SUMMARY

*"Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?" The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand towards heaven, and I*

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*heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed."*" [Daniel 12:5-7]

Two other heavenly beings now appear on opposite sides of the river having a discussion among themselves and with the being dressed in linen. The question is asked how long will it be until these astonishing things are fulfilled. He does not say what things but the answer lets us know what it was. The time period mentioned is the same as we studied in chapter 7, which also tells us about the persecution of the holy people (Daniel 7:21.25). The expression in verse 7, about the power of the holy people being broken, is much better translated in the NRSV.

*"When the shattering of the power of the holy people comes to an end, all these things would be accomplished".*

It is not when the power of the holy people has been broken that it is referring to but the end of the power which breaks them. The power of God's people come to an end sometime before 607 AD as we saw in chapter 7, but the power that oppressed and persecuted them came to an end sometime before 1870 which was a time, times and half a time or 1260 years. The things to be accomplished at that time were the increase of travelling and Biblical and scientific knowledge. The New Jerusalem Bible puts it even better when it states:-

*"All these things will come true once the crushing of the holy people's power is over"*

This speaks of the end of persecution which took place in the 2nd half of the 17th century. The most prominent date for this would be the 24th Oct. 1648 when the pacification of Westphalia was signed bringing to an end the terrible 30 years war. However, persecution for religious reasons continued into the early 1700's and as we have seen this was also the beginning of the increase of travelling and knowledge.

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*"I heard, but I did not understand, so I asked, "My lord, what will the outcome of all this be?" He replied, "Go your way, Daniel, because the words are closed up and sealed till the time of the end." [Daniel 12:8-9]*

Daniel did not understand what he had been told because it was to be sealed up until the time of the end. We are in a different position however, because we have seen it fulfilled.

Verse 10 is identical to verses 33 and 35 of chapter 11.

*"From the time that the daily sacrifice is abolished, and the abomination that causes desolation is set up, there will be 1,290 days." [Daniel 12:11]*

This brings us back to verse 31 of chapter 11 and to verses 11-13 of chapter 8 where it refers to the abolition of the daily sacrifice and the setting up of the abomination in its place. This took place as we saw in our study of both chapters on the 15th day of Chisleul in the year 145, which is December of either 168 or 167 BC. It does not tell us what was to take place at the end of the 1290 days so we must ask what event took place then that was important enough to be recorded in Scripture. We know from 1 Maccabees 4 that the daily sacrifice was restored exactly 3 years or 1080 days after it was abolished in the Greek year of 148. The Israelites then built a wall with high towers about Mount Zion and made expeditions into neighbouring countries to protect their citizens living there. Meanwhile Antiochus was on an expedition to rob a temple in Persia for the purpose of paying his soldiers. (1 Maccabees 6:1-4). News reached him there that his armies in Israel were routed, the abomination in the temple had been pulled down and that they had built high walls encircling the Sanctuary (1 Maccabees 6:5-7). It would take about 7 months or 210 days to build these high walls and make these military expeditions and if we add these 210 days to the 1080 days above mentioned we have the 1290 days. At this time Antiochus was driven back from the temple in Persia, was struck with an incurable illness, had a death bed repentance and died an agonising death. (1 Maccabees 6:8-17, 2 Maccabees 9:1-29) The 1290 days then would end either with

## DANIEL TWELVE

the building of the walls and towers around the Sanctuary or with the death of A.E., the worst enemy God's people ever had in the O.T. era.

*"Blessed is the one who waits for and reaches the end of the 1,335 days."* [Daniel 12:12]

We are not given an event to mark either the beginning or the end of this period so we can only speculate. We are told in 1 Maccabees 6:9 that A.E. lived "many days" after hearing the news of the restoration of the Sanctuary and the building of the walls around it so if we assume that he lived 45 days and add this to the 1290 days we reach the 1335 days of the verse. We know that the altar was re-dedicated in the Greek year 148 and that he died in the year 149 so it could not have been very long between both events. We cannot prove that these two time periods were fulfilled exactly to the very day but neither can anyone disprove it so we must use a little faith to accept that God's Word is reliable, and this writer will apologise to no one for doing this.

