

The Book of Daniel

Bro. Frank Shallieu

(1997 Study)

The following notes on the Book of Daniel were compiled from a Bible study led by Bro. Frank Shallieu in 1997. They should be utilized with the following understanding:

1. Each paragraph preceded by **“Comment”** or **“Q”** (an abbreviation for **“Question”**) was introduced by someone other than Bro. Frank.
2. The original study did not follow a prepared text but was extemporaneous in nature.
3. Although the transcriber tried to faithfully, with the Lord’s help, set forth the thoughts that were presented in the study, the notes are not a verbatim rendering and, therefore, should be considered in that context.
4. Finally, Bro. Frank did not review the notes for possible errors that may have inadvertently entered the text.

With this disclaimer in mind, may the notes be a blessing as a useful study guide.

BOOK OF DANIEL

(Study led by Bro. Frank Shallieu in 1997)

Dan. 1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Nebuchadnezzar, king of Babylon, besieged Jerusalem “in the third year of the reign of Jehoiakim king of Judah,” which was 625 BC. The Period of the Kings covered 513 years. To all practical effects, Jehoiakim was next to the last king of Judah because he reigned *for 11 years*, Jehoiachin (the next king) reigned *for only 3 months*, and Zedekiah (the last king) reigned *for 11 years*. Being placed on the throne of Judah by the king of Egypt, Jehoiakim was a puppet king, relatively speaking. To all practical benefits, Josiah was king of Judah prior to Jehoiakim, for as with Jehoiachin, Jehoahaz reigned for only 3 months. Therefore, the chronological order of the last five kings of Judah was *Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah*.

The king of Egypt removed Jehoahaz from the throne and replaced him with Jehoiakim. And it was Nebuchadnezzar who put Zedekiah on the throne. Even though all of these kings were related to Josiah, they got on the throne only by the grace of the king of Egypt or the king of Babylon.

Nebuchadnezzar came down to Jerusalem three times, the third year of Jehoiakim being the first time. The second time, which occurred eight years later, Nebuchadnezzar took Jehoiachin captive. The third time Nebuchadnezzar came down, he besieged Jerusalem, took Zedekiah captive, and destroyed the city and Solomon’s Temple. Thus there were three entries into Israel by King Nebuchadnezzar and one entry by the king of Egypt.

<u>King</u>	<u>Length of Reign</u>	<u>Put on Throne by</u>	<u>Removed by</u>	<u>Date of Removal</u>
Josiah	31 years			628 BC
Jehoahaz	3 months		King of Egypt	628 BC
Jehoiakim	11 years	King of Egypt	Nebuchadnezzar	617 BC
Jehoiachin	3 months	Nebuchadnezzar	Nebuchadnezzar	617 BC
Zedekiah	11 years	Nebuchadnezzar	Nebuchadnezzar	606 BC

In the third year of Jehoiakim, Nebuchadnezzar besieged (that is, circled) Jerusalem, and of course the siege took time. Therefore, depending on what perspective of the siege is being considered, the chronologies of Daniel, Jeremiah, Kings, and Chronicles vary from the third to the fourth year of Jehoiakim. In other words, Nebuchadnezzar came down to Jerusalem and began his siege in the third year, but he did not capture the city until the end of the siege in the fourth year.

Dan. 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

It took a little time for the Lord to give Jehoiakim, king of Judah, into Nebuchadnezzar’s hand. Notice that at this time, the king of Babylon took *only part* of the vessels from Solomon’s Temple. Thus, with a sufficient number of vessels being left in the Temple, the services could continue.

Notice the wording: “*The Lord gave Jehoiakim ... into his [Nebuchadnezzar’s] hand, with part of the vessels ... which he carried into the land of Shinar to the house of his god.*” God *allowed* these things to happen by giving Nebuchadnezzar the capability. The “land of Shinar” was another name for Babylon, as was Chaldea. The king of Babylon put the vessels in the treasure house (or temple) of his heathen god. The second and third times Nebuchadnezzar went down

to Jerusalem—that is, during the reigns of Jehoiachin and Zedekiah—more vessels were taken, until none remained and the Temple was destroyed. During King Belshazzar’s reign, the vessels were taken out of storage and used at his feast. Still later, when Cyrus issued his decree, the Temple vessels were returned to Jerusalem.

Q: Were the Temple vessels taken to demonstrate that the Babylonian god was mightier than the God of the Israelites?

A: Yes. For that reason, the vessels were regarded as trophies of war.

In summary, during the third year of Jehoiakim, Jerusalem was besieged. The city succumbed in the fourth year, and some of the Temple vessels were taken to Babylon.

Dan. 1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes;

Dan. 1:4 Children in whom was no blemish, but wellfavoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans.

The account is beginning to inform us that Daniel was taken captive at this time, that is, at the *first appearance* of the king of Babylon at Jerusalem. At the second entry, other Israelites were taken captive, and at the third entry, some more were taken. The Book of Daniel starts by informing us where Daniel was when he began his career.

Comment: The name Daniel means “God is judge,” and he would have been quite young at this time.

Reply: Yes, he was somewhere between the ages of 12 and 16 when he was taken captive.

Ashpenaz was the master (or prince) of King Nebuchadnezzar’s eunuchs. Even the greatest scholars who are familiar with the Hebrew and the Chaldean languages do not know what the name Ashpenaz means. However, in the antitype, he represents the Holy Spirit.

Chapter 1 was written by Daniel in Hebrew. In Chapter 2 and for several chapters, he changed the original writing to Chaldaic, for the Jewish captives, who were with him in Babylon, were schooled in that language. In fact, Daniel, the three Hebrews, and the other captives who were considered intellectuals and men of promise became very learned in the Chaldaic language, especially as they were exalted in office. Those taken captive the third time, when Zedekiah was dethroned, were in Babylon for 70 years. Therefore, Daniel and the three Hebrews were in Babylon for more than 70 years. Incidentally, the 70 years apply to the desolation of the land and the destruction of the Temple and city, and not to the length of the captivity.

The king told Ashpenaz to bring “certain of the children of Israel, and of the king’s seed, and of the princes ... [to Babylon and] teach [them] the learning and the tongue of the Chaldeans.” Based on the phrase “of the king’s seed, and of the princes,” a logical thought is that Daniel was of the royal line. In order to understand and use the talents of the Hebrew captives, the king wisely required them to speak the language of the Babylonians. The United States government today should follow such a policy and require immigrants to learn and speak the English language.

“Children in whom was no blemish.” In Hebrew, the word “children” is “youths.” The Hebrew youths were “wellfavoured, and skilful in all wisdom, and cunning in knowledge, and

understanding science, and such as had ability in them to stand in the king's palace." The king selectively took as captives the cream of the crop, particularly from royalty. He wisely took those who had promise, feeling their talents could be used to build up Babylon. Of the four universal empires, Babylon, the "head of gold," was the greatest (Dan. 2:37,38).

Comment: If Daniel was only 12 years old, or 16 at the most, he must have been an outstanding young man for all these qualities to be already recognizable in him. We are reminded of Jesus at the Temple in Jerusalem at age 12.

Reply: Yes, and Daniel may have been "wellfavoured" both ways: in appearance and in intellect.

The captives had the "ability in them to stand in the king's palace." In other words, they had a background of nobility, for their stature, behavior, and dress were above average. The king would not be ashamed to have these individuals as his counselors even from the standpoint of appearance. Being young and having such talents made them extraordinary indeed. From a natural standpoint, Daniel was a prodigy. Genetically speaking, the Lord had overruled so that he was the right person at the right time. Now he would have other kinds of wisdom added to his natural wisdom.

Daniel was "cunning in knowledge"; that is, he was savvy. He knew how to deal with complicated questions, and thus the king looked to him for advice when perplexing decisions had to be made. The king chose such individuals for his cabinet.

Nebuchadnezzar was a unique personage from a human standpoint, even though he had a short and violent temper. Among other things, he was a cunning administrator, an artist, and an architect (the Hanging Gardens of Babylon are one of the Seven Wonders of the Ancient World). Even his policy for selecting captives to be brought to Babylon was wise, for it made sure that only the most capable were spared, that is, those who could contribute the most to the strength and upbuilding of Babylon. Truly Nebuchadnezzar was a most unusual person. In Scripture, this worldly, heathen individual is favorably called God's messenger and "servant," and he is unfavorably called a "lion" (Jer. 4:7; 25:9). Unfortunately, his accomplishments led to pride, for he gloried in his accomplishments.

Comment: In 2 Kings 20:16-18, Isaiah prophesied about the future Babylonian captivity and destruction of the Temple. "And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

Q: What was the significance of having a house of eunuchs?

A: One reason is that kings usually had a harem with multiple wives. Men who served in the king's court and household were selected for their appearance, talents, and abilities. Through their duties, they had familiarity and frequent contact with the king's family, and of course the king did not want any of his wives or concubines to be seduced. There is a faint possibility that Daniel and the three Hebrew children were made eunuchs, although the account does not so state. However, whether or not they were eunuchs is really immaterial. The point is that training in the house of eunuchs meant dedication of purpose. They were servants of the king, and their future depended upon their becoming real Babylonians.

The same verses—Ezekiel 14:14,20—that are used to prove Daniel was emasculated are also cited to prove he was not. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord

GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.” This text can be understood two different ways. Both Noah and Job had children, but the Scriptures are silent about Daniel, so we do not know whether or not he had children. The point was that in regard to God’s judgment, even if these three men—or any other three—were on the scene, only they themselves would be delivered and none of their progeny. The text is not necessarily saying that all three had children and that those children would not be delivered except on the basis of pure righteousness. Thus Ezekiel 14:14,20 is not conclusive proof one way or the other. However, since Ashpenaz was the “master of the eunuchs,” many captives were treated in that way.

Q: How would Ashpenaz and Daniel have communicated before Daniel learned the language of the Chaldeans?

A: Chaldaic, the basic language of the Babylonian court, was in some respects akin to Hebrew, although the pronunciation was strong, harsh, and guttural. Therefore, communication would have been possible. For instance, an educated Jew can understand Arabic to some degree because of the Semitic similarity of the two languages.

Another text that, at first glance, might seem to prove Daniel was a eunuch is Isaiah 39:5-7, which reads, “Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.” However, Isaiah’s statement to Hezekiah applied in a relatively limited sense, whereas Daniel and the three Hebrews were taken captive to Babylon more than a century later in the third or fourth year of Jehoiakim. Therefore, what happened to Hezekiah’s seed does not necessarily apply to all of the other seed because Jeconiah is mentioned in the lineage of Messiah (Matt. 1:11,12).

In the antitype, Christians can be eunuchs for Christ. Paul forwent the liberty of having a wife to be a spiritual eunuch, for he wanted to be free of all encumbrances in order to serve the Lord full-time.

Comment: Being a spiritual eunuch is the ideal condition for a Christian.

Reply: Yes, although that position is not the best for everyone. It is better not to make such a vow than to make it and fail to keep it.

Who serves the Lord best full-time? The Holy Spirit does. Eliezer, the oldest servant of Abraham, is a picture of the Holy Spirit. The Holy Spirit, which is 100 percent God’s spirit, will, temperament, and power, is older than Jesus.

Dan. 1:5 And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Dan. 1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Daniel and the three Hebrews are now brought into the narrative for the first time. Not only were they to be educated, but they would be nourished and given the best food, drink, and provisions. To a certain extent, the philosophy may be true that the better the health, the better the mind. It was felt that in three years, the Hebrew captives would be adept and learned in the native tongue and cuneiform writing of Babylon. Today when we look at cuneiform tablets, we

can appreciate the difficulty of mastering that language, which consists of a lot of wedges, strokes, and scratches on clay. In fact, cuneiform was as dead a language as the hieroglyphs of Egypt until Rawlinson, an envoy to Persia, deciphered them.

Daniel, Hananiah, Mishael, and Azariah were not only Hebrew names but also religious names. According to Young's *Analytical Concordance*, Hananiah means "Jehovah is gracious"; the "iah" (or Jah) is an abbreviation of Jehovah's name. Mishael, which is synonymous with Michael, signifies "one who as God." (Because the various books of the Bible were assigned to different scholars with different backgrounds, the same person sometimes has several names. For example, Zedekiah is also called Mattaniah, and Jehoiachin is Jeconiah and Coniah.) Azariah means "Jehovah is noble" or "Jehovah is helper."

Dan. 1:7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Beltshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

Daniel and the three Hebrew children were given new Babylonian names by the prince of the eunuchs according to characteristics he saw in them. In addition, the Babylonian custom was to give names related to their gods. "Bel" pertains to the god Bel, Baal, etc. (Originally the name "Baal" meant "Lord" in a favorable sense, but it became corrupted.) In other words, different nations worshipped more or less the same heathen god under different names. This was also true with Grecian and Roman gods and goddesses. The titles pertain to Satan's gods, and the Trinity concept is involved. Therefore, names that look quite different for different nationalities can be identified with the same mythical personage.

<u>Hebrew Name</u>	<u>Babylonian Name</u>	<u>Definition</u>
Daniel	Beltshazzar	Prince of Bel
Hananiah	Shadrach	Friend of the king
Mishael	Meshach	Anointed one
Azariah	Abed-nego	Servant of Nebo

"Zar," the last syllable of Beltshazzar, compares with "sar" in other languages and means "prince." Examples are Caesar and Kaiser. The Russian form is "czar."

Comment: Belshazzar has the same meaning as Beltshazzar: "prince of Bel."

With Abed-nego, the "g" is sometimes confused with "b" and should be Abed-nebo, "Nebo" being one of the gods. Hence the anglicized Nebuchadnezzar is really *Nebochadnezzar*.

Dan. 1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Verse 4 showed that certain criteria were applied to the captives who were selected to be educated in the Babylonian court and language. They were to have "no blemish, but [be] wellfavoured, and skilful in all wisdom, and cunning in knowledge, and understanding science," and they were to have the ability "to stand in the king's palace." Thus Daniel and the three Hebrews were notable in appearance and bearing and had no physical imperfection, so the king would not be ashamed to have them stand in his immediate presence. True, they needed some pruning, education, and refinement in the Babylonian customs and language, but they had acute, eager minds and seemed to be very promising students.

One problem with the Hebrews' eating the king's food was that even if clean meats were served, they had to be prepared kosher style with the blood being drained. And wine was

characteristically used to toast and praise heathen gods. Being very perceptive for a young man, Daniel purposed in his heart not to defile himself with the king's food or drink. He could see that if he once got inveigled into this practice, it would be difficult for him to keep his vows as a Jew, and he would unnecessarily embarrass the king and the princes.

Dan. 1:9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

Notice that *God* brought Daniel into favor and tender love with the prince of the eunuchs. How remarkable that Ashpenaz took an immediate liking to Daniel as being a most unusual young man! Just as Moses was fair to look upon and later became learned in all the wisdom of Egypt, so Daniel was pleasing in appearance and became skilled in Babylonian learning. Both Joseph and Daniel were ultimately raised to the high position of being second in the court of a heathen king. At any rate, with God's overruling, Daniel must have been startlingly outstanding even prior to his Babylonian training so that his appearance, characteristics, and acts would appeal to Ashpenaz, who would see Daniel as a most promising student or protégé.

Comment: Proverbs 16:7 says, "When a man's ways please the LORD, he maketh even his enemies to be at peace with him."

Reply: Being in the court, Daniel must have had remarkable tact in responding to certain situations. In a debate, a person sometimes has such an outstanding manner or capability that even the one who strongly differs with him has to admit his opponent is very gracious and not at all mean-spirited. Even an enemy would observe the courtesy of one human addressing another human.

Dan. 1:10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

Daniel had confided his reservations to the prince of the eunuchs—that his religious conscience was involved—and he did not want to violate the worship of his God. The very fact the prince condescended to even consider the matter indicates he was impressed with Daniel. However, the prince felt that granting Daniel's request would jeopardize his own career and perhaps even his life.

Comment: Of the Jews who were there, only Daniel had the courage and strength of conviction to speak up.

Dan. 1:11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

Dan. 1:12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Melzar, a subordinate of Ashpenaz, was given the immediate charge over Daniel and the three Hebrew children. Seeing that the meat and the wine would be dangerous, Daniel proposed a ten-day test during which the four would eat only "pulse" (vegetables such as lentils, peas, and beans) instead of meat and would drink water in lieu of wine. The ten days would be just long enough to show some signs. If the results were favorable, the policy would presumably continue for the duration of the three-year education period. If the results were unfavorable, the test was short enough that the four could recover, and the head of Ashpenaz would not be on the chopping block. Of course the number "ten" (ten days) is symbolic, being a form of completion.

Dan. 1:13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

Dan. 1:14 So he consented to them in this matter, and proved them ten days.

Dan. 1:15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

For such a remarkable and miraculous change to occur in only ten days ("their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat"), this was the Lord's doing! The four Jews who ate the plain diet stood out as being noticeably healthier and fairer than the others. Daniel's faith was justified. He had used wisdom and then trusted the Lord to help him in his commitment. The help came in a remarkable way in just ten days.

Of course some time had elapsed up to this point from the days when Daniel and the three Hebrews were taken captive back in Israel in the third or fourth year of Jehoiakim. It took time for them to travel on foot to Babylon (about three months), and additional time passed before they were presented to the prince of the eunuchs for their education.

Those who are emasculated tend to put on weight rather quickly, and they generally get stronger. In addition, their voices are usually affected. No doubt many who were in this training and education program were made eunuchs, but since Daniel was so exceptional, he may have escaped that inhuman, abnormal treatment.

Dan. 1:16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

Dan. 1:17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Not only was Daniel unusual, but so were the three Hebrew children, who subsequently steadfastly refused to bow to the god Bel and were thrown into the fiery furnace. As soon as Daniel made a suggestion, the other three were wholeheartedly in sympathy and agreement. All four had noble, strong characters.

God gave the four "knowledge and skill in all learning and wisdom," but Daniel superseded the others by also having the ability to understand "all visions and dreams."

Dan. 1:18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

Dan. 1:19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

Dan. 1:20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

King Nebuchadnezzar did not necessarily know the answers to the questions in advance. Remember, this king was very shrewd. How could he know Daniel and the three Hebrews were "ten times better than all the magicians and astrologers"? The implication is that the king had a list of *ten* questions, and on *every* question, Daniel and the three Hebrews gave a better

answer than the others. With answers that were judicious, wise, and observant, they passed the exam perfectly in a superior fashion. Moreover, for their answers to surpass those of “all the magicians and astrologers” who were in the entire realm means that the questions covered a range of subjects including science and astronomy. The excellence of these foreigners had to arouse jealousy in the others, especially in the old-timers.

Dan. 1:21 And Daniel continued even unto the first year of king Cyrus.

Since Daniel lived beyond the “first year of king Cyrus” and on into the days of the empire of Media-Persia, the thought here is simply that he continued to the end of the Babylonian power.

As said earlier, this first chapter was written in Hebrew, not Chaldaic. One proof is that Hebrew names are used for Daniel and the three Hebrew children. Part of Chapter 2 was also written in Hebrew, namely, verses 1-3 and the first half of verse 4, which reads, “Then spake the Chaldeans to the king in Syriac.” Much of the rest of the Book of Daniel was written in Chaldaic, which is a form of Aramaic. Later the book reverts back to the Hebrew language. One reason for the change of language is that the events were recorded as they occurred. Daniel was taken captive in Nebuchadnezzar’s first siege, which was the third or fourth year of Jehoiakim, that is, 625 or 624 BC.

Various nations have dialects. For example, in this country, there are Texas and Brooklyn accents, but basically the same English language is spoken. At this time, the Chaldaic Aramaic was the court language. The term “Aramaic” is too broad.

Comment: In confirmation, Scofield says, “It is noteworthy that the Aramaic section is precisely that part of Daniel which most concerned the peoples amongst whom he lived and to whom the prophecy written in Hebrew would have been unintelligible. The language returns to Hebrew in the predictive portions that have to do with the future of Israel.”

Reply: Yes, the Hebrew resumes around Chapter 7.

Dan. 2:1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

By comparing Scripture with Scripture, and by taking clues from the context of the first chapter of Daniel, we know that verse 1 should not read, “And in the *second* year of the reign of Nebuchadnezzar.” The time sequence was as follows. Daniel was taken captive from Judah in the fourth year of Jehoiakim, time was required to travel to Babylon, and then he was in training under the custody of Ashpenaz for three more years (Dan. 1:3-5). Therefore, Bible scholars who try to hold onto the King James translation say that when Nebuchadnezzar was fighting down in Israel, he reigned conjointly with his father, and therefore, this was the “*second* year” of his *sole* reign. However, such reasoning does not seem to jibe with other parts of history. Hence most scholars feel that the correct rendering should be the “*twelfth* year” of the reign of Nebuchadnezzar. There is also the possibility that it was the “*fifth* year.”

“Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled.” Why was the king troubled? First, the dream of a great image being smashed to pieces kept recurring. Second, he was disturbed because he thought the image represented him and his being blown off the scene. Therefore, the king wanted to know if his life would be cut short.

Q: In verse 5, the king said, “The dream is gone from me,” so how could he know that a great image was dashed to pieces?

A: We will discuss that question when we get to verse 5.

King Nebuchadnezzar's spirit troubled him, so that "his sleep brake from him." If we have a nightmare, we wake up with a start and sometimes in a sweat. Evidently, therefore, the recurring dream really affected the king.

Dan. 2:2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

Over and over again the king dreamed of a huge image that was shattered. With urgency, he commanded that anyone who could tell him the significance of his dream should be called in: magicians, astrologers, sorcerers, and Chaldeans. Remember, not only was Nebuchadnezzar cruel and autocratic, but he was shrewd. There was no democracy at that time, and as an absolute monarch, he was even stronger than the Persian kings, who were noted for their cruelty. Since he dreamed "dreams" (plural), it would be strange for him not to recall anything. Therefore, his shrewdness is a factor, as will be seen.

Q: Who were the Chaldeans?

A: They were part of the Babylonian people. The Babylonian Empire consisted of many provinces with numerous diverse peoples and cultures. Chaldea was the ancient name for Babylon. Therefore, of the diverse peoples, the Chaldeans were native-born, as it were, and had been there for generations. They were the core of the Babylonian people, whereas others were captives from farther away.

Dan. 2:3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

When the king called in others to give him the understanding of the recurring dream, he said, "I have dreamed a dream, and my spirit was troubled to know the dream." The fact that he now said he "dreamed a dream" (singular) seems to indicate the dream occurred several times.

Dan. 2:4 Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will show the interpretation.

Notice that the Chaldeans took the lead in replying to the king: "O king, live for ever: tell thy servants the dream, and we will show the interpretation." The Chaldeans had the most freedom to speak to this despotic king, and their reply seemed to be a reasonable request.

From the portion of this verse that begins, "O king, live for ever," through part of Chapter 7, Daniel wrote in the Chaldaic language. Before and after this segment, he wrote in Hebrew. Because the experiences were very dramatic, the narrative goes back historically to discuss the characters involved: the magicians, the Chaldeans, and the captives from Judah, who were taken during the reign of Jehoiakim.

Dan. 2:5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

Here is a clue that the king probably remembered the dream. Observe what he said to the Chaldeans: "The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill." They began to sense that, based on the king's attitude, he knew more about the dream than he was admitting. In other words, he was testing the Chaldeans by putting them on the spot, for if

when he said, “The thing is gone from me,” he remembered absolutely nothing, the magicians, soothsayers, and others could conspire to fabricate a dream and an interpretation. The king meant business. He wanted to know the meaning of the dream with no ifs, ands, or buts, and he was shrewd enough to prevent a deception. As with the Micaiah picture, the tone of his voice indicated more than his words.

“If ye will not make known unto me *the dream, with the interpretation thereof*, ye shall be *cut in pieces*, and your houses shall be made *a dunghill*.” The king’s cruelty and viciousness can be seen here. Casting the three Hebrews into the fiery furnace is another example (Daniel 3). Nebuchadnezzar used this means of punishment for others in his realm as well. Some sadistic kings even got revenge by the abominable practice of cannibalizing the sons of their enemies; that is, they cooked and ate them.

Q: Did the king consider the others to be a threat to him? Since the dream showed the image being broken to pieces, did the king fear he would be assassinated, and thus he threatened to cut them in pieces?

A: Yes, the king’s suspicions are a part of this picture. He felt threatened, and only those in positions of influence and power could topple his dynasty. Therefore, if they could not both tell and interpret his dream, he would put them all to death. That way he would be sure to get the culprit.

Dan. 2:6 **But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof.**

The king was saying, “If you tell me the dream and give its interpretation, I will bountifully reward you with gifts and great honor.”

Dan. 2:7 **They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.**

The magicians, soothsayers, etc., responded the second time: “Tell us the dream, and we will give you the interpretation.”

Dan. 2:8 **The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.**

The king accused the Chaldeans of stalling for time in the hope that he would calm down and not execute them.

Dan. 2:9 **But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.**

“But if ye will not make known unto me the dream, there is but one decree for you,” that is, the decree mentioned earlier of cutting them in pieces and making their houses a dunghill.

“For ye have prepared lying and corrupt words to speak before me, till the time be changed.” The king continued to accuse them of stalling for time until his attitude changed and he calmed down in regard to his hasty declaration and threat.

“Therefore tell me the dream, and I shall know that ye can show me the interpretation.” Here is a hint that the king did remember something of the dream, for how could he know they

were accurately telling him the dream unless he had some recollection? Also, if they could accurately tell him the dream, he would have confidence in their interpretation.

Dan. 2:10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

Dan. 2:11 And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

Dan. 2:12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

Dan. 2:13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

The Chaldeans said that no man on earth could meet the king's demand, that no other king had ever made such a request, and that only a superhuman power could comply. Hearing these words, the king was "angry and very furious" and issued the command for all the wise men of Babylon to be slain.

Verses 10-13 are self-explanatory, but the end of verse 13 becomes revealing: "and they sought Daniel and his fellows to be slain." Thus we know that Daniel and the three Hebrews were not summoned with the original magicians and astrologers and that they were being discriminated against. The Chaldeans, the old-timers, were jealous of Daniel and the three Hebrews, who were not only young but also foreigners. However, when it came to the slaying, the Jews were included. As we continue, it will be obvious that Daniel did not know what was happening.

Q: If Daniel was a teenager at this time, how old were the three Hebrews?

A: About the same age, roughly speaking. Because Nebuchadnezzar took captives "of the [enemy] king's seed," we feel that Daniel was probably of royalty, but his prominence is not emphasized lest it vitiate his role in prophecy (Dan. 1:3).

Dan. 2:14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

Dan. 2:15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

Dan. 2:16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

The thought would be that someone went in on Daniel's behalf to inform the king, for later, when Daniel actually went in before the king to interpret the dream, Arioch introduced him (verse 25). Here Daniel's message was that the king should not be hasty, for a solution was on the way.

Comment: Daniel was asking for a stay of execution.

Reply: Yes, he sought a delay at least overnight and perhaps for several days.

Dan. 2:17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

Dan. 2:18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Daniel informed the three Hebrews what he knew about the king, his demands, and the impending execution. His purpose was to enlist their prayers as well, for he did not feel sufficient to go to the Lord alone to ask for enlightenment. Daniel felt that four praying would be more effective than just him alone. Thus we get an insight into Daniel's character: humility and common sense. The prayer was that they desired "mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon," who had no answer and thus could not respond effectively to the king.

Comment: The lesson is that we should not always feel we can petition the Lord alone on our behalf, for there are times when we should ask the brethren to pray with and for us. Instead of "mercies," Rotherham has "tender compassion."

Dan. 2:19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

The information requested was given to Daniel, not to the three Hebrews, even though they had all prayed. The answer came "in a night vision"—presumably that very night so that they and the wise men would not be executed the next morning.

Dan. 2:20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

Dan. 2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

Dan. 2:22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Dan. 2:23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

What a wonderful prayer Daniel uttered! "I thank thee, and praise thee, O thou God of my fathers, who hast given *me* wisdom and might, and hast made known unto *me* now what we desired of thee: for thou hast now made known unto *us* the king's matter." At the end of the prayer, Daniel brought in the other three, even though the answer went to him alone: "for thou hast now made known unto *us* the king's matter." Apparently, he felt—and this is another sign of humility—that the prayer *of the four* of them was effective.

Dan. 2:24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.

Daniel was solicitous not only for himself and the three Hebrew children but even for the welfare of the other wise men of Babylon. The spirit of the Lord was evident in Daniel. Because of his innate tact and concern for others, he could win and gain influence in a relatively hostile environment. Daniel said to Arioch, "Bring me in before the king, and I will show unto the king the interpretation."

Dan. 2:25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I

have found a man of the captives of Judah, that will make known unto the king the interpretation.

For self-gain and self-benefit, “Arioch brought in Daniel before the king *in haste*” and said, “*I have found a man of the captives of Judah.*” Thus Arioch took the credit for himself. However, his words show that he had confidence in Daniel: “I have found a man ... that *will make known* unto the king the interpretation.”

The fact that Daniel and the three Hebrew children went on a pulse diet was character-forming (Dan. 1:12). Hence Daniel spoke and made decisions with definiteness, much like the three Hebrew children, who said, “Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up” (Dan. 3:18). In other words, “We will *NOT* compromise to either you or your god. If our God is not going to deliver us, so be it, but we will not be careful.” This spirit of decisiveness, which came from character training, assisted them in their stand. This spirit will become more and more apparent in Daniel as we continue.

Dan. 2:26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

The king asked Daniel, “Art thou able to make known unto me the dream ... and the interpretation thereof?” Nebuchadnezzar knew that if Daniel could tell the dream, then the interpretation would be true and certain. And the interpretation was his real concern, for that is what disturbed him.

Dan. 2:27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

Daniel first emphasized that the other wise men could not answer the king. With all their wisdom and training, no revelation came from that source.

Dan. 2:28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Dan. 2:29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

Dan. 2:30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

While issuing a disclaimer for himself (“It is *not my* wisdom, for I am just the channel to give you information”), Daniel said of the king, “God has favored *you*. You will get the answer, the interpretation of *your* dream.” Daniel took the credit away from himself by saying, “There is a *God in heaven* who reveals secrets.” We are reminded of the Apostle Paul’s words on Mars’ Hill. To avoid unnecessarily offending his hearers, he spoke of the unknown God. Daniel used similar tact—he was not derogatory about the Babylonian gods.

“This secret is not revealed to me for any wisdom that I have more than any [others who are] living, but for their sakes [for the welfare of those whose lives are at stake] ... shall ... the interpretation [be made known] to the king.”

Dreams are usually related to something that has just happened. A distorted word, picture, statement, etc., goes into the brain and triggers the dream. King Nebuchadnezzar was concerned about his future. He had great plans and was in the midst of building a wonderful city, and now he wondered if he would be able to complete the city. As far as he could see, the dream was all negative. It was a shattering experience.

Daniel not only told the king the dream but also told him what preceded the dream: “You have been thinking of late about your future, and then you had this dream.”

Dan. 2:31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

Dan. 2:32 This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

Dan. 2:33 His legs of iron, his feet part of iron and part of clay.

Dan. 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Dan. 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

In verses 31-35, Daniel told King Nebuchadnezzar the dream. As for appearance, basically speaking, the image was composed of various metals that were used in descending order to show a deterioration in value. The order was gold, silver, brass (or copper), iron, and clay.

We had suggested that the king probably had some knowledge of his dream but that his recollection was blurred or distorted. However, he remembered enough to know immediately if someone telling him the dream was speaking truth or a fabrication. The image in the dream, or vision, was *awesome* (“terrible”) in both form and size. In addition, a brilliant light was associated with the image. The pure metals—without alloys, corrosive elements, or oxidation—had a natural sheen that was startling in their brightness. Imagine seeing a shining golden head, silver arms and a chest reflecting light, and a brass belly and thighs with a sheen. Even the iron in the legs and feet may have had a brightness. In fact, everything would have shone except the clay—but in differing degrees of glory.

Not only was the image bright and awesome, but the dream kept reoccurring to King Nebuchadnezzar (he “dreamed dreams” *plural*), so he was agitated about his future (Dan. 2:1). With his undiscerning mind, it was difficult for the king to have this dream, let alone to try to interpret its various parts. What the king would have understood is that the image was *destroyed utterly* and blown off the scene, and to the king, this destruction portended his own assassination. This thought gives more credibility to his threat that if the magicians, soothsayers, astrologers, and Chaldeans could not “make known” unto him the dream and give the interpretation, they would be cut in pieces and their houses made a dunghill (verse 5). For the king to make such a radical statement, even though he was impetuous, shows he was very disturbed about the dream. (If we have ever had a nightmare, we know how unsettling a dream can be.) When Daniel started to explain the dream and the appearance of the image, the king knew immediately that the words were miraculous.

Something else is apparent in the narrative: the image was a *statue*. The king did not see a huge human being but a *statue* of a huge personage.

The dream must have been an overpowering experience for the king. The “brightness [of the image] was excellent” in that the statue was glorious in appearance—yet it was shattered. Thus there were two extremes: (1) The statue was *awesome*, but (2) it was *completely demolished*. In other words, the dream had wonderful portent but also a most ominous aspect that greatly disturbed the king.

The description of the statue is self-explanatory. The only somewhat questionable part is the statement that its feet were part iron and part clay. Some translations say “miry clay,” and others say “potter’s clay,” which is more accurate, for “miry clay” suggests quicksand.

Comment: The New International Version uses the term “baked clay.”

Reply: Yes, that is the correct thought, for brittle *baked* clay would completely shatter, whereas unbaked potter’s clay would just crumble. When baked clay is broken, it shatters suddenly.

The position of the feet of the image merits discussion. As is usually the case with myths, Roman and Greek mythology is based on *distorted* facts, or truth, and the Biblical explanation about the fallen angels’ producing progeny through human females provides the answer about the half-gods or demigods. “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose” (Gen. 6:1,2).

When we first came into the truth and saw a chart with a beautifully executed color picture of the image in Daniel 2, we noticed that the feet looked peculiar because they were not separated, and we wondered how the artist came to that conclusion. The image ended with *one form* of a foot that had ten toes. In other words, the two feet were solid and appeared like mummified feet. For years, that drawing puzzled us—and even up to very recently. However, now we see that the artist knew more than was first realized. In Chaldaic, the word translated “feet” in the King James Version is *singular* all four times (verses 33, 34, 41, 42). Although the word is third person, masculine, singular, the translators thought it had to be “feet” for the account to make sense. “How could the image be smitten on only one foot?” they asked. The answer is that the two feet were *one foot*.

And we had trouble equating the ten toes of the image here in Daniel with the ten horns of the beast in Revelation 17:3,7,12,16 when there are definite tie-ins between the fourth empire of Daniel and the beast of Revelation. Almost all Bible scholars who think prophetically about the beast agree that the ten horns refer to Europe, and even more or less Western Europe. Historically speaking, therefore, the ten could be identified in the past, although, of course, depending on what period of history is being considered, sometimes there were eight horns, sometimes 12, etc. What disturbed us is that the Roman Empire was divided into two parts, east and west. (To better position himself for a world empire, Constantine moved the capital to Constantinople, now called Istanbul, which was closer to Asia.) The division is shown by the two legs of iron and the ten toes on the image. Normally, two legs would be separate, and so would the two feet, with five toes on each foot. We were troubled in connection with Europe, yet other clues in the Book of Revelation and in history seemed to indicate the image pictured Western Europe. How, then, could the unification of the ten powers at the end of the age be pictured by *separate* legs and feet?

It has taken 57 years for the answer, or solution, which is as follows. The scholars cannot get around the fact that there must be two feet, so to make sense, they say the word “foot” in the third person, masculine, singular, is *dual*. In other words, they say the word “foot” really means “two feet.” However, the image is an “Osiride” figure. Osiris was a god of Egypt, and mythology speaks a lot about Osiris, the false messiah, *Satan’s* messiah, who appeared on the

scene even before Jesus because as soon as Satan gets a hint from God, he is ready with a counterfeit. Mythology tells of the different deeds of Osiris—but mostly after he expired and was made the god of the underworld, the god of death. Before Osiris died, he had a flail, a crook, and a cross, but after death, he reigned in the underworld. The point is that in some drawings, the upper part of his body is pictured as normal, but the lower part is shown as being mummified, suggesting impending doom and death. (The same is true of King Tut. In his tomb, he assumes an Osiride figure.) In effect, then, while the legs could be seen as two, there was no air space between them. Some statues of Osiris show him clothed and having two legs, but the two feet are together.

Therefore, the stone will smite the image on its foot (singular)—on the Achilles' heel, to be more exact. The fact that the image was glorious but it terminated in the strange mixture of iron and clay shows an obvious change from strength to weakness. It is interesting that very little is accurately known in history about the head of gold and King Nebuchadnezzar. The amount of historical knowledge increases downward on the image, yet the head was the glorious part. Thus more is known about the arms and breast of silver (Media-Persia) than the head of gold (Babylon), more is known about the belly and thighs of brass (Greece) than the silver portion, and more is known about the legs of iron (Rome) than the brass. Historians are way off base in not appreciating the role of Babylon as they appreciate the role of the Caesars, Alexander the Great, and Napoleon. From the standpoint of worldly accomplishments and power, King Nebuchadnezzar was one of the greatest.

Comment: For verse 35, The Jewish Publication Society of America's translation of *The Writings-Kethubim* reads, "All at once, the iron, clay, bronze, silver and gold were crushed, and became like chaff of the threshing floors of summer; a wind carried them off until no trace of them was left. But the stone that struck the statue became a great mountain and filled the whole earth." The words "all at once" are significant. Rotherham's Emphasized Bible has, "Then were broken in pieces *at once*...."

Reply: Yes, the *suddenness* is inherently shown in the context. That is why the Pastor used the term "Armageddon crash." Today we would use the analogy of an atomic or hydrogen blast, which vaporizes its target, and wind is involved with the tremendous implosion.