Some might complain that we have been using the 1,290 and the 1,335 days in a literal way whereas the time periods have been symbolic up to the end of chapter 8. This is because the prophecy of chapters 11 and 12 is literal, so the time period must be also literal.

## CONCLUSION

*"As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance."* [Daniel 12:13]

The book of Daniel opened with the very sad news of the capture of Daniel and his friends and the conquest of Jerusalem for the 1st time but it ends with the assurance that Daniel would rise to receive his allotted inheritance at the end of time. This is the blessed hope of all God's people and is mentioned for the first time in this last chapter of Daniel [with the possible exception of Job 19:26] in the second and final verse. This resurrection coincides with the 2nd coming of Jesus and it is not just coincidence that this is mentioned in the second last verse of the book of Revelation as it is in the final verse of this book. Both of these doctrines have been downgraded

by the Christian church in favour of the doctrine of the natural immortality of the soul or spirit but this is contrary to what was revealed to Daniel. He was to rest and receive his reward at the end of time. On this happy note the prophecies of Daniel comes to an end and it would be impossible to think of anything more cheerful.

Just as the predictions of trouble for God's people in the book of Daniel were fulfilled, it is equally certain that the rewards will be fulfilled so it is comforting to know that God's word is sure when it states:-

*"No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him". [1 Corinthians 2:9]*

**CHRONOLOGICAL EVENTS PREDICTED IN DANIEL 11 AND 12.**

<b>EVENTS</b>	<b>PREDICTED</b>	<b>FULFILLED</b>
Cyrus' reigns in Persia.	11:2	536-530 BC
Cambyse's reign	"	530-522 BC
Smerdis reign [The usurper]	"	522-522 BC
Darius 1 [The Great]	"	522-486 BC
Xerxes [Ahaseurus]	"	486-465 BC
Conquest of Persia by Alexander the Great	11:3	331BC
Reign of Alexander the Great	"	331-323 BC
The Greek empire divided among his generals.	"	323 BC
Four generals defeat Antigonus at battle of Issus.	11:4	301 BC
Ptolemy 1 Soter rules Egypt and Palestine	11:5	323-285 BC
Seleucos 1 Nicator rules Syria. [The North]	"	321-316. 312-280 BC
Antiochus Theos Rules Syria. [Grandson of Seleucos1]	11:6	261-246 BC
Ptolemy 11Philadelphus rules Egypt	"	285-246 BC
Antiochus Theos divorces Laodice and marries Berenice	"	250 BC
Ptolemy III becomes king of Egypt	11:7-9	246 BC
Seleucos 11 loses territory to Ptolemy III of Egypt.	"	242 BC
Seleucos 111 rules in Syria	11:10	225-222 BC
Antiochus 111 [The Great] brother of Seleucos rules.	"	222-187 BC
Antiochus fails to win back lost territory from Egypt	11:11-12	219 BC
Antiochus defeated at battle of Raphia.	"	217 BC
Antiochus takes Gaza from Egypt.	11:13	201BC
Ptolemy [aged 10] marries Cleopatra dau. of Antiochus.	11:17	193BC
Antiochus defeated at Magnesia by the Romans	11:18	190BC
Antiochus III assassinated.	11:19	187 BC
Seleucos iv rules in Syria.	11:20	187-176BC
Antiochus IV Epiphanes comes to power by intrigue	11:21	176BC
AE conquers Egypt under Ptolemy VI	11:25	170BC
AE told to leave Egypt alone by the Romans	11:29-30	168BC
AE persecutes the Jews and ends the sacrifice	11:31	168BC
For the first time, the French nation rejects every god.	11:36-39	1793AD
Russia rejects every god under Communism.	"	1917AD
A future king of the North and South appears.	11:40-45	In the future
The resurrection of the Righteous	12:1-3	In the future
Increase of travelling and knowledge.	12:4	1800-the end
The book of Daniel unsealed	"	1800-the end

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