As has been said, the king was probably in the twelfth year of his reign. Nebuchadnezzar was noted for his brilliant, skilled works of architecture, among which were the Hanging Gardens of Babylon, one of the Seven Wonders of the Ancient World. According to tradition, even Daniel was an architect. The prophet was supposedly responsible for the workmanship of a certain building that was still standing in the days of Josephus.

Now comes the interpretation, the main thrust of the vision.

Dan. 2:36 This is the dream; and we will tell the interpretation thereof before the king.

Once again, notice Daniel's native humility in saying, "This is the dream; and we will tell the interpretation." In giving the interpretation, he accredited the three Hebrew children, who had prayed with him. And in so doing, Daniel was also honoring the God of the Hebrews above the false gods of Babylon.

Comment: In connection with the prayers of the three Hebrews, verses 17 and 18 say, "Then Daniel ... made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon." Now the plural "we" in verse 36 seems to imply that the three Hebrews were next to Daniel when he gave the interpretation.

Reply: The account does not so state, but we are inclined to think that Daniel asked to have the three Hebrews conducted in with him to see the king. His motive would be to have the others honored as well. However, he was the spokesman before the king. In writing this book, Daniel gave credit to the three as being on a level with him—except for the interpretation of dreams.

Q: In regard to Daniel’s being brought into King Nebuchadnezzar’s presence along with the three Hebrew children and giving the interpretation of the dream, does this whole scenario have a prophetic application or lesson?

A: That is an interesting question. If prophetic, the account would be another corroboration of the three classes of feet members at the end of the age. Similarly, Gideon had three bands, Noah had three sons, the Ark had three stories, three wise men were on the scene at the time of Jesus’ birth, and three Hebrew children were cast into the fiery furnace. The thought of the three Hebrew children also being on hand in Daniel 2 fits the other pictures, although their presence is not directly stated. Daniel’s use of the pronoun “we” implies their presence and makes the assumption reasonable. Daniel did not want to take credit above the other three, who had also participated in petitioning God for enlightenment.

Dan. 2:37 **Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.**

The king would have been very pleased with Daniel’s initial words: “Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.” Incidentally, Daniel’s commendation favors this being the twelfth year of Nebuchadnezzar’s reign instead of his second, for it took time for the king’s accomplishments to manifest power, strength, and glory and for him to make Babylon a great empire.

Q: Does verse 37 indicate the point in time when the Times of the Gentiles began?

A: The Times of the Gentiles are not shown in the image at all, and that is where the problem occurs. In this chapter, there is no hint whatsoever of seven or seven times. Moreover, even the mention of “seven times” in Daniel 4:32 does not apply to the Times of the Gentiles. That “seven” has a completely different meaning, as we shall see when we get to Daniel 4, Lord willing. The Times of the Gentiles are taught in Leviticus 26.

Dan. 2:38 **And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.**

Verse 38 sounds like the commission given to Adam, who was the king of the animal creation. The kings of Babylon are usually pictured as lions with a man’s head.

Egypt was a world empire prior to Babylon. In other words, the image in Daniel 2 begins with the Babylonian world empire and thus ignores Egypt. In 625 BC, which was the fourth year of Jehoiakim (originally called Eliakim), Nebuchadnezzar succeeded his father and became the king of Babylon. This period in history is hazy. The Bible gives both the third and the fourth year, so the year depends on whether the perspective is Hebrew or Chaldean. Therefore, the destruction of the city of Babylon occurred many years after Daniel was taken captive and even many years after he was honored.

Dan. 2:39 **And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.**

“Thou, O king, ... art this head of gold. And after thee shall arise another kingdom [Media-

Persia] inferior to thee, and another third kingdom of brass [Greece], which shall bear rule over all the earth” (Dan. 2:37-39). In Daniel 7:4, the Babylonian Empire is portrayed as a lion. The two silver arms of the image picture Media and Persia. Greece is represented in the image by the belly and thighs, which are, appropriately, the more flexible and wiggly part of the anatomy. Being dexterous and agile as well as swift, the leopard is also a fitting symbol of Greece (Dan. 7:6). Noted for his speed, Alexander the Great conquered the world in nine years, but he died at the peak of his success.

Dan. 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

“The fourth kingdom [Rome] shall be strong as iron.” The Roman Empire was renowned for its strong, ironlike, rigid, inflexible rule and law. A Roman citizen had much advantage over others. With its “great iron teeth,” the Roman Empire broke in pieces, subdued, and devoured the whole earth (Dan. 7:7).

Dan. 2:41 And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

Dan. 2:42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

“Whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided.” The sense in which the kingdom was “divided” was in the composition of the materials that constituted the foot of the image: “part of iron, and part of clay.” In other words, the division did not refer to the two legs, which were composed just of iron. Only the ten toes and the foot part of the image had a dual composition. They had the strength of iron but the weakness of clay: “there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.” Clay is *imitation* stone.

For “broken,” the King James margin is better with the word “brittle.” “And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly brittle.” Inherently the toes and foot manifested a weakness. Of course the image was intact when Daniel first saw it, but the brittleness of the baked clay indicated a structural weakness.

Dan. 2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

In regard to “miry clay,” the clay had to be soft initially in order to be molded, but after it was baked, it was brittle. Therefore, the account is talking about the *origin* of the baked clay—it was a particular type of earth, almost like mud. The descending order of the materials comprising the image was gold, silver, brass, iron, and mud.

“Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men.” Who are the “they”? The nominal Church, the false followers of Christ, the supposed Christian Church, mixes with the “seed of men,” that is, with civil governments. Just as the clay is compared to and mixes with the iron, so the nominal ecclesiastical element is compared to and mixes with the “seed of men”—politicians and civil rulers. “Ye adulterers and adulteresses, know ye not that the *friendship of the world is enmity with God?* whosoever therefore will be a friend of the world is the enemy of God” (James 4:4). This admonition was never really heeded by the nominal Church, for it was thought that the greatest favorable development occurred

when Emperor Constantine became a Christian. Even though he subsequently killed some of his own family, the nominal Church glories in his supposed conversion.

Comment: The Revised Standard has, “As you saw the iron mixed with miry clay, so *they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay.*”

Reply: The intermingling is a political marriage. Revelation 17:1,2 shows the relationship of the harlot and the kings of the earth, the civil aspect. The Christian Coalition and others advocate the breaking down of the separation of Church and State as written into the Constitution of the United States. They urge the Church to vote and get into politics to improve the government. Not only do they see nothing wrong with political activities, but they think it is a Christian duty to be the conscience of the world. They ask, “How can you better influence the government than to join it?” Many Christians have fallen and gotten contaminated on the very principle of joining, fraternizing with, and trying to help others in a worldly association.

Comment: Where the King James has, “They shall not cleave one to another, even as iron is not mixed with clay,” Rotherham has even stronger words: “And whereas thou sawest the iron combined with the miry clay, they shall be combined with the seed of men, but shall not cleave firmly one with another,—lo! as iron is not to be combined with clay.”

What is a weakness—Church and State combined in the present age—the nominal Church sees as a strength. They will see the hour of power as a dire necessity to stave off complete anarchy. “United we stand; divided we fall” will be their worldly philosophy. Instead we should stand with and trust in the Lord. Our union should be with him.

Q: What is the timing of verse 43? Is it past? Is it future? Or is it both?

A: First, we will repeat that the “they” class (the ecclesiastical power, the miry clay) mix themselves with the “seed of men” (the civil power, the iron). This mingling, this friendship of the clerical and the civil power, is forbidden by the Word of God. For the Church to get mixed up in politics is very dangerous, and it shows a lack of understanding of Scripture and of appreciation of principles. The disposition to mingle already exists today in various ways. For example, Pat Robertson and the 700 Club are trying to intrude in the Republican Party so that the conservative religious element will have a voice in the party. In recent years, he even ran for the Republican nomination for President.

The original question was, Where are we in the fulfillment of verse 43? At present, the mingling with the seed of men is still in the *preparatory* stage, but in the near future, it will be much more identifiable and demonstrative. Out of desperation to hold down anarchy, the State (civil governments) will welcome the (nominal) Church in its arms, and the Church will welcome the State. Revelation 17:12,13, which is primarily a European picture, tells that the governments (the ten toes) will give their power to the beast for one hour. However, the ten toes are so integrated in politics and finances that what happens in Europe will have damaging side effects in this country, where the image of the beast (especially Evangelical Protestantism, which is adamant with regard to the Trinity) will take the leading role.

Comment: Revelation 16:13,14 applies to this same future time period: “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”

Reply: Yes, that Scripture is treated at length as a second foreword in the *Fourth Volume*. We do

not yet see *one unified message* coming out of the mouth of the dragon, the beast, and the false prophet.

In a nutshell, then, the fulfillment of verse 43 is still future. When anarchy is a real threat, the union of Church and State will take place and be an *obvious* development. For instance, we have not yet reached the condition where only those who have the mark of the beast will be able to buy or sell (Rev. 13:17).

Q: In regard to the ten toes and the European Union, are there currently ten members?

A: The ten nations cannot be identified at this time. Of course the European Union pertains to commerce and currency, but these factors will drastically influence political and religious thinking. For example, if either the United States or the European economy went bankrupt, economies elsewhere in the world, such as in Japan, would likewise be shattered. The financial condition will be only one aspect of the great Time of Trouble.

When Daniel explained the dream with all its particulars to King Nebuchadnezzar, the king was satisfied. However, now, way down here at the end of the age, we are not satisfied with Daniel's interpretation, for we see that much deeper truths are involved. Therefore, we start with Daniel's explanation but then give an updated application and interpretation of the symbolisms involved. One such symbolism is the stone that smites the image (Dan. 2:34,35,45). It is important to determine the true meaning of that stone.

Q: Other Scriptures show that the union of Church and State is future, but the image seems to be a timeline. Therefore, where are we in the timeline? If we are not at the point of the feet yet, of the iron being mixed with the clay, are we still in the "legs" period?

A: No, we are in the "toes" period, but it is like entering a room. We are zeroing in, but certain conditions have to develop *before* the stone strikes the image. The inherent weakness of Church and State can be intellectually seen, especially as we look back to the French Revolution, but the union in our day has not yet occurred.

Q: Is it possible that Daniel 2 and the hour of power are two separate pictures?

A: Such an interpretation would cause a problem because once the stone smites the image, the toes do not come together but, instead, are *blown apart*. In the Truth movement, there is a dearth of understanding on this subject. The prevailing thought is that the stone smote the image in 1914, but if that is the case, *the toes should be gone*. The picture in Daniel 2 is very *dramatic*, so to say that after the image is smitten, Church and State will come together is an anomaly. It is an incongruous statement that does not match the details of the vision. Our belief is that the smiting of the image is still future. *The Scriptures do not equivocate*. Once the stone smites the image, it would be impossible for Church and State to come together, for they will be blown apart.

There are perhaps 20 different reasons why the image has not yet been smitten. A statement in the *First Volume*, page 255, is significant: "The stone cut out of the mountain without hands, which smites and scatters the Gentile powers, represents the true Church, the Kingdom of God. During the Gospel age this 'stone' kingdom is being formed, 'cut out,' carved and shaped for its future position and greatness—not by human hands, but by the power or spirit of the truth, the invisible power of Jehovah. *When complete, when entirely cut out, it will smite and destroy the kingdoms of this world.*" The stone in Nebuchadnezzar's vision corresponds to the Son of man in Daniel's vision. Therefore, the stone represents The Christ. (See pages 260 and 261 of the *First Volume*.) The point is that the stone does not represent the nation of Israel initially, as some are now saying. Only later, *after* the stone has smitten the image and the Kingdom has

been inaugurated, will the stone start to grow and thus picture Israel. The cutting out of the stone from the mountain represents the call of the Church during the Gospel Age. Psalm 45:10 refers to this calling out of the *ecclesia* of God from the kingdom of men: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's [Adam's] house." The call is shown in type by Rebekah, who forgot her father Laban's house, and by Abraham, who forgot Ur of Chaldees.

The cutting out of the stone embraces the entire Gospel Age. The call began at Pentecost, and it has continued throughout the age. For example, the Apostle Peter refers to the Church as a Temple class, and the Temple stones are still being quarried, chiseled, shaped, and prepared for placement in permanence, in contradistinction to the Tabernacle condition, the temporary residence of God in the Christian Church in the Gospel Age. Earth is the quarry for the Temple stones. Thus the cutting out of the stone, which takes place during Rome, the fourth universal empire, is progressive.

What at first seems to be incongruous is not. Back in 1878, the sleeping saints were raised from death to earth's atmosphere. These saints, plus any who have died subsequently, are attending orientation class, where they are studying the high points of the life of each individual who has died. This way the Little Flock will know all about the human race when the various individuals go before the court of judgment in the Kingdom Age. The raised saints are not reigning yet in any sense of the word. As the Apostle Paul said, "I would to God ye did reign, that we also might reign with you" (1 Cor. 4:8). When the reign begins, it will be a *joint* venture with the *entire* Church, not a split reign with some saints beyond the veil and some down here. The raised saints are still in earth's atmosphere, awaiting the future *collective* wedding in God's heaven and before His throne.

Notice the Pastor's statement again: "When complete, *when entirely cut out* [of the mountain], it [the stone] will smite and destroy the kingdoms of this world [the image of Daniel 2]." In other words, not until the stone is complete and entirely cut out of the earth can it do the smiting. Has the stone been entirely cut out yet? No! Otherwise, the door to the high calling would be closed. The cutting-out process will continue until the feet members receive their change.

Basically speaking, the stone Kingdom is The Christ. When Peter said to Jesus, "Thou art the Christ," the Master responded by saying, "Upon this rock [confession] I will build my church" (Matt. 16:15-18). As stones, the saints who comprise the Church are being built up on the Rock. They are being shaped and chiseled in the present age.

Comment: If the stone were Jesus alone, it was complete at the time of his crucifixion when he was cut out of the land of the living at his First Advent.

Reply: That is right. Isaiah 53:8 says, "He [the Head] was cut off out of the land of the living," but the body members also have to be cut out as the *ecclesia*, the called-out ones. They are being shaped and chiseled in earth's quarry. In the Temple picture, the quarry was where the stones were prepared so that when they were transferred to the Temple site, no further chiseling was needed. Just as Solomon's Temple was put together without the sound of a hammer in the type, so it will be in the antitype beyond the veil. The antitypical mountain, or quarry, out of which the stone of Daniel 2 is being cut is the present evil world down here.

Comment: Also with the Great Pyramid, the stones were quarried at another site and then transported to the Gizeh Plateau and assembled.

Reply: Yes, they were prepared at the Mokattam Quarry.

Comment: "The stone was cut out of the mountain without [human] hands"; that is, the stone

was miraculously cut out by the Holy Spirit, not by man's efforts or government.

Reply: Yes. The other metals in the image were worked by man. The gold, silver, brass, iron, and clay were all hand-manipulated, whereas the "stone," being natural, as found in nature, was miraculously cut out of the mountain without human hands.

Comment: In regard to the point that the image seems to be a timeline, one issue is that the whole image is there and intact until the stone strikes. We might think the Babylonian, Media-Persian, Grecian, and Roman empires have long been off the scene, but the dream pictures all of these as being present, as still existing and influencing society and government. At a definite point in time, yet future, the stone will smite the entire image.

Reply: Yes, even though the world empire is in the past, the people, the lineage, is still here.

Daniel told Nebuchadnezzar, "Thou art this head of gold," but when did the king become the head of gold? This occurred at the start of his reign, which was 19 years before 606 BC, or 625 BC. However, the time period is not really in the image except in a broad sense. The Babylonian Empire, the head of gold, ceased at the time of Belshazzar's Feast. And the date of the termination of the other empires can be ascertained, but we are more interested in the present time here at the end of the Harvest. In fact, there is no time element in this dream at all except that it does show a progression: head of gold, arms and breast of silver, belly and thighs of brass, etc. "And *after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth*" (Dan. 2:39). The fourth kingdom followed, and the stone, the Kingdom of God, will become the fifth world empire.

Comment: Under the Law, an altar was not to be made of hewn stone (Exod. 20:25). That directive seems to fit here with the stone not being cut out with human hands.

Reply: In other words, the prohibition in the type fits the antitype with the stone, which received no human tooling. (Of course Ezekiel's Temple, another picture, is an exception.)

Comment: In contradistinction, clay is imitation or man-made stone. The true stone will smite the false stone.

Reply: "Christendom," meaning "Christ's Kingdom," is the clay.

Peter's confession "Thou art the Christ, the Son of the living God" prompted Jesus to say, "You are of that stone material." Since the consecrated recognize Peter's confession, they, too, are of that rock material. This class, rich in faith, who are called of God and come to Jesus, laying their little all on the altar, are of the stone that is being cut out of the earth.

The quarry is only one picture. Another is the jewel picture. The 144,000 jewels taken during the Gospel Age are rough in the present life, but they are chiseled and shaped by Christ, the High Priest, the Lapidarian, the Refiner. Of course God is in the picture too, but He uses Jesus as the more immediate Master Workman in connection with the Church's development.

Even though we are told to work out our own salvation, we would be miserable failures if we proceeded according to our whims; hence we are *God's* workmanship (Phil. 2:12; Eph. 2:10). He overrules our mistakes so that they can be stepping-stones. For any who become members of the Little Flock, the credit will go to God for *His* workmanship through Christ. Such individuals are truly suppliant under the Master Workman's hands.

The entire cutting out of the stone occurs during the Roman period, so the stone is a later development in the dream. Notice the word "till" in Daniel 2:34, "Thou sawest *till* that a stone

was cut out without hands.” The Roman Empire, which existed before the Christian Church, developed slowly until it eventually got stronger than Greece and succeeded it.

Logic would say that when the stone smote the image in the king’s dream, it had to be lifted up in order to smash the image on the feet. The stone was lifted up and thrust with great force. The cutting out of the stone occurs down here, and the extracting pictures the change to spirit conditions. Then later, when the stone does the smiting, it will come down on the feet. The point is that the cutting out is progressive down through the Gospel Age, whereas the smiting will be sudden. In the preparation of the stones for Solomon’s Temple, the stones were all cut out and prepared in the quarry and then later transferred to the new site for the erection of the house of God.

Dan. 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The expression “in the days of these kings” does not refer to the feet of the image *but to the toes*, the extremities, the last part of the body. (As used in Genesis 3:15 to refer to the last members of the Church, the “heel” is also an extremity of the foot.) Therefore, we could say, “In the days of these *ten toes* shall the God of heaven set up a kingdom.” The raising of the sleeping saints to spirit condition in 1878 is certainly part of this process, but the process will not be complete until the last members are taken. In the Chaldaic, the cutting out is even more dramatic, suggesting that the last members are *whisked* away. They are cut out *suddenly*.

When the stone strikes the image, the resulting despoliation will not be progressive. The breaking, shattering, crumbling—whatever term is used—will be sudden. Rotherham and certain Jewish Bibles clearly support this thought. The stone represents the *stone class* and, even more pertinently, not those who are merely tentatively called to be priests and kings, a royal nation, etc., but the *complete Church beyond the veil*, which is still future. The suddenness is also shown by Rotherham in Daniel 2:34,35. “Thou didst look until that a stone tare itself away not by the aid of hands, and smote the image upon its feet, which were of iron and clay, — and they were broken in pieces. Then were broken in pieces *at once* the iron, the clay, the bronze, the silver, and the gold, and became like chaff out of the summer threshingfloors and the wind carried them away, — but the stone that smote the image became a mighty rock and filled all the land.”

Isaiah 30:13,14 defines what the breaking of a potter’s vessel (that is, the “smiting”) means: “Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh *suddenly at an instant*. And he shall break it as the breaking of the potters’ vessel that is broken in pieces; he shall not spare: so that *there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit*.” This text shows two things: (1) a complete shattering into small pieces and (2) a bursting—*nothing gradual*. When a dried, baked clay vessel is smashed with a hammer, it does not gradually disintegrate but breaks **SUDDENLY**. It is interesting that Isaiah 30:14 mentions a “potters’ vessel.”

Comment: Isaiah 30:12-14 is helpful in the RSV: “Therefore thus says the Holy One of Israel, ‘Because you despise this word, and trust in oppression and perverseness, and rely on them; therefore this iniquity shall be to you like a break in a high wall, bulging out, and about to collapse, *whose crash comes suddenly, in an instant*; and its breaking is like that of a potter’s vessel which is *smashed so ruthlessly that among its fragments not a sherd is found with which to take fire from the hearth, or to dip up water out of the cistern*.’”

Another interesting point is the promise given to the church of Thyatira: “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father” (Rev. 2:26,27). The last portion “even as I received of my Father” means that the privilege of the breaking, or shattering, is given to Jesus but that the Church will be identified with him in the work of breaking the potter’s vessel “to shivers.” “Shivers” is an old-fashioned word that implies even the *sound* of the sudden shattering. While the promise was given to the church of Thyatira, all of the promises to the seven churches are *future*. The marriage is future, the receiving of the divine nature is future, the Church sitting in Jesus’ throne is future, having power over the nations is future, etc. Therefore, if the promised privilege of breaking the nations like a potter’s vessel is future, the smiting of the image also has to be future.

There are about 20 reasons why the smiting is still future, only several of which have been presented here. For anyone to carefully consider the reasons and then persist in giving the smiting a past application is going against all considerations.

Comment: What we see happening today is not the smiting and can be likened to conditions *before* the Flood of Noah’s day. The *years* of lust, violence, and evil being in men’s hearts continually were interactions between man and Satan, whereas God’s judgment, the Flood, was *immediate*, not a process. The same principle applies to God’s destruction of Sodom and Gomorrah, which was also immediate. Everything that *preceded* is comparable to conditions that exist today.

Reply: Yes, the fall of Jericho is another example of suddenness. The breaking of the earthen vessels of Gideon and his band of 300 also occurred quickly. Giving the smiting a past 1914 application has inhibited the understanding of prophecy. That is why we rarely, if ever, hear the details of prophecy discussed from the platform today. In fact, we have felt so strongly on this subject for the last 20 or so years that when a speaker has tried to emphasize a gradual, progressive application, we have not been able to contain ourselves. Page 255 of the *First Volume* states the matter so clearly—that not until the stone is *entirely cut out and raised to power* will it smite the nations. Brethren with the past view think they are so loyal to Pastor Russell, but actually they differ on certain points—as we do too when we feel Scripture differs. The Bible is the bottom line in understanding truth. A “thus saith the LORD,” properly understood, should answer the question.

Comment: Revelation 19:11-15 is related to the promise to the church of Thyatira read earlier: “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”

Reply: Yes, that text is very much to the point, but we must understand the time setting. Jesus’ garments are stained with blood, so he is *returning* from the destruction, from treading the wine press, and the Church, the “armies ... in heaven,” are *with him*. Since we do not yet see Babylon destroyed, this setting is future, as is Isaiah 21 with the train of camels and the train of asses matched. When the watchman saw the paired animals, he said, “Babylon is fallen, is fallen,” meaning Babylon is destroyed, for the animals and their riders were coming back from the destruction (Isa. 21:9). If the stone truly smote the image in 1914, we should see some evidence down here of its growth. When the stone smites, it will displace the nations *suddenly*. Of the various theories with regard to 1914, one is that the concept of the divine right of kings was shattered at that time. However, the smiting is not the shattering of a *theory* but the

shattering of *Gentile powers*. As Daniel said to King Nebuchadnezzar, “Thou, O king, art a king of kings [the head of gold]: for the God of heaven hath given thee [not a paper kingdom but] a [real] kingdom, [with] *power, and strength, and glory*” (Dan. 2:37).

When the stone is prematurely defined as natural Israel, the date 1948 is given, but throughout the Gospel Age, it is the stone class of *spiritual* Israel that has been in process of being cut out. Spiritual Israel must be entirely cut out before the stone can smite the image. After the image is displaced, shattered, and blown away, then the word of the Lord will go forth from Jerusalem.

Comment: If one has the prevailing thought that 1914 marks the time the stone smote the image, then the explanation more or less given is that the general upset among the nations and the tearing down of the social order and kingdoms are an evidence that the stone is growing. However, the emphasis of the dream is that the stone *replaces* the earthly kingdoms. The stone, which replaces and grows, is the fifth universal empire. Therefore, while we might see different nations falling apart and others springing up, they are all *evil* nations.

Reply: Yes, the nations doing the displacing at present are evil governments themselves, not the fifth universal empire, a *righteous* empire. What we see now is simply a different form of *man's* government.

Comment: What we see happening today is comparable to the general turbulence and iniquity of mankind that existed *before* the Flood and *before* the destruction of Sodom and Gomorrah.

Comment: Verse 44 says, “The kingdom shall *not be left to other people.*”

Comment: A past or 1914 application of the smiting of the image is incongruous with the thought of an expected future hour of power and a unifying of Church and State. The incongruity is emphasized even more when we return to Daniel 2:34,35 because after the stone smites the image, “*no place was found for them* [that is, for Gentile nations].” “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that *no place was found for them*: and the stone that smote the image became a great mountain, and filled the whole earth.” The destruction of the image is permanent and complete. Once the former empires are knocked off the scene by the fifth universal empire, there will be virtually no place for them. One cannot say that out of the ashes will arise the Church-State union.

Reply: Instead of using the word “place,” some translations say that no “trace” was found. For example, the Revised Standard reads, “*Not a trace of them could be found.*” Sometimes an item is displaced, but a mark remains on the floor or rug, showing where it had been. “Not a trace” means not only taken away but nothing visible at all remaining.

Comment: It was mentioned that the stone would be cut out and then lifted up to crash down on the toes. On an accompanying picture, the artist used streaks to show that concept.

Reply: Revelation 18:21 says that an angel will lift up Babylon like a millstone and then cast it into the sea with violence. “A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”

Q: Will the current Israeli polity be among the kingdoms that are replaced by the stone?

A: Yes, although the smiting picture of Daniel 2 is basically a European picture. The present

Israeli government is earthly, so it will be replaced with God's appointees.

Comment: For Daniel 2:35, the American Revised reads, "The wind carried them away so that not a trace of them was found." Psalm 37:9,10 states, "Evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet for a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

"And in the days of these kings shall the God of heaven set up a kingdom." What "kings"? The ten toes—in other words, the ten toes correspond to the "[ten] kings." (Depending on context, "kings" in Scripture can refer to either individuals or kingdoms.) What does the term "set up" mean? God will "set up a kingdom."

Comment: The Kingdom of God will be established in power, authority, and glory, and that is when the reign of Christ will begin. God will set up the Kingdom of stone.

Reply: Yes, the Kingdom of stone first has to be extracted from the mountain, changed, and elevated. While the Kingdom class has been in process of development throughout the Gospel Age, it has to be raised to spirit power. In 1878, the sleeping saints were raised, but saints still in the flesh, as well as those not yet called, must finish their course before the stone class will be considered fully extracted from earth's quarry, the "mountain." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [Second Presence] of the Lord shall not prevent [precede] them which are asleep" (1 Thess. 4:15).

With the thought being "in the days of these ten toes," we see that even without specific numerics, the image has a time feature in that it is *progressive*. The head of gold preceded the arms and breast of silver. The silver preceded the belly and thighs of brass. The brass preceded the iron legs, and the iron preceded the mixture of clay and iron. At present, we are in "the days" of these kings, but they are not yet operating with power in the sense of the hour of power. Revelation 17:12 tells that the ten horns will unitedly give their power to the beast (Papacy) for one hour. In this time of extremity and dire trouble yet future, the Church-State mixture will be very pronounced especially in Europe, the focal point. With the number "ten" being a symbol of completeness, the arrangement between government and religion will be obvious and more or less universal throughout the Western world, including the United States.

Currently in this country, the separation between Church and State is eroding. Although the fulfillment of Revelation 17:12 has not occurred yet, we can see that it is almost on the horizon, about to happen. The setting up of the Kingdom will take place contemporaneously with the hour of power of the ten horns, or ten toes. Some of the Little Flock will still be here in the flesh during the first half of the hour of power, that is, until end-time persecution takes them off the scene. At that time, during the second half of the hour of power, the Kingdom will be set up beyond the veil. Those who have already been changed still await the marriage, so they are not exercising power or authority at the present time but are continuing to undergo an orientation or preparatory phase. When the last members receive their change, when the body is complete, then the Kingdom will have been set up.

The image remains intact today, for the stone has to be completely cut out of the mountain before it can do a smiting work. One might ask, "If the image has not been smitten, where is the kingdom of Babylon?" The answer is that the lineage, the people, are there but under another geographic name or national polity. The ten toes are in existence while the last part of the stone is being quarried; they are contemporaneous for a little while. The Kingdom will be set up "in the days [plural] of these kings." The ten toes will be distinct when the stone smites the image.

Q: Please clarify the relationship of the stone being cut out of the mountain and its growing

following the smiting of the image.

A: When the Kingdom is “set up,” it will be set up in POWER, as shown elsewhere in Daniel where this term is used. All down the Gospel Age, the stone has been in process of being cut out, but the final part of the stone will be whisked away suddenly so that there will be no one last individual, no one last saint. The feet members are a *class*. Elijah will be caught up as a *class* in the near future. The John the Baptist *class* will rebuke Herodias and then be beheaded. After Gideon and the 300 broke the vessels and their lights shone forth, the Midianite host experienced confusion and panic and was put to flight. The various end-of-the-age types all harmonize, but no one type gives the whole picture. When the types are combined, great understanding results.

The point is that the ten toes must be in existence before the stone smites them, but how long before is the question. At most, it will be only a very short time, and then the feet members, the last portion of the stone, will be suddenly taken away (“whisked out” in the Chaldaic).

Q: Is the stone’s smiting the image the same as the setting up of the Kingdom?

A: No, for the setting up of the heavenly phase of the Kingdom must precede the smiting. The Christ must first be glorified, or set up in power in heaven. Not until the stone is fully cut out and glorified will it smite the image.

Q: How can Revelation 19:11-15 be harmonized with Isaiah 63:1-3, which says that Jesus will act alone? “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.”

A: No one picture shows all of the details. Isaiah 63:1-3 says Jesus is alone, but the saints in white garments are right behind him. The armies are with him. Jesus will get the credit, but the entire stone, The Christ, smites the image. Revelation 2:26,27 shows clearly that the stone includes the Church: “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations [the image]: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.” This text, a direct reference to the smiting picture of Daniel 2, shows the Church will be involved.

Comment: Psalm 149:5-9 furnishes helpful details: “*Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.*”

Reply: Yes, this Psalm indirectly supports the smiting picture, as do many other Scriptures.

The stone has to be fully cut out and empowered before it can hit the image. To give the smiting a past application, many have tried to say that when the sleeping saints received their change in 1878, the Kingdom was set up and, therefore, the smiting could take place. However, such an application confuses the picture, for how could 90 percent of the stone be complete in heaven and 10 percent of the stone still be down here in the flesh? How could the Kingdom be set up in power in heaven while some are still here? Not until the stone is *fully cut out* can it even begin to smite. To say the stone smote the image in 1914 is a fallacy, a confused picture. The original picture, so simple and clear, harmonizes with many other Scriptures.

Comment: The word “kings” helps to foster the 1914 date for the smiting in regard to the divine right of kings. However, verse 44 does not have to be speaking about the divine right of kings, for the word “kings” is used liberally throughout the Bible in many different contexts.

Reply: Yes, those who hold to the 1914 date try to say that the First World War shattered the theory of the divine right of kings, but it did not, for a number of countries still have Church and State together. Examples are Sweden, the Netherlands, and England.

Comment: A while back, but long since 1914, nine kings or queens attended a funeral.

Q: If the stone has smitten the image, where is the evidence it is growing and filling the earth?

A: When the stone smites the image, it will replace the present kingdoms. Moreover, when this event takes place, it will be a *sudden* occurrence.

What is the significance of the stone’s smiting the image on its *toes*? As the toes and the heel are extremities of the body, so the smiting will take place at the end of the age. In other words, the image picture has a *time allotment*. The world empires were successive and sequential, and, as shown elsewhere in Scripture, the lease of power to the Gentiles (that is, Gentile Times) did expire in 1914. Therefore, legally, the nations should be evicted, but just as in everyday life, the expiration of the lease is one thing and the eviction of the tenant is another.

Comment: Daniel 7:12 is pertinent here: “As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”

Reply: That “season and time” is not 360 days (years). A time period is inferred but not specifically mentioned. The time period of the image includes the eviction, which will mark its end. Leviticus 26 shows the legal aspect of Gentile Times, whereas Daniel 2 shows the eviction, or demolition, of the image.

Comment: Along another line, the death sentence was given to Adam, but time was required for it to take effect. The same principle applies to the judgment pronounced on the earth in Noah’s day, which was 120 years before the Flood.

Reply: Yes, the illustration of Adam is a good one. He was told that in the “day” he ate of the forbidden fruit, he would die. However, from God’s standpoint, that “day” was a thousand-year day, and Adam, who died at age 930, had to expire within that time period.

The point is that the *entire* Church smites the image. Those who claim the image is already smitten say that it is being ground to powder and that the smiting occurs in stages: (1) the image is smitten, (2) the image is ground to powder, and (3) the wind blows the chaff away. But instead of a progressive picture, the smiting is likened to a sudden EXPLOSION.

Comment: If the image was smitten in 1914, a number of the Little Flock were not even called, let alone conceived and born, by that date. Therefore, it would be impossible for them to share in the smiting work as promised in Revelation 2:26,27.

Comment: For the end of verse 44, “it [the stone Kingdom] shall break in pieces and consume all these kingdoms, and it shall stand for ever,” the word “consume” is the Hebrew *suph*, which means “end,” not a process. The stone will break the kingdoms in pieces and end them—period!

Comment: Aside from the chronology or timeline aspect showing that the stone hits the feet at

the end of the age, the stone will strike the weakest part of the image, which is the iron and clay mixture representing Church-State union. In 1914, the Church-State relationship was not destroyed. Furthermore, since that time, the papal beast has been rising out of the bottomless pit to greater ascendancy. In recent years, we saw the papal influence working in conjunction with Western governments to successfully topple communism.

Reply: The sentiment of the United States in 1914 was strongly anti-Catholic. However, in Mussolini's day (1927-1929), Papacy began to emerge from the bottomless pit. At present, not only is Papacy out of the pit, but it is doing a lot of talking and is flexing its muscles. And then, from a practical standpoint, the image could not have been smitten yet, for the governments are still here. Babylon (the present-day Iraq), Media-Persia (which embraces Syria, Assyria, and Arabia), Greece, and Rome are all involved in one way or another. The image will be destroyed at once. Therefore, since we see the image still in existence, how could the smiting have occurred? How can it be smitten and yet still be standing? As has been said, their lives are prolonged for a season and a time (Dan. 7:12).

Q: If the theory were true that the image is being ground to powder, wouldn't the Roman Catholic Church be the first element to disappear of the Church-State union?

A: Yes, as clearly shown by other Scriptures.

Comment: From 1914 to 1997 is a period of 83 years. If the image truly were smitten in 1914, then the little evidence we see indicates that the entire smiting process would seemingly take forever, far into the Millennium.

Dan. 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

“The stone was cut out of the mountain without hands”; that is, the stone is cut out by the Holy Spirit, the invisible power of God, and not by human effort. After being entirely cut out, the stone will break “in pieces the iron, the brass, the clay, the silver, and the gold.”

Notice that while the stone smites the feet, Daniel 2:34,35 describes the image in reverse order, from bottom to top. “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet.... Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them.” The general thought is that the stone smote the image in 1914 and that ever since, the image has been gradually crumbling and *going down*, but the Scriptures show an instantaneous explosion *upward*. The explosion occurs all at once, starting at the feet and going upward to the head of gold and outward, so that the image is blown away. The components of the image are “broken ... *together*,” not in sequence.

Comment: In the 1977 study, the statement was made that the setting up of the Kingdom will have a distinct and real beginning. It will not be gradual. Then the following verses in Daniel were cited because they use the term “set up” or “stand up,” clearly showing in context that they mean *reigning in power and authority*.

1. “In the days of these kings shall the God of heaven *set up* a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44).

2. “Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden

image which thou hast *set up*” (Dan. 3:18).

3. “And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he *set up*; and whom he would he put down” (Dan. 5:19).

4. “Now will I show thee the truth. Behold, there shall *stand up* yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall *stand up*, that shall rule with great dominion, and do according to his will” (Dan. 11:2,3).

5. “From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate *set up*, there shall be a thousand two hundred and ninety days” (Dan. 12:11).

Comment: From a practical point of view, after Daniel interpreted the dream to King Nebuchadnezzar, he said, “The dream *is certain*, and the interpretation thereof *sure*.” In other words, “This will surely come to pass.”

Reply: We can see the character of Daniel. Knowing the king would be stunned, he finalized the interpretation in this manner.

Comment: In the July 1, 1915 *Reprints*, page 5716, the Pastor plainly said, “The smiting of the image, which will grind it to powder, will come not from the church in the flesh, with carnal weapons, but from the church in kingdom glory, backed by divine power.” It is hard to understand why so many brethren hold to the 1914 date.

Reply: The Pastor did make statements that have since caused problems because he thought that in 1914 the Little Flock would be complete, the nominal Church would be destroyed, etc. Therefore, when the First World War started and the United States subsequently got involved, he considered that to be the end of Gentile power. For several months, he wrote as if the Armageddon crash, the smiting of the image, was then happening. These statements were not technical explanations but more or less off-the-cuff remarks. However, he later corrected himself on those very points. Moreover, when all of the Pastor’s writings are considered, the future view of the smiting is favored. But what really matters in the final analysis is *what the Scriptures say*. To say we should be *Bible* students more than Pastor Russell students does not demean him as the special messenger to the Church at the end of the Gospel Age. We must put first things first.

For Daniel to end with “*the dream is certain, and the interpretation thereof sure*” is dynamite. In other words, the dream is DEFINITE.

Dan. 2:46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

Dan. 2:47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Stunned, King Nebuchadnezzar “fell upon his face.” Any pride was momentarily shattered. In addition, he “worshipped Daniel” because he realized Daniel had told him the truth in declaring that the interpretation came from the God in heaven and that he, the king, was being favored with understanding. Therefore, the king worshipped Daniel as an ambassador or *representative* of the great “God of gods,” and Daniel did not have to tell him to get up on his feet. Nebuchadnezzar’s attitude was proper, for he said, “Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.”

Daniel was merely the channel through which the information came.

Dan. 2:48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

King Nebuchadnezzar greatly elevated Daniel, giving him many great gifts and making him ruler over the whole province and chief of the college of the magi. In other words, Daniel was given civil as well as religious honors. Although at the time, the other wise men were humiliated, the religious honors became a thorn in the flesh to them as the effects of Daniel's interpretation subsided. Jealousy became a definite factor.

Comment: For the moment, the wise men were thankful that Daniel's interpretation had spared their lives.

Dan. 2:49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

We see Daniel's humility that in this moment of adulation, he calmly requested honor also for Shadrach, Meshach, and Abed-nego for their part in the interpretation. Daniel's attitude is one reason why he was "greatly beloved" by God (Dan. 9:23). The understanding was mechanically given by God, but Daniel's making a vow to eat pulse, his requesting honor for the three Hebrew children, etc., were of his own doing.

King Nebuchadnezzar's homage to Daniel has a spiritual application. As the head of gold, the king was part of the image and hence represents Gentile government. His giving honor to Daniel and the three Hebrews pictures giving honor to the Jewish people. Spiritually speaking, after smiting and demolishing the image, the stone will represent Israel, and it will grow. That growth will be Israel outward. The New Covenant will be made with the nation of Israel, and the other nations of earth will come into that covenant through Israel. Thus the honor shown by Nebuchadnezzar to Daniel and the three Hebrews pictures the nations of earth saying, "Come, ... and let us go up ... to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:3).

This second chapter of Daniel is comforting and enlightening because it shows there is a definiteness to God's character, time, plan, and purposes. Daniel's manifesting faith in saying, "The interpretation is sure," was later copied by the three Hebrew children in their refusal to bow down to the golden image on the Plain of Dura. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:17,18).

"Daniel sat in the gate of the king." In other words, Daniel handled the more difficult problems from the king's court. In this picture, Daniel represents Israel, "the children of thy people" (Dan. 12:1). Unlike the honoring of Daniel at Belshazzar's Feast, the account here does not state that Daniel was given a change of garments (in the antitype, he does not receive a change to glory). Rather, the worship of Daniel and Daniel's God represents the honor and deference the Gentile powers will ultimately give to Israel. Daniel's sitting in the gate of the king pictures Israel as the earthly representatives of Zion, the Church in glory, the heavenly authority. It shows the radical change in rulership that will take place at the inauguration of the Kingdom.

Comment: It is interesting that God planned, or permitted, all these Gentile empires and then gave the dream to Nebuchadnezzar and allowed Daniel not only to interpret it but also to

write down this prophecy for us.

Reply: Yes, we appreciate God’s Word as a lamp unto our feet, and we also appreciate the faithful messengers of the past.

Comment: In regard to Daniel’s sitting in the king’s gate, Scofield says, “Compare Genesis 19:1, Lot the compromiser, with Daniel the inflexible.”

Dan. 3:1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

Comment: The dimensions of the golden image, 60 by 6 cubits, are a multiple of six, and hence are related to 666, the number of the beast (Rev. 13:18).

Reply: Yes, there is a tie-in with the Book of Revelation. This golden image on the Plain of Dura corresponds to the image of the beast. Both are statues. Some call Daniel the Old Testament Book of Revelation, and others give Ezekiel that title. A lot of pictures and subpictures from both books are reflected in the Book of Revelation. Incidentally, the “gold” suggests divinity—*false* divinity in this case.

Dan. 3:2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Nebuchadnezzar summoned to the inauguration of the image not only the top echelon of the empire but also the more common officials. No ordinary invitation, the summons was really a subpoena.

Dan. 3:3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

The *civil and political* princes, rulers, etc., were gathered together before the *religious* golden image that the king had already set up. It is possible that the finished statue was covered until the dedication ceremony. As the music played, the unveiling occurred and obeisance was required.

Dan. 3:4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

A single herald sounded forth the command to worship the image. Of course it would be interesting to know who that herald is in antitype, for someone will be given the role of spokesman. At any rate, he would have used a funnel, or horn, much as a coxswain today calls the stroke rhythm to the rowers. Probably the announcement was repeated in all four directions to make sure the people at the dedication ceremony could hear. The people would have been gathered in either a horseshoe or a circular formation. No one could use as an excuse, “I did not hear the command.”

The king’s command was that as soon as the music started to play, those who were present were to “fall down and worship the golden image.” A death sentence was the penalty for disobedience.

Comment: The King James margin has “with might” as an alternate translation for “aloud.” The herald was selected for his powerful voice.

Dan. 3:5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

Dan. 3:6 And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.

Comment: The term “the same hour” ties in with the hour of power in Revelation 17. Just as in the near future, all will be required to have the mark of the beast, so here all were commanded to fall down and worship the image.

Dan. 3:7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

At the signal, all in attendance (except Meshach, Shadrach, and Abed-nego) fell down and worshipped the image. With such a large gathering, with such a multitudinous host, the three Hebrew children were not that obvious, but the jealous Chaldeans (verse 8) watched them very carefully.

Dan. 3:8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

Dan. 3:9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

Dan. 3:10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

Like the decree the king made here, King Darius also issued a religious decree in the type of Daniel and the Lions’ Den. For one month, no one was to pray to any other God. Only King Darius was to be revered. We are reminded of the prophecy of a similar law that will be enacted in the near future. “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Rev. 13:15-17). The type of Daniel and the Lions’ Den suggests that a time limitation will be set.

Comment: The fact that the three Hebrews were part of the group that was required to bow down indicates the Lord will set the stage for the feet members to give a witness.

Reply: Yes, because from the world’s standpoint, the Truth movement is insignificant in numbers and influence. However, things can change, for the masses are very fickle. A person can be a hero one day and an enemy the next. And the reverse is also true. Overnight one who is unknown or poorly regarded can be considered worthy to be heard.

Daniel is not mentioned in this chapter for several possible reasons. Being second in the empire and next to the king, either he was away on some errand, or he was not subject to the test because of his position.

The “certain Chaldeans [who] came near, and accused the Jews” probably acted relatively surreptitiously out of fear, for Daniel, who was next to the king in honor, was also a Jew. Perhaps one of them whispered in the king’s ear.

Dan. 3:11 And whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace.

Dan. 3:12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Verses 11 and 12 show that the statue was a religious statue. “They serve not thy gods, nor worship the golden image.”

Q: Is the fact the word “gods” is in the plural here and in verses 14 and 18 a hint that the test of the future will be the Trinity, the supposed three Gods in one?

A: That could well be, for the Trinity will be the cardinal doctrine that cements all who are opposed to truth.

Dan. 3:13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

The quick-tempered Nebuchadnezzar acted in rage and fury—unlike Darius, who was deceived into making his decree. Instead of the conspirators’ honoring him in the one-month trial period, Darius realized too late that they were trying to trap Daniel. Hence Darius was sorry the decree had been enacted. We have suggested that at the end of the age, events will vary somewhat in different areas of the so-called Christian world. For example, like Darius, Pilate was reluctant to crucify Jesus, recognizing that the religious leaders were acting out of jealousy. Other kings were of a different persuasion. Nebuchadnezzar’s reaction was that of a real dictator, for he did not want anyone to disobey his command. His first instinct was to rage like a bull, but he had second thoughts almost immediately.

Dan. 3:14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

Dan. 3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Nebuchadnezzar had to seriously consider the situation in order to give the command to play the music again. He condescended to the level of the three Hebrews and even showed a tiny bit of humility. However, for them to deny the command a second time would really infuriate the king.

Nebuchadnezzar did not want to rescind the decree in any sense, for it was inviolate. Now the stage was set for a second test of the three Hebrew children.

Comment: Verse 15 is a reminder of Pilate’s question and Jesus’ reply in John 19:10,11. “Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.”

Q: Is there any significance to the fact that the music and all the instruments are mentioned four times?

A: Yes. The various instruments signify those with different ideas and theories, who will all, in one sense or another, be required to conform to the overall decree. At a concerted signal, they will have to bow down, as it were, to the doctrine of the Trinity. Notice that in contradistinction to the leaders, the musicians who played the instruments were exempt from the command to bow down. Hence the musicians represent the religionists, who will differ on various doctrines but see the need to be unified under the doctrine of the Trinity.

Comment: Verse 7 said, “All the people, the nations, and the languages, fell down and worshipped the golden image,” indicating that everyone knew the music was the signal to bow down.

Dan. 3:16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

Dan. 3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

Dan. 3:18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

What a marvelous response the three Hebrews gave! “O Nebuchadnezzar, we are not careful to answer thee in this matter.... If it be so, our God ... is able to deliver us ... and he *will deliver us.*” They could have omitted, “He will deliver us,” and just said, “He is able to deliver us, but in any event, we will not honor this decree.” The antitype, the reality, will conform to the type except that the deliverance will not occur immediately, and it will be as new creatures.

Comment: Then the “But if not” of verse 18 does not mean the three Hebrews thought they might not be delivered. The thought is, “*Even if He does not deliver us, we still will not bow down to the image.*”

Reply: Yes, they made the last part of their statement secondary. What a reply! It really infuriated the king.

Comment: We need to have that determination now, even in smaller matters.

Reply: Yes, one who is weak in taking stands on relatively minor issues lacks character development, and it becomes questionable what the reaction would be with greater issues.

Q: Matthew 10:19,20 reads, “But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” Were the words similarly given to the three Hebrews, or does that principle just apply to the Gospel Age?

A: We do not know. The account simply gives their reply when they were confronted with that issue. They had certainly determined ahead of time that when the music played, they would not bow down. This is not self-laudation, but on one of the tours, we went into St. Peter’s Square and the Pope appeared at the window with the red carpet. Everyone paid homage except our group. How must the scene have appeared from the Pope’s perspective? He looked down and saw the mass of people prostrating themselves except for our little group. It is interesting how such things can occur suddenly, when least expected.

Q: If we have developed a Christlike character, wouldn't the thought at the end of the age be that if we resolutely set our heart and mind to not bow down, the Lord will help us and give us the words? The determination must occur first, and then we need to have the faith and trust that the Lord will supply the words.

A: We are to think not *in that hour*, but we must think *before the hour*.

"We are not careful to answer thee in this matter." Just as with Daniel, so with the three Hebrew children—they properly exercised prudence and were circumspect so that they could occupy their positions of authority, honoring the king in all respects, *unless doing so would interfere with their worship of God*. The king subconsciously recognized this fact, for he knew he was appointing Jews. Even though he had a temper, he was shrewd and aware of the jealousy on the part of certain Chaldeans. In fact, that is why earlier, in connection with his dream of the smiting of the image, he felt that the God of the dream was warning him of an assassination attempt. Suspecting that the wise men wanted to kill him, he had used the stratagem of requiring them not only to interpret the dream but also to tell him the dream lest they die. The point is that now, in this crucial test of Chapter 3, prudence would have been compromise. A positive and firm reply was required for faithfulness.

Comment: Just as with the mention of the musical instruments, the gods are mentioned multiple times in this chapter.

Dan. 3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

"Full of fury" when the three Hebrews refused his second chance, the king commanded that the furnace should be heated seven times hotter than usual. Imagine seeing his fury! He wanted to make the three Hebrews an example lest anyone else would ever think of disobeying. Not only would his granting the second chance appear like a moment of weakness, but their denial would be known to those around the throne. Therefore, the king wanted to show that he would not tolerate any further disobedience.

Q: Since the number seven is symbolic of completion, would heating the furnace seven times hotter be another clue that this type has an end-of-the-age setting?

A: Yes, if we think of the number seven from the standpoint of conclusion, a summing up.

Comment: In the antitype, Satan's fury will operate through the "king," the civil element, in wanting to get rid of the feet members once and for all.

Dan. 3:20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Dan. 3:21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Acting decisively, the king commanded the most mighty men in the army to bind the three Hebrews and cast them, fully clothed in their official garments of honor, into the burning fiery furnace. The three were tied with ropes.

Of course with the flurry of activity, the multitude realized that something was occurring. Throwing naphtha into the furnace made the fire roar louder again and again for seven times.

This was a visible manifestation of the king's wrath. Then the onlookers saw the three being bound and hog-tied, carried like corpses by mighty men, and thrown like logs into the furnace. What was intended to be one large harmonious party was disrupted by the three thorns in the flesh. Just as the type was a spectacular happening, so it will be in the antitype.

The furnace, which was like a lime kiln, was in the vicinity of the image. This very furnace may have been used in the creation of the image itself.

Comment: Perhaps an elevated stage was nearby so that the king could see without being singed by the heat.

Reply: Yes, as king, he was on a raised throne or pedestal. From there, he could look down into the furnace, but his curiosity was raised to such a pitch that he subsequently descended off his throne to get a closer look (see verse 26).

Dan. 3:22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

Dan. 3:23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Dan. 3:24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

Dan. 3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

When the king asked, "Did not we cast *three* men bound into the midst of the fire?" his counselors replied, "True, O king." The king saw "*four* men loose ... and they have no hurt; and the form of the fourth is like the Son of God." Why did Nebuchadnezzar think of the fourth personage as the "Son of God"?

Comment: The Revised Standard has "a son of the gods." He would be taller, have noble bearing, and perhaps be illuminated in an unusual way.

Reply: Yes, something startling set him off—an illumination about his body, a larger frame, white garments. In fact, miraculous power was needed to see any of the four with clarity in the midst of the bright fire of the furnace. Similarly, but along another line, when Moses spoke to the nation of Israel, his voice was miraculously enhanced. On the Day of Pentecost, when Peter spoke to 3,000 and then 5,000 people, his voice had to be unusually penetrating in order to reach all of the hearers.

Comment: What an interesting spectacle! The three Hebrews were *calmly* walking around *in the midst* of the fire, completely unhurt. They were not in a panic, trying to get out of the furnace.

Reply: They were not hurt either when they were thrown down into the furnace from a height or when the flames engulfed them.

Q: Were guardian angels assigned to the three Hebrews?

A: During the Gospel Age, several angels are assigned to each individual who consecrates, but that was not necessarily true in Old Testament times. With regard to those who are running for the prize of the high calling, the reward of *immortality* and the *divine nature* is so serious that all

other business is closed down, as it were, and concentrated on this purpose. For this reason, the Apostle Paul emphatically stated that all of the holy angels are employed in the custodianship of the consecrated. “*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*” (Heb. 1:14). In the incident with the fiery furnace, evidently only one spirit being was needed to protect the three Hebrews. And having just the one fits the antitype, the spiritual lesson, of Jesus’ being with the three classes of feet members. For the king to use such unusual language that the fourth was “like the Son of God” is significant. His words alert us to look for a deeper spiritual lesson.

Dan. 3:26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

For “mouth,” the King James margin and the Revised Standard have “door.”

Dan. 3:27 And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

This picture is progressive. At the king’s behest, the three Hebrews came forth out of the furnace and ascended the dais where the king and his counsellors were gathered. No soot or smell of fire affected either the three Hebrews or their clothing (“neither were their coats changed”). Their garments were unwrinkled, their hair was unsinged—it was as if they had never been cast into the fiery furnace. The officials closest to the king noticed these particulars.

Comment: The conspirators must have been shaking in their shoes at this point.

Daniel is purposely left out of the account lest the picture be destroyed. Perhaps he had been sent away on an errand, or he was there witnessing the event. At any rate, this was the trial of the three Hebrews, not Daniel. It would be like our silently witnessing a trial of one of the consecrated for the cause of truth.

Dan. 3:28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Dan. 3:29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Dan. 3:30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

As far as the mechanics are concerned, we get a little insight into the character of this king. Remember that earlier, in regard to the interpretation of his dream (Daniel 2), Nebuchadnezzar had exulted over the God of heaven. Time passed, and now this incident with the three Hebrew children occurred. The king was effusive, effervescent, and impulsive in his demeanor. But of course people with this temperament can also be quick “forgetters.” Initially they are responsive and dramatic, but they also forget quickly.

Now let us consider this incident from the spiritual and prophetic standpoint. The type of the three Hebrews symbolizes conditions that will occur at the end of the age. Specifically, the three Hebrew children represent three classes of feet members. As with the Gideon picture, which also shows three classes of feet members, all three classes are equal. In the Gideon type, each of the three classes consisted of 100 individuals, 100 being a perfect number.

The fourth one that Nebuchadnezzar saw walking in the fiery furnace represents Christ's presence with the feet members. It also gives added significance to Jesus's statement "Lo, I am with you always, even *unto the end* of the world [age]. Amen" (Matt. 28:20). The Lord will be with the feet members in their experience. Moreover, the one whose form was like the Son of God corresponds to Gideon.

In the type, the three Hebrews were delivered. In the antitype, the three classes will also be delivered but in a spiritual sense, i.e., as new creatures and not according to the flesh. The clue given by the Pastor is the burning of the cords (picturing the flesh) that bound them. Although the flesh will be destroyed, the spirit, or new creature, will be saved—the principle being that the feet members will perish as flesh beings but come forth victorious as spirit beings. When Jesus died on the Cross, it appeared that all of the forces of evil were successful, but his death cry, "It is finished!" was actually a cry of *victory*. Therefore, in the picture of the three Hebrews, the cords of flesh are all that was destroyed.

Not only did the three Hebrews come forth from the fiery furnace with royal garments and positions of prestige, but the king promoted them and granted additional power. At this point in the type, King Nebuchadnezzar pictures God Himself. By being faithful unto death under adverse circumstances, the feet members will be exalted to the new nature.

Q: Then does the representation of the king change within the type itself?

A: Yes, at the very end. A Scriptural precedent for such a change is Elisha. While accompanying Elijah at the time of Elijah's translation, Elisha represents the Great Company class, but after he crossed the Jordan and the sons of the prophets searched for Elijah's body, Elisha pictures the Ancient Worthies. Another example of a change in representation is the daughters of Jerusalem in the Song of Solomon.

Q: Whom does the king portray at the beginning of the type?

A: The king of Babylon pictures civil power, which will do the persecuting at the urging or machination of the religious powers. The fact that the counsellors connived the conspiracy behind the scenes shows that the religious powers will foment the persecution and use civil authority as the executioner.

Q: Then would we say that Nebuchadnezzar himself earlier pictures the civil element, whereas his governors, captains, counsellors, etc., represent the religious element?

A: The picture is a mixed bag, but the ones who brought the matter to a head by informing the king typify the religious element. They said (paraphrased), "When you gave the signal to bow down, the three Hebrews, whom you have made heads over the province of Babylon, refused." The type shows the three elements: the beast, the dragon, and the false prophet. Depending on the particular nation, one of the three authorities will take center stage. Since most Christians live in Europe and the United States, the beast and the image of the beast, respectively, will be primarily responsible for agitating the civil power to persecute. In Europe, Papacy will be the leading power behind the persecution. The beast will be unabashed in accusing faithful Christians. In the United States, which is supposed to be a Protestant nation, the mother (Herodias, picturing the Roman Catholic Church) will stand behind the scene and

use the daughter (Salome, the false prophet, picturing federated Protestantism) to do the dancing, that is, to inveigle the civil power to execute the John the Baptist class. A multitude of separate pictures are related.

Q: Does worship of the golden image tie in with getting the mark of the beast (Rev. 13:17)?

A: Yes, for obedience was required in both cases—in bowing down to the image and in receiving the mark. The different actors and dramas teach exactly the same lessons.

Comment: According to Young's *Analytical Concordance*, the name Dura means "circle," which ties in with the ecumenical spirit, the unity concept.

Reply: When the command was given to bow down to the image at the sound of the music, a mixed and extensive multitude from throughout the empire was involved. In the Kingdom Age, many startling details will be revealed as to the identity of the various instruments, musicians, and officials and/or spectators.

Comment: The various musicians each played an *individual* instrument, but when they gathered, they made music *together*.

Reply: In the antitype, they will be in harmony with the ecumenical spirit, which is the real theme. The king (civil power) will want to unite the empire. Similarly, the Roman Emperor Constantine convened the bishops of the realm to the Council of Nicea with the purpose of cementing and unifying the power of Rome. He capitalized on the religious enthusiasm of his subjects to strengthen the civil power. Thus one hand washes or supports the other. The theme, a natural or worldly philosophy, is that *in unity, there is strength*. To the contrary, Abraham Lincoln said, "*One with God is a majority.*"

Q: In speaking of the three Hebrews, verse 27 says, "Upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Since we usually think of "hair" as picturing consecration, we could say that their consecration was not affected by the persecution. What is the antitypical significance of the "smell of fire"?

A: The Crucifixion of our Lord, terrible as it was, will be used in the future to show the intrinsic merit of Christ, his character. Thus the Crucifixion will be seen as a great, great triumph. When viewed in that light, the Crucifixion demonstrates the *victory of Christ* on the Cross, rather than just a crucifix on the wall. Roman Catholicism looks at a *dead* Christ, at what he suffered and did, whereas the consecrated Christian looks at a *living* Christ. (Of course we do not lose sight of the Crucifixion, and we celebrate the Memorial once a year to keep his death in memory.) The overcoming aspect is important to each of us, for it determines whether or not Christianity will be a success in our individual lives.

Comment: For not even the hair of their heads to be singed means that God miraculously protected the three Hebrews.

Reply: Yes, He encased them with an invisible shield that prevented any damage. Even their clothing emerged from the fire unwrinkled and clean. The lesson was emphasized even more strongly because there was no dishevelment at all. The three Hebrews came out of the fire completely unharmed, and every hair was in place. Their promotion to a higher rank because of courage and steadfastness is the crowning jewel of this chapter.

Comment: In Hebrews 11:32, the Apostle Paul wrote, "What shall I more say? for the time would fail me to tell of ... the prophets: Who *through faith ... quenched the violence of fire.*"

Reply: Yes, Paul was no doubt thinking of the three Hebrews.

Comment: How the attitude of King Nebuchadnezzar changed! He started out by being angry because the three Hebrews were taking a stand and not obeying. Subsequently, when he saw the three plus a fourth walking about loose in the midst of the fiery furnace, he said, “Come forth!” His change of attitude illustrates those in the Kingdom who formerly did not accept, respect, or have anything to do with God and His people but, because of a right heart attitude, will turn around and accept God and appreciate His people.

Comment: The king was probably overwhelmed at that point because he knew it was his commandment that had caused the three Hebrews to be thrown into the fiery furnace.

Reply: Yes, in trying to absolve his guilt, he wanted the three to get out of that situation as fast as possible.

Q: In verse 29, the tables were turned by the king’s decree that anyone in his empire who spoke anything amiss against the God of Shadrach, Meshach, and Abed-nego would be “cut in pieces, and their houses ... made a dunghill: because there is no other God that can deliver after this sort.” Is the punishment for failure to acknowledge the God of the Hebrews a picture of Second Death?

A: Yes.

Comment: What a quick turn-around in the king’s attitude!

Reply: He was emotional and impulsive like Peter, but the king’s conversion did not last.

Nebuchadnezzar’s reign ceased after about 45 years. Following this incident with the three Hebrews, Daniel was in the background and out of sight for some time, but later, under the reign of Belshazzar, the queen suggested that he be summoned to explain the handwriting on the wall. Daniel was honored for that explanation and again, when very aged, under the reigns of Darius and Cyrus. Hence Daniel had an up-and-down experience.

Comment: The wording in verse 29 is similar to the commandment “Thou shalt have no other gods before me.”

Reply: In the Parable of the Pounds (Luke 19:12-27), the last verse reads, “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” Righteous indignation is involved. How can one really *hate* iniquity unless he has a little vim and vigor in desiring righteousness to triumph? David prayed to hate God’s enemies with a “perfect hatred” (Psa. 139:22). He wanted the hatred to be schooled, or disciplined, according to what God would do in any situation. A person should be righteously indignant.

Dan. 4:1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

This chapter concerns the second dream of Nebuchadnezzar, the first one being the smiting of the image in Daniel 2. The dream now to be considered centered around a tree.

All of the verses in this chapter were written by the king. Notice the introduction, which sounds almost like the words of an apostle: “Peace be multiplied unto you.” The account was written after the king’s experience; that is, *after he was temporarily converted*. Moreover, he would have caused the account to be entered into the records of Babylon, which are yet to be

discovered.

It is interesting that of all the great kings of the past, Nebuchadnezzar is the least recorded in secular history, yet his deeds were very startling and his reign was quite long—at least 45 years. Volumes have been written about others, such as Napoleon and the Caesars, but it is the Bible that provides the record of King Nebuchadnezzar. Nevertheless, we can be sure that his history has been recorded on tablets somewhere.

Dan. 4:2 I thought it good to show the signs and wonders that the high God hath wrought toward me.

The king wrote these words after his dream, after Daniel had explained the dream, after experiencing insanity for seven years, and after the restoration of his sanity.

Comment: How unusual for an ungodly man to give such a testimony of thanks to the “high God,” the Heavenly Father!

Reply: Any normal person, consecrated or unconsecrated, should do likewise.

Dan. 4:3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

Dan. 4:4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

Dan. 4:5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

The king reacted somewhat as he did in Daniel 2 when he supposedly forgot the dream about the great and awesome image.

Dan. 4:6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

Dan. 4:7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

Nebuchadnezzar made a decree similar to the decree after his dream of the image, calling in all the wise men.

Comment: Although there are similarities, a dissimilarity is that no penalty was attached for failure to interpret the dream. Thus the king’s heart attitude had changed. Also, this time the king told the dream to his wise men.

Dan. 4:8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

Dan. 4:9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

The last individual to come before the king was Daniel. Like the Lord’s people, he was left out initially and was the last to be consulted. Now, based on the king’s previous experience with

Daniel's interpreting the dream of the image, he complimented Daniel, calling him by his Babylonian (or Chaldean) name "Belteshazzar." Notice Daniel's position: "master of the magicians."

We can see the problem the others encountered in trying to explain a tree with only a stump left, but let us take the verses one at a time.

Dan. 4:10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

Nebuchadnezzar saw "a tree in the midst of the earth, and the height thereof was great." In interpreting the dream, Daniel said the tree represented the king (verse 22). "In the midst of the earth" referred to his dwelling place; i.e., the city of Babylon was in the midst of the empire. Although the city was not in the geographical center of the earth, everything revolved around the king, whose authority was very autocratic.

Dan. 4:11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

Like the dream of the image, this dream was awesome and dramatic. No matter where one resided in the empire, the gigantic tree could be seen in the middle of it.

"The tree grew, and was strong." The Babylonian Empire was a tight-knit organization. It is acknowledged that the prosperity of the empire was due to Nebuchadnezzar's ingenuity and great ability as an administrator. His subjects prospered or did not prosper according to his disposition at any given time.

Dan. 4:12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

"The leaves thereof were fair" is a reference to Babylon's architecture and gardens, the Hanging Gardens of Babylon being one of the Seven Wonders of the Ancient World. With information gleaned from other Scriptures, we know the king's palace and its marble were also remarkable. The empire—the outward visible evidences of its power—was glorious and very pleasing to look at. As time went on, these factors gave the king a big head.

"In it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it." Man, beast, and fowl all prospered and benefited in the empire.

Dan. 4:13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

Who was the "watcher and an holy one" that came down from heaven? It was an angel, probably the Logos here, the chief archangel, because the word "watchers" (plural) is used in verse 17. In other words, the king saw one of the angels come down from heaven. The term we would use today is "guardian angels." These angels had something to do with the providence of the king's empire. They were watching, looking down at the earth.

Dan. 4:14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

The “watcher,” one of authority, cried aloud and declared that the tree should be hewn down. Both short-term and long-term definitions can be applied to this dream. The actual destruction of the Hanging Gardens and the breaking up of the empire did not occur until the time of Nebuchadnezzar’s grandson, Belshazzar, in 536 BC. The dream indicated that all the finery of this wonderful, glorious empire (the golden head of the image) would one day perish—but years after Nebuchadnezzar was struck down personally and after his death. In other words, this dream was deeper than that which occurred during the life of the king. The angel declared a foreboding picture that all of this glory would pass away one day.

Dan. 4:15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

The tree was addressed with the masculine pronoun “his” to signify that the immediate application was to King Nebuchadnezzar. He would be cut down, and his empire would be disbanded at some future date.

Q: What is the significance of the “band of iron and brass”?

A: The radical contrast is not between the two metals (the iron and the brass) but between the “tender grass ... wet with the dew of heaven” and the iron and brass. From a practical standpoint, brass is a symbol of hardness. For example, one with a brazen forehead is hard-headed; it is difficult to get through to such an individual. Brass is not amenable to molding. Iron pictures that which is hard, cruel, unyielding, inflexible. Both the brass and the iron are unmalleable and unyielding. Thus the dream was showing a set, fixed situation that only time would change. In contrast, the “*tender grass of the field*” was edible.

The king would be cut down with only a stump left of the former condition. It is meaningful, however, that the stump was not uprooted but was kept alive by moisture, by dew. The fact that the roots of the king’s empire were preserved suggests the tree could be restored. We use the same principle with the Garden of Eden. The fact that two cherubim guarded the way so that no one could enter was another way of saying the Garden of Eden was intentionally preserved for some purpose. Otherwise, God would have destroyed the Garden, thereby avoiding the need for protection. Likewise, the tree was preserved for the future through the stump. First, however, a time band had to expire. When we think of the dream from the king’s standpoint, his life was preserved, even though he was demoted and became like a beast.

Normally if we cut down a tree, it dies and the roots eventually decay. But here the tree was purposely fed with dew, indicating Nebuchadnezzar’s life would be preserved. Moreover, the dew signifies the tender mercy of God on behalf of the king, even though radical treatment was necessary to bring about a change in his thinking and character.

“Let it [the stump] be wet with the dew of heaven.” The thought in the antitype is, “Let the king be wet with the dew of heaven.”

“Let his portion be with the beasts in the grass of the earth.” Now the picture is changing. Moisture would keep the stump alive, and the stump represented the king. But the king was also likened to an animal, and the same dew that preserved the stump would preserve the king, even though he was like a beast and would eat the tender grass. Hence God’s *mercy* would keep him alive and thus preserve his life.

Dan. 4:16 Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.

Indirectly “seven times” would pass over the stump, but verse 16 is saying that seven times would pass over the king. Therefore, in the first examination, the seven times refer to seven literal years. In other words, the king would be debased for a period of seven years.

We usually say that a “time” refers to a lunar year of 360 days and thus, based on the principle of a day for a year, 360 years. The Book of Daniel uses this manner of time reckoning elsewhere for the same Hebrew word *iddan*. The point is that although we may make rules, we must have a measure of reserve, for if the word *iddan* can mean 360 years and if it can also mean *one* literal year, the account is opening the door for a third meaning as well.

Dan. 4:17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

“This matter is by the decree of the watchers [plural].” We are reminded of Hebrews 1:14, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Throughout the Gospel Age, all of the holy angels in heaven have been employed as guardian angels to protect the Church of God. The words “sent forth” indicate that they received a commission. Therefore, while the decree is said to come from the watchers, it actually came from the Heavenly Father. God gave the mandate, or orders, commissioning the angels what to do.

Comment: Another pertinent text is Psalm 103:20,21. “Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.”

While Satan is the god of this world, God will never allow things to get out of hand. Parameters of constriction are in effect as to what Satan can and cannot do. With Satan running the normal affairs of life, the broad mass of humanity are “children of the devil” (1 John 3:10). God does not condone evil but has permitted it. Hence the watchers are charged with the responsibility of making sure that matters do not get out of control. God is, and always will be, the Emperor of the universe.

When this experience ended, King Nebuchadnezzar felt that the Most High God had truly protected him and granted mercy. Even though one of the watchers said, “Cut down the tree,” part of the command was to preserve it. And that is what particularly impressed the king. After this experience, he felt that instead of his being destroyed, God had mercifully delivered him from the situation.

Dan. 4:18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

Dan. 4:19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

Dan. 4:20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

Dan. 4:21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

Dan. 4:22 It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

“Daniel ... was astonished [astonished] for one hour.” An hour later he gave the interpretation. The fact that he was in the presence of the king for that hour makes the account even more dramatic. The king was no doubt watching as Daniel meditated, prayed, agonized, and was very troubled. As a counselor, Daniel empathized as he explained that the tree represented the king. It was not pleasant for Nebuchadnezzar to hear that the besetment and trouble which came upon the tree were a prophecy of what he himself would experience. Notice how he responded: “Do not be afraid to give me the interpretation.” Immediately Daniel said, “The dream is favorable to your enemies.”

Comment: Had the king not known that Daniel was speaking with the wisdom and spirit of God, he might have reacted in anger against Daniel.

“The tree that thou sawest ... *grew*, and was strong, whose height reached unto the heaven.” Daniel was saying to the king, “When you had this dream, you saw the tree *growing*.” The dream was like a moving picture in which the tree kept growing until it reached up to heaven. “It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.” The tree represented the king’s prospering more and more and more.

Dan. 4:23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

Dan. 4:24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

Dan. 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

“They [the watchers] shall drive thee from men, ... make thee to eat grass as oxen, and ... wet thee with the dew of heaven.” For the third time in this chapter, the term “seven times” is mentioned. For the king personally, the “seven times” were seven literal years.

Dan. 4:26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

In other words, the kingdom would be returned to Nebuchadnezzar after he came to his senses. This was a hard interpretation to tell the king—that the dream would be favorable to his enemies, who would occupy the office of state in the interim period. Nevertheless, the king would come back into power after receiving the “seven times” punishment.

Dan. 4:27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.

Dan. 4:28 All this came upon the king Nebuchadnezzar.

The clause “break off thy sins by righteousness, and thine iniquities by showing mercy to the poor” suggests that the king was not thinking of the poor. Even today it is an odd thing with those who get into power and become very, very wealthy in certain countries around the world. Although they may have been nobodies previously, their great mineral and other wealth is a sharp contrast with the people under their subjection, who are in abject poverty. The account here is suggesting that with all the power and glory of the Babylonian administration, the king was not tender in his feelings towards the common people.

Comment: Verse 27 is a reminder of the pronouncement of judgment on Nineveh. The Lord repented when Nineveh changed its ways. Here Daniel gave similar advice to King Nebuchadnezzar. If the king would break off his sins and show mercy to the poor, he might receive a “lengthening of ... tranquillity.”

Comment: The account is also a reminder of the Prodigal Son, who squandered his wealth and was reduced to eating husks like the swine before he came to his senses, repented, and returned to his father.

Comment: The account here in Daniel 4 is especially meaningful because the king was writing about his own experiences.

Reply: Yes, and some day his original writing will be found. The point is that the king himself preserved the record, and he praised Daniel’s role as the representative of the “most High” God. Nebuchadnezzar was very effusive and impulsive by nature.

Comment: We have not discussed the meaning of the “seven times.”

Reply: The “seven times” represent 7,000 years, as will be seen. Although this interpretation differs from the usual thought of 2,520 years, we can easily demonstrate that the interpretation must be 7,000 years.

Before proceeding, we will have a review. In interpreting the king’s dream, Daniel mentioned how God had favored Nebuchadnezzar by giving him a great dominion, a far-reaching realm, and Daniel likened the tree in the dream to the expanse of the king’s empire. Not only was the tree (empire) a shelter to the people of the realm, but the fowl of the air rested on its branches and the beasts of the field received shade. Then an angel came down from heaven and issued a command to “hew down the tree.” Historically speaking, the “seven times” had a fulfillment on the king himself. Verse 28 is a summation of the dream, Daniel’s explanation, and his saying to the king, “This dream pertains to *you* and *your* experiences.”

Now we will review the account from another standpoint. In the *Second Volume*, page 93, the Pastor gave an ingenious explanation which led to the conclusion that the seven times represent 7,000 years rather than 2,520 years. He said of Daniel 4, “Here man’s original dominion over the whole earth, its removal, and the certainty of its restitution, to begin at the end of Gentile Times, is forcibly illustrated in a dream given to Nebuchadnezzar.” However, we know restitution did not occur at the end of Gentile Times, and when Bro. Russell wrote the *Second Volume* in 1889, he was thinking that the year 1914 would mark the beginning of the Kingdom. He expected all the saints to be glorified by that time and the reign and restitution to begin. Before his death in 1916, he amended one line of reasoning because 1914 came and went without all expectations being realized. He changed the anticipated fulfillment of the expression “until the fulness of the Gentiles be come in,” for he had equated it with Gentile Times (Rom. 11:25). Nevertheless, he retained Gentile Times, for he believed in the chronology—even though the Kingdom was not set up in 1914.

The term “fulness of the Gentiles” means the Church is complete, for “blindness in part” happens to Israel “*until the fulness of the Gentiles be come in.*” When the Pastor was here after 1914, he mentioned that an error had been made on his part. He stated that the “fulness of the Gentiles” pertains to the completion of the Church, which is primarily a *Gentile Church*. Although he did not change the interpretation of the “seven times” being 2,520 years, that correction must be made for a number of reasons, a few of which follow.

Page 93 of the *Second Volume* states, “Another view of the Gentile Times is presented by Daniel—Chapter 4.” However, although the fourth chapter of Daniel repeatedly uses the term “seven times,” the usage is from a different standpoint, and it does not refer to Gentile Times. It is the “seven times” of Leviticus 26, which pertain to Israel in contrast to other nations, that refer to Gentile Times ($7 \times 360 = 2,520$ years). The point is that the term “seven times” has more than one application.

It is important to realize that the “seven times” are a *fixed period of time*—whatever that time period is. The next sentence in the *Second Volume* begins, “Here man’s original dominion,” but that thought is a contradiction on the surface, for Nebuchadnezzar’s reign and kingdom are being discussed and “man’s original dominion” goes back to Adam. However, this seeming contradiction was providentially overruled, for even though the Pastor thought 1914 would conclude the Gospel Age and usher in the Kingdom, his statement opens our eyes. Now we will review what happened to the tree.

The tree grew, and all the beasts of the field were under it and the fowl of the air were on it. Doesn’t this description beautifully fit the dominion given to Adam? Wasn’t he made lord of the fish of the sea, the fowl of the air, and the beasts of the earth? Adam’s dominion began with the little Garden of Eden, which would have prospered and grown if he had not disobeyed and been put out of it. And what happened to the tree? It was cut down, and Nebuchadnezzar was dethroned, or put out of his kingdom, until “seven times” passed over him. Adam pictures not just Gentiles but Gentiles and Jews. Since all mankind came from Adam and man’s original dominion was given to him, we cannot restrict the application of Daniel 4 to Gentiles Times. The picture is more embracing.

Later the *Second Volume* discusses the same theme of man’s original dominion and restitution. The Pastor thought that Gentile Times would end in 1914 and that Adam’s dominion would begin to be restored at that time. But Adam’s dominion started back in Eden, and King Nebuchadnezzar’s dominion began much later with the Babylonian Empire.

Even though, relatively speaking, the Pastor made a few mistakes, who else was there on the horizon? He was a pioneer, an international revealer of truth, and on that basis, we accept him as “that servant,” a special and unusual servant—but not an infallible apostle.

What happened at the end of the “seven times” (seven literal years) with regard to King Nebuchadnezzar personally? His reason, his sanity, was restored. But have mankind come back to their senses since 1914? No! Conditions are now worse than ever, and they will deteriorate even further. However, if we think of the “seven times” as being seven 1,000-year periods terminating at the end of the Kingdom Age, the picture harmonizes, for that is when restitution will fully come. Jesus prayed for God’s Kingdom to come and His will to be done on earth as in heaven. The Kingdom in the fullest sense will occur at the end of that age, not at the beginning. Although righteousness will prevail in the Kingdom and unrighteousness will be suppressed, there will be some unrighteousness right up until the end of the Kingdom and the testing in the Little Season. Some will rebel and refuse to listen to the voice of “that prophet” (Acts 3:23).

Comment: Verse 34 is very specific: “*At the end of the days I Nebuchadnezzar lifted up mine eyes*

unto heaven, and *mine understanding returned* unto me.” With the 1914 application, one would have to minimize the fact that Nebuchadnezzar did come to his senses and praise and extol God “at the end of the days,” whatever the “days” represent. Surely sanity did not return to the nations in 1914.

Q: Verse 11 says that the tree grew. Since it took some time for this growth process to occur, when was the tree cut down?

A: When Adam died at age 930, the “tree” was hewn down. We use the term “family tree” to trace one’s lineage, and the family tree of the human race goes all the way back to Adam (and to Noah).

Comment: In terms of the Abydos Tablet, Adam was recognized as a prince, or a special dignitary, in the Egyptian record.

Reply: “Mena” was Adam, and the word “man” is a derivative. In explaining about the Abydos Tablet in the *Photodrama of Creation*, the Pastor mentioned that prior to the twentieth cartouche, with Khufu following Noah, the cartouches often omitted the solar disk. However, from Nofru on, the solar disk appeared with the word Ra. Cartouches prior to Noah, without the solar disk, were antediluvian. Some of the subjects the Pastor touched on were very remarkable, but he never had the time to fully pursue them.

Dan. 4:29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

Dan. 4:30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

After the king had the dream, Daniel interpreted it, told him what would happen, and advised him to follow righteousness and show mercy to the poor. However, one year later, the king forgot the dream and his need for humiliation. When he manifested pride and boastfulness, the experience of debasement came upon him. The king asked, “Is not this great Babylon, that I have built for the house of the kingdom by the might of *my* power, and for the honour of *my* majesty?” Who was the king speaking to? Was he talking to himself? It would be interesting to know.

Comment: Isaiah 13:19 verifies the greatness of Babylon: “Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency.”

Reply: Yes, Babylon was the golden head of the image. Its glory and power were great.

Q: Is there a significance to the 12 months?

A: The only significance we know of is that with the passage of time, the king forgot the dream.

Q: How long was Eve on the scene before the Fall?

A: The account seems to indicate that the Fall occurred soon after Eve’s creation—probably it was only a matter of months. Bro. Russell reasoned that a period of two years elapsed before Adam sinned. His reasoning was that the Scriptures give not only the lineage of Adam but also the time when the wife of each individual gave birth to a child. Thus locked into the lineage of the fifth and eleventh chapters of Genesis is a time period—and this is most unusual. For example, the Abydos Tablet gives the lineage but no years. In Egypt, time periods are given for different Pharaohs, but they are not connected. It was felt that the ascension of a new Pharaoh

to the throne marked a new era as year 1, and his death marked the end of that era. Moreover, Manetho repeated different dynasties, and sometimes these dynasties were coexistent. As an illustration, the Bible gives us the chronology of the kings of both Israel and Judah. At times, a king in the ten tribes reigned contemporaneously with a king in Judah, but the fact that they are listed coherently together and sequentially enables us to co-relate them. The ancient histories of other nations do not co-relate their kings.

Dan. 4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

A voice from heaven announced, "The kingdom is departed from thee."

Dan. 4:32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The voice continued, telling the experiences to befall the king until he would "know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Dan. 4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Verse 33 tells the pitiful state to which the king was debased. He was "driven from men" because of his appearance and his deranged state of mind. He acted like a beast, eating grass like an ox, until "seven times" passed over him. "His body was wet with the dew of heaven, ... his hairs were grown like eagles' feathers, and his nails like birds' claws."

At present, no record of this incident has been found in secular history. That he was king is not denied because broken chips of cuneiform tablets contain his name, but the detail provided in the Book of Daniel is currently missing in secular history.

Dan. 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Dan. 4:36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

The king was restored to his former estate, but the account does not state how long he reigned from this point. Moreover, the Babylonian tablets are unreliable, and this is one of the problems with secular history. Consider the Egyptian records, for example. Where is Moses mentioned? When did the Egyptians ever lose a battle? Although Queen Hatshepsut reigned for a number of years in Egypt, she is not mentioned in the tablets because she was a woman. Other nations also alter history by conveniently omitting or adding names as they see fit. The Bible is the dependable record. While the small number of errors that have been permitted to occur are corrected elsewhere in Scripture, they afford critics an opportunity to scoff.

The Lord's Prayer is, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). God's will being done on earth as in heaven will not occur until the end of the Millennium. The Parable of the Sheep and the Goats tells that King Jesus will set the sheep (the righteous) on his right hand and the goats on his left hand. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:33-34). The Kingdom was prepared, the Lamb was slain, and even the elect Church was planned from before the foundation of the world and certainly before the creation of Adam. God's eventual purpose for the tried *and proven* of mankind is restitution. Therefore, the time for God's will to be done on earth is the *end* of the Kingdom, not the beginning.

Comment: Those who have gone into the grave will be raised gradually throughout the Kingdom, and some will need a lot of correction. For them to get life, their lessons will have to be learned by the end of the Kingdom.

Reply: Yes, they must be not only raised but also *proven*. That is another reason why the loosing of Satan in the Little Season will take place before the end of the Kingdom Age. The termination of his loosing will occur at the end of both the Seventh Creative Day (49,000 years from Adam) and the seventh one-thousand-year day. At that time, Jesus will turn the Kingdom over to the Father.

Dan. 4:37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

SPIRITUAL APPLICATION FROM 1977 STUDY

To review: King Nebuchadnezzar had a troublesome dream about a tree in the midst of the earth that sheltered man and beast. An angel came down from heaven and commanded that the tree be cut down and bands of brass and iron be wrapped around the stump. The tree (or stump) was to be preserved alive for a period of time designated as "seven times" with the hope that at the conclusion of the seven times, it would be restored back to its former commanding position.

The tree pictures Adam, but why? What are the similarities between this account and Adam's experience?

Comment: *Volume 2, page 94,* reads, "This remarkable tree, in its glory and beauty, represented the first dominion of earth given to the human race in its representative and head, Adam, to whom God said, 'Be fruitful, and multiply, and fill the earth, and subdue it; and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.' (Gen. 1:28) The original glory of man and the power vested in him were indeed sublime, and were over the whole earth, to bless, and feed, and protect, and shelter every living thing. But when sin entered, the command came to hew down the tree, and the glory and beauty and power of mankind were taken away; and the lower creation no more found shelter, protection, and blessing under his influence. Death hewed down the great tree, scattered his fruit and foliage, and left the lower creation without its lord and benefactor."

Reply: Yes, that statement is pertinent.

Adam is sometimes called the "father of the human race," for all branches of the human family can be traced back to him. All have root in that one common stock. Not only was he created perfect, but he had dominion over the lower creation and sheltered them—just as in Daniel 4,

the birds were on the branches of the tree and the beasts rested in its shade in comfort and serenity. The tree grew and was strong; its prominence could be seen from afar.

According to our chronology, the small Garden of Eden flourished for only two years before sin entered. In Daniel 4:13,14, a watcher, a holy one, came down from heaven and made a loud proclamation: “Hew down the tree,” etc. That “watcher” was the Logos. As a result, the tree was hewn down, the branches were cut off, the leaves were shaken off, and the fruit was scattered—all suggesting a forceful dispersion. And what happened in Genesis when Adam disobeyed? He and Eve were expelled from the Garden. Two cherubim with a flaming sword were stationed at the entrance to prohibit Adam and Eve from returning, lest they eat of the tree of life and live forever (Gen. 3:24). Adam’s previous condition of dominion and lordship ceased, affecting the animal creation as well and even the earth, for he would henceforth have to till the ground by the sweat of his brow to get food. Weeds and thorns grew.

Notice, in Daniel 4:13,17, the narrative changes from the “watcher” (singular) to “watchers” (plural). The purpose of the dispersion was to teach man a lesson: “This matter is ... to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.” We would call this the *permission of evil*. Without this experience, man would forever have a desire for the unknown.

However, there is a time limitation for the permission of evil. The Chart of the Ages shows three great arcs. The first, the world that then was, extending from Adam’s expulsion from the Garden to the Flood in Noah’s day, was under the control of the holy angels. The second dispensation, called the present evil world, starting with the Flood and continuing until the Kingdom, has been under Satan’s control as the god of this world. In the days before the Flood, the demons and Satan were active, materializing and desiring to live on earth. With the first dispensation being occupied by Satan, the fallen angels, and a hybrid race of giants, as well as the Adamic race, there was confusion, and the holy angels had much to contend with.

Let us consider the position of the holy angels for a moment. Many good angels, being concerned, sincerely desired to help mankind out of sin, and God permitted them to try. While much evil occurred before the Flood, only Adam and Eve sinned in the beginning. The Flood did not occur for 1,656 years, and sin did not become rampant until 120 years before the Flood, at which time God pronounced judgment and commissioned Noah to build the Ark to preserve eight souls.

Therefore, the holy angels set out to help mankind, but instead many of them became contaminated over time. Conditions grew increasingly difficult for the holy angels, for when other angels, beings of their own nature, became lawless, they could not control the situation any more than the police force of New York City could control a hard-core criminal element of, say, 2 million people out of a population of 10 million people. Although the Scriptures tell us that the holy angels outnumber the fallen ones, that does not mean they can keep the demons under rigid control. Because the evil angels could not be contained, a transfer of power went over to them, and among other things, they forcibly took wives of those whom they chose. Man was, and is, no match for any angel.

The purpose of this digression is to show that the “watchers” of Daniel 4 are the *holy* angels. First, one angel came down and cried loudly, “Hew down the tree; shake it, strip it, and scatter everything.” Subsequently several angels gave a similar decree. In other words, the Lord now let the other holy angels supervise.

“The word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward” (Heb. 2:2). What was the Apostle Paul saying? In the beginning of the first dispensation, every transgression incurred a swift penalty. There was a *rigid authority*.

The holy angels were trying to lift mankind out of sin, and it wasn't until some of their own number—other angels—transgressed that the situation got out of control. The holy angels could handle man but not disobedient angels. What the holy angels did learn is that association with evil is contaminating. Just as Adam fell, so many of them fell through association with sin. They learned the exceeding sinfulness of sin as regards not only men but also angels. That is how the rigid authority of the holy angels became a failure.

Fortunately, the consecrated of this age are judged by intentions, by motivation of will, not by conduct. In the Kingdom, righteousness will not fail because tremendous POWER will be used to rectify conditions—power that even Jesus did not have at his First Advent, for he had to wrestle with the Adversary (for example, he contended with Satan for the body of Moses and dared not bring a railing accusation—Jude 9). Nevertheless, the Logos was superior to Satan, as shown by his delivering the angel Gabriel to answer Daniel's prayer. For three weeks after Daniel prayed and fasted, the answer to his prayer was delayed (Dan. 10:12,13). When Gabriel arrived, he told Daniel, "I was delayed by the prince of Persia." Through this incident, we can see the power of the contest in heaven. After the Heavenly Father, the Logos was the strongest, and Satan was next. However, Gabriel, third in position among the angels, was no match for Satan, the prince of this world. If we analyze what the account is saying—that it took *three weeks* for the Logos to handle Satan—then we can see that the divine nature is required for Jesus to bind Satan. Moreover, The Christ, Head and body, must have the divine nature to successfully contend with the rest of the fallen angels.

Therefore, the Logos took action first, and the term "watchers" refers to the holy angels. After Adam sinned, he and Eve hid themselves when they heard the "voice of the LORD God walking in the garden in the cool of the day" (Gen. 3:8). In other words, when they heard the *Logos* walking, they hid themselves. Having the leading authority at that time to see that the divine command was carried out, the Logos expelled Adam and Eve from the Garden of Eden. After that, the holy angels took over.

In the beginning, Lucifer was the only transgressor, but in time, when the holy angels were carrying out their authority, some of them became contaminated and fell through *association* with fallen humanity. It is that pollution which eventually began to take a toll and to counteract the strong authority of the holy angels. Therefore, it was not until, perhaps, the last third of the 1,656 years that the fallen angels began to exercise more authority down here.

Notice what Daniel 4:13,14,17,24 is saying. First, the Logos, the holy one, or watcher (singular), came down and made the declaration; next the decree was by the "watchers" (plural); and then it was called "the decree of the most High [or Holy] God." Thus the decree of Almighty God was executed through the Logos through the angels. A number of beings were involved, but the decree originated with God. The holy one (the Logos) came down as God's representative and gave the command, and subsequently the other angels took over. This fourth chapter of Daniel is telling us that the holy hierarchy is God, Jesus, and the holy angels in connection with both the cutting down of the tree and the banishment of man into the unfinished earth. King Nebuchadnezzar was cut down as a tree and became like a beast. The purpose of the New Covenant is to give mankind a heart of flesh—to write God's Law in their hearts. Adam's heart of flesh turned, figuratively, to a heart of stone in that the human race became more hardened as time went on. Just as Nebuchadnezzar was sent out like a beast into the field to eat grass, so Adam was sent out into the unfinished earth.

Both Adam and Nebuchadnezzar were given a kingdom, a dominion. Verse 17 states the intent of the king's punishment to be "that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest [*lowliest*] of men" (see RSV). God has the right to give the kingdom of men to the lowliest of men. In other words, He can exalt those of low, or humble, estate just as He did with Mary

when she was chosen to bear Jesus, or He can humble the proud as He did with King Nebuchadnezzar. Hear Mary's words in Luke 1:48—"For he hath regarded the *low estate* of his handmaiden: for, behold, from henceforth all generations shall call me blessed." However, we should remember that God gives the kingdom to the vilest of men *not with authorization but with permission*. Hence He is not responsible for the evil—He merely *allows* Satan and mankind to do certain things within parameters. The humble ones of this earth will be the kings of the next age. "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). God can take the lowliest, humblest person and replace a proud individual.

A time period is involved: until "seven times shall pass over" (Dan. 4:15,23,32). If the tree pictures Adam, the seven times could not refer to Gentile Times—for the tree is to be cut down *until* seven times pass over it. The seven times are the 7,000 years that started with Adam's fall, and they will terminate with the end of the Millennial Age, when mankind will have reached perfection and will extol and glorify God and know that He ruleth (Dan. 4:25). Leviticus 26 teaches Gentile Times but not Daniel 4. To apply Gentile Times to Daniel 4 does not harmonize, for at the end of that "seven times," man's reason is to be restored, and this did not happen in 1914. When the seven times passed over Nebuchadnezzar in his dream, he came to his senses—and that was the motivation: until the king (Adam, mankind) learned that the Most High God ruleth over the children of men and can give the Kingdom to whomsoever He chooses.

Q: When did Nebuchadnezzar begin his reign? Was it shortly before 606 BC?

A: No, his reign started much earlier. Altogether, he reigned about 45 years, and the seven-year experience occurred in the middle of his reign. In other words, the king grew in stature as he conquered various nations, including Israel and Egypt, and consolidated his empire. When he was in the fullness of his stature, he had the dream of the tree and received the warning through Daniel's interpretation. Twelve months later, while walking in the palace, he boasted, "Have not *I*, the king of Babylon, accomplished all of this? The beautiful gardens, the architectural splendor, and the great dominion are all *my* glory." Immediately a voice from heaven reprimanded him, "No, you must learn a lesson." In that same hour, he was dethroned and lost his senses. (It took one year for the dream of his loss of power to be fulfilled, and the king had evidently forgotten about the dream because nothing had happened.) After seven literal years, his senses returned. In both the beginning and the end of Daniel 4, the king praised God. In regard to the antitype, did mankind praise the God of heaven in 1914? No, and in fact, World War I was intensifying. However, at the end of the Kingdom, the great "Hallelujah" chorus will be sung, and God will be all in all (Rev. 5:13; 1 Cor. 15:28).

Bro. Russell providentially suggested that the tree pertained to the dominion given to Adam. And it was also providential, though incorrect, that he applied the seven times of Daniel 4 to Gentile Times, for this became a test after 1914 came and went and sanity was not restored. Unfortunately, some threw out both the date and the expectations and gave up the truth altogether. However, the date 1914 was valid—it is just that all of the events expected did not materialize and had to be adjusted forward. For example, the Kingdom was not established, the reign did not begin, and the Church was not complete at that date.

Next, consider King Nebuchadnezzar. Because he was a Gentile, the Pastor associated his experience with Gentile dominion. However, the seven times of Daniel 4 were a period of *debasement*, not exaltation. Since the Gentile king (Gentile dominion) was *humiliated* in this picture, the conclusion that the seven times represent Gentile Times does not fit. Gentile Times were a period of Gentile *supremacy*, not debasement. In contrast, the seven times of Leviticus 26 prophesied *punishment* to come on *Israel* if the nation persisted in disobedience. After that seven times, the tables would begin to turn in favor of Israel, and that is exactly what happened, with the nation being reestablished in 1948.

Therefore, the seven times of Daniel 4 were a period of debasement of a Gentile king, not of a Jewish king, and Nebuchadnezzar's debasement harmonizes with Adam's debasement, for Adam was not a Jew. In fact, the Jewish arrangement did not occur for more than 2,000 years after Adam. Adam and the human race will be debased until the end of the Millennial Age, for the entire reign of Christ is the period of *anastasis*, the time for the raising up of the human race. The entire Millennium will be required to raise man up to where Adam was when he fell. Stated another way, it took Adam almost a thousand years to fall in death (930 years), and the Millennial Age is 1,000 years long. The fourth chapter of Daniel teaches (1) the humiliation of Nebuchadnezzar for seven literal years and (2) the humiliation of Adam and his race for 7,000 literal years. The experience of Israel and Gentile Times should not be confused with Daniel 4 because they do not harmonize. Man did not praise God at the end of the 2,520 years, and a Jewish king was not exalted.

Q: In verse 27, the king was given an opportunity to lengthen his days if he broke off his sins. "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." How does this fit the antitype?

A: Daniel did not say repentance by the king would change the situation, just that it might lengthen his tranquillity. In other words, God saw that the permission of evil would be for man's ultimate good. And because evil has been permitted on earth—with man's experience being recorded—the lesson will not have to be repeated anywhere else in the universe in the illimitable future. Otherwise, without knowledge of the results of sin and/or with just a book about the permission of evil, future yet-unborn generations would need firsthand experience. But seeing a *three-dimensional* film of earth's history as it actually occurred, and hearing the actual sounds and voices, will be as real as experiencing the events personally. Those on other planets will thus experience the permission of evil vicariously. Just as Nebuchadnezzar needed the lesson, so mankind needs the lesson of the folly of sin and pride, to be followed by praise for God and the extolling of His holy name.

Back to the original question. If Nebuchadnezzar had broken off his sin by righteous acts, his days *might have been* lengthened: "it may be a lengthening." Similarly, Zephaniah 2:3, in giving advice for the coming Time of Trouble, says to "seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger." God did not promise to revoke the judgment if Nebuchadnezzar repented but to *perhaps postpone* it. Incidentally, Adam has had his experience—and probably in many ways of which we are unaware.

This account of King Nebuchadnezzar is deliberately worded (it was providentially overruled) because it will be a visual presentation in the Kingdom. The repetition, the many unnecessary words, on even easy-to-understand points are intentional, for the account is being adapted for television. For instance, in the beginning of the chapter, the king talked about the dream he had. Then Daniel entered and the account repeated. And when Daniel ended his hour of meditation, there was another review. Instead of just saying to the king, "The tree is you," Daniel repeated the details.

What do the bands of iron and brass around the tree stump represent (verses 15 and 23)? Why were there *two* bands instead of one when either band by itself would seem to be sufficient? The very fact the king saw *two different metals, or bands*, indicates there is a reason. The following is offered as a suggestion.

The band of brass (or copper) represents perfect humanity. The Roman Empire and its strict, orderly law were pictured by iron because iron is rigid and inflexible. Anyone who broke the Roman law trembled. For example, a jailer who allowed a prisoner to escape was put to death.

If a Roman citizen was tried in an alien court, the magistrate was punished for bypassing the Roman court, the legal authority. Thus the iron is related to rigid rule and law. However, brass is also inflexible.

When Adam sinned and died, God did not release the death penalty. The rigid, inflexible rule, or decree, continued on the human race, on Adam's posterity. Therefore, the period of seven times (or 7,000 years) has been determined by divine law.

Not only was the stump fettered with two bands, but moisture, the dew of heaven, was provided. And so God's promise has kept the stump alive. Genesis 3:15 indicates that the woman seed will eventually triumph over the Satan seed. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This promise, which provided some hope, some encouragement, sustained Adam and Eve. With that divine dew of promise, individuals back there looked for a coming deliverance under Messiah. Thus there was rigid control, firm justice, and yet a promise that was kept alive.

But why did *two* bands restrict the stump? Why the iron and the brass? Perhaps the iron band refers to the Mosaic Law, which came later. The entire human race was condemned in Adam, but the Jews were also condemned under the Mosaic Law. Hence the Jews were twice condemned. However, with regard to the Mosaic Law, even the Gentiles were condemned in their conscience, for the Law revealed the undone condition of men. Gentiles who meditated on God's Law could see they were imperfect. Therefore, the iron band might pertain to the Law of Moses, and the band of brass to the penalty on Adam. The two were effective in restraining man. The Law condemned man by promising to give eternal life to any who could keep it perfectly, but none could except Jesus. Since imperfect man could not keep the Law, the Law restrained him, as it were. Incidentally, perfect obedience in *either* case would bring life: Adam's perfect obedience or perfect obedience to the Mosaic Law.

Comment: The iron would seem to show that just as justice is rigid, so the Kingdom cannot be returned to Adam (and the saved human race) until the end of the Millennium, after the Little Season, when only the perfectly obedient remain on the earth.

From another standpoint, the two bands could be considered to represent (1) man's incapability to obey God perfectly and (2) the rigidity of the decree itself. In any event, the Lord was pleased to insert the detail about the two bands.

Dan. 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar pictures Papacy.

Dan. 5:2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his [grand]father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

The attendees at the feast were close associates of the king and thus in the higher echelon of authority: his lords, princes, wives, and concubines. While Belshazzar was tasting the wine and luxuriating in its pleasure, an arrogant thought came to him, and he issued a command to have brought to him the vessels of God that had been taken from Solomon's Temple in the days of Jehoiakim.

Jeremiah 27:7 proves Belshazzar was the grandson of Nebuchadnezzar: "And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many

nations and great kings shall serve themselves of him.” The succession is Nebuchadnezzar, Evil-Merodach, and then Belshazzar. The scene changes radically with verse 1 of the next chapter (Chapter 6), for Babylon had been destroyed.

Although their intentions were good, many Christians have been led astray in trying to harmonize secular history with Scripture. In the process, the intent and the explanation of Scripture have sometimes been twisted, and secular history is not reliable despite the four or five notable historians who have commented about the Babylonian Empire. The Bible should be considered *the* explanation. If any changes have to be made, it is secular history that must be changed to harmonize with the Bible, and not vice versa.

Dan. 5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

Dan. 5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

The king and those with him used the gold and silver vessels from the Temple to drink wine and praise their gods. Their actions humiliated and debased the Jewish God. In the antitype, drinking from the gold and silver vessels represents the misuse of divine and clarion truths by the nominal systems in the near future.

Comment: The Temple vessels can also represent divine power and honor, which Papacy blasphemously takes to itself, claiming to be God’s mouthpiece on earth.

Reply: Yes, more attention is paid to the Vicar of Christ and Mary than to God and Jesus. The vessels represent divine truths and just truth, which have been appropriated and distorted by Papacy. The system has taken to itself these honors and prerogatives. The mother Church, Jezebel, claims to be the teacher and has applied Scripture to back up the system in its glorying. Using the terminology of Scripture, Papacy’s expositors rob the promises and appropriate them to the Roman Catholic Church.

Wine is a symbol of doctrine, and of course there is false doctrine and there is good doctrine. The latter is sometimes referred to as being drunk with the Spirit (Eph. 5:18). Revelation 6:6 gives “wine” a good connotation in the clause “See thou hurt [suppress] not the oil and the wine.” But here in Daniel 5, the wine pictures much false doctrine (error) mixed in with a little truth to provide credibility. And so, the true gold and silver vessels give credibility to their false “wine” contents.

Q: Does the “great feast” (verse 1) pertain to the coming hour of power?

A: Yes, because the antitypical time setting is just before the fall of mystic Babylon. And of course Daniel pictures the feet members.

Dan. 5:5 In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote.

Dan. 5:6 Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

Dan. 5:7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read

this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

While the drinking and the carousing were going on, there “came forth fingers of a man’s hand.” The word “wrist,” as well as certain other words pertaining to parts of the human anatomy, is not found in the original manuscript. The thought is that the *lower part* of a man’s arm (that is, the wrist, hand, and fingers) was seen. How mysterious—especially when seen by flickering candlelight! In that area, the wall would have been bare, and the light of the candlestick shone on it to look like an illuminated page. Suddenly a hand came forth and wrote words or symbols on the wall. Those present would have reasoned that someone, an intelligence, was behind that hand. Imagine! In the midst of the boasting at the great feast, a portion of a man’s arm suddenly came forth and wrote words that the king knew were ominous. The Masoretic translation properly uses the word “frightened”: “Then the king’s countenance was changed, and his thoughts frightened him” (verse 6).

The king abruptly became sober. It is interesting that one who is intoxicated can quickly become sober with shock. In fact, he was so frightened that his knees smote one another. Some years ago a sister who was on an airplane thought the plane would crash because of an incident that occurred. She reported that her knees smote one another uncontrollably. Similarly, the king’s “loins were loosed, and his knees smote one against another.”

Next he “cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers,” and he said to them, “Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.” Honor would be given to the one who could do two things: (1) read the writing and (2) explain it.

Q: Why would the honored individual be the “*third ruler*”?

A: This incident is a type. The first ruler is God; the second is Jesus; the third is the Church.

Dan. 5:8 Then came in all the king’s wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

Dan. 5:9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Although the account does not state the reason, the wise men could not even read the writing, let alone interpret it. Perhaps the writing was hazy or in a foreign language. At any rate, their inability to “make known to the king the interpretation” was obvious.

Knowing that the writing was not only important but also supernatural, the king was greatly troubled at the lack of interpretation. He realized the writing contained a message for him and for those assembled with him.

Dan. 5:10 Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

Dan. 5:11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy [grand]father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [grand]father, the king, I say, thy [grand]father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

Dan. 5:12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

The queen now appeared on the scene, giving the advice that someone who could solve the riddle was not in attendance. We are interested in the antitype, especially since Pilate's wife—also a woman—was instrumental in warning Pilate to have nothing to do with causing judgment to come upon the innocent man Jesus. Whoever the queen represents in antitype, the account seems to suggest that someone, under the symbol of a woman, will come into the picture, make a suggestion, and then be mentioned no more.

Comment: The “woman” will have to be someone who is familiar with the teachings of the feet members.

Reply: Yes, the antitype will be someone sufficiently familiar with truth doctrines and respectful of the feet members but not necessarily consecrated.

Q: Would the queen be an individual or a group more tied in with the civil aspect, not fully in harmony with the nominal systems, and yet somewhat sympathetic to the brethren? Through this individual or group, the feet members would be allowed to give a message to the religious authorities.

A: Yes, for through the queen's suggestion, Daniel was summoned. The queen, whose motives were good, pictures someone in a high position in governing power who has authority and respect.

As queen mother, she could press a dangerous point: “There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy [grand]father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [grand]father, the king, I say, thy [grand]father, made master of the magicians, astrologers, Chaldeans, and soothsayers.” She was giving Belshazzar a little dig because deference had been shown to Daniel in Nebuchadnezzar's day and subsequently he had evidently been put on the shelf. Nebuchadnezzar had thought so much of Daniel that he gave him the name Bel, the god of the nation, i.e., *Belteshazzar*. In addition, Daniel was made master of the magicians, Chaldeans, etc.—yet *Belshazzar* was ignoring Daniel. The queen was surprised that *Belshazzar* had not, of his own volition, sought advice from Daniel. *Twice* she said, “The king ... thy [grand]father.” Notice her confidence in Daniel's ability to interpret: “Daniel ... *will show* the interpretation.” By inference, we see that the queen was not in sympathy with the partying that was going on.

Dan. 5:13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my [grand]father brought out of Jewry?

Dan. 5:14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

Dan. 5:15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

Dan. 5:16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof,

thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

The king more or less repeated what the queen had told him. What Daniel had done in King Nebuchadnezzar's day was so outstanding that Belshazzar had heard of him but had, nevertheless, put Daniel on the back burner.

Dan. 5:17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

Dan. 5:18 O thou king, the most high God gave Nebuchadnezzar thy [grand]father a kingdom, and majesty, and glory, and honour:

Dan. 5:19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

Dan. 5:20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

Dan. 5:21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

Dan. 5:22 And thou his [grand]son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

Dan. 5:23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

Notice Daniel's approach. His words to the king, "Let thy gifts be to thyself," were not an insult. Daniel was merely saying that he wanted to give an honest statement and that he was not speaking in order to receive a reward. His words, which follow, were so well executed that they were almost like a prepared speech.

Daniel reviewed the history of Nebuchadnezzar—how the king had become proud and was then debased, how first he did not give the glory to God but afterward even published a decree giving Him the glory. Then Daniel said to Belshazzar, "O Belshazzar, ... thou knewest all this." Therefore, when King Belshazzar was parroting the queen's words about Daniel, he had actually known these things all along but did not call them to remembrance until the queen prodded him to give Daniel due respect and to permit him to interpret the handwriting. Next Daniel began to sharply rebuke King Belshazzar.

Dan. 5:24 Then was the part of the hand sent from him; and this writing was written.

In other words, either God or His angel specially wanted the "Mene, Mene" instruction to come to the king's attention, and it was accomplished through the instrumentality of the hand that did the writing. Belshazzar had dishonored God, and now God would answer him. Daniel was saying that Belshazzar's dishonoring of God was one of the main reasons why the hand

had appeared with the writing.

Dan. 5:25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Daniel repeated the words on the wall: “MENE, MENE, TEKEL, UPHARSIN.” How were the words written so that the wise men, astrologers, etc., could not read them? Various suggestions have been offered. Writings similar to the Egyptian hieroglyphs, called cuneiform, were used in Babylon, and only those few who were schooled in cuneiform could read and interpret that type of language. Therefore, instead of that unintelligible language, Daniel was given the equivalency in Syriac, which the king would know.

Dan. 5:26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

Dan. 5:27 TEKEL; Thou art weighed in the balances, and art found wanting.

Dan. 5:28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

Mene, tekel, and peres were all weights.

Mene	=	1,000	gerahs
Mene	=	1,000	gerahs
Tekel	=	20	gerahs
Peres	=	+500	gerahs
		2,520	

Daniel said, “Thou art weighed in the balances, and art found wanting,” and 2,520 was the weight. However, Daniel did not give that explanation. Instead he took each component part. His interpretation of “mene” (“God hath numbered thy kingdom, and finished it”) indicated a time period, but Daniel did not dwell on the specific amount of time. Of course in the Harvest period, we see that the number 2,520 is significant for indicating the number of years in Gentile Times.

“PERES; Thy kingdom is divided, and given to the Medes and Persians.” Daniel was saying that Babylon would be cut in half. And that is what happened. Half of the empire was given to the Medes, and half went to the Persians. Both were powerful kingdoms, but notice that the Medes are mentioned first. Cyrus and Darius were knit together through the marriage of the son of one and the daughter of the other.

Q: Is this account giving us some information and details about the content and timing of the message of the feet members?

A: The number 2,520 refers to Gentile Times, which began in 606 BC and ended in 1914. The scholars of Christendom feel that the 70 years began in the third or fourth year of Jehoiakim, giving a 19-year time difference from the reckoning we accept. In the fourth year of Jehoiakim, the prophet Jeremiah mentioned not that the 70 years began then, but that the Israelites would be in captivity for 70 years. The account in 2 Kings 24 infers that the land is involved. The Book of 2 Chronicles is even more specific, saying the *land had to lie desolate for 70 years to fulfill the words of Jeremiah the prophet (Jer. 25:11,12; 29:10)*. “To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (2 Chron. 36:21). The land was never desolate in the fourth year of Jehoiakim, nor was it desolate at the end of his reign or during the reign of Zedekiah—until the eleventh year when the city and the Temple were destroyed. All survivors were taken as captives to Babylon, and the land was left desolate. Therefore, the prophecy of the 70 years had to be fulfilled in Zedekiah’s day, not in Jehoiakim’s day. All chronologers, including some in the Truth movement, try to put the 70 years in the 586 BC

framework. However, to accept the 586 BC date, we would have to change the Pastor's chronology. Such a change is permissible if we can prove the change *Scripturally*, but in this case, *secular* historians and tablets are used as proof.

What happened in 1914? A sufficiency of guilt was incurred by Christendom at that time to fill the cup to the brim. One might ask, Why was the accumulation of blood guilt sufficient in 1914—and not at the actual date yet future? The purpose is so that the feet members can give the strong message, which will follow the popular message. Until the year 1914, the end of Gentile Times, the civil powers were ordained of God, and Christians were forbidden to speak evil against them. But if we believe that the period of Gentile Times ended in 1914, we can speak out strongly when the due time comes.

In the coming time of dire trouble, the people will welcome a message of hope, that is, the promise that the Lord's Prayer will be answered. Restitution is a comforting message. But the type of Belshazzar's Feast shows the king (Papacy) will be rebuked. Daniel said, "You are like your grandfather, and look what happened to him. You are doing the same thing he did." Then Daniel went right into the message.

Dan. 5:29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

Belshazzar kept his word in regard to honoring Daniel, the one who interpreted the handwriting. In the antitype, this honoring pictures the change of the feet members. Just as the deliverance of the three Hebrew children from the fiery furnace shows their change and preservation as new creatures, so Daniel's being pulled up out of the den of lions pictures the change to glory of the feet members.

Daniel was honored *during the period of Belshazzar's power*. This shows that the feet members will receive their change *during Papacy's hour of power* or, more specifically, at the end of the first half hour. Mystic Babylon's destruction will occur "in that [same] night," that is, at the end of the second half of the hour of power. The one event will follow the other in quick succession. The very destruction of Christendom will be an evidence that the complete Church is beyond the veil. Those who remain will realize they missed out on the prize of the high calling, but they will still be very precious in God's sight and will be dealt with subsequently, as other pictures show.

The coming coalition of Church and State will be a desperate move to preserve order. The fall of Babylon and the death of Belshazzar indicate that the clerical element will fall first, prior to the civil element.

The gold chain about Daniel's neck represents the divine nature, which is the jewel. Nothing is more valuable than to receive the divine nature. The chain was close to the heart. Also, Daniel was clothed with purple (called "scarlet" in the King James), which is associated with royalty. His being made third in the Kingdom portrays the Church, who will be third after God and Jesus.

Dan. 5:30 In that night was Belshazzar the king of the Chaldeans slain.

Dan. 5:31 And Darius the Median took the kingdom, being about threescore and two years old.

Q: Does Darius the Mede's taking the kingdom represent The Christ?

A: That could very well be, just as Cyrus pictures The Christ.

Darius took the kingdom at age 62. The number 62 seems to have some significance, to be revealed in the future.

In the cuneiform tablets of secular history pertaining to the Medes and the Persians, there is much confusion with regard to this period of the Babylonian Empire. The relatively contemporary authors who write on this subject conflict. Therefore, we should use the record in the Bible as the Word of God.

Dan. 6:1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

This chapter could have started with the last verse of the previous chapter, which states that Darius the Mede became king. It seems reasonably certain that he was superior to Cyrus for two years, and then he deceased at the age of 64 or 65. (Darius reigned at least 30 years earlier, but not over the Babylonian Empire, to which he succeeded at this time.)

Dan. 6:2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

Dan. 6:3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Darius set 120 princes over the kingdom of the Medes. Now that Babylon had been absorbed into his kingdom, he was reorganizing the empire. In this reconstruction, he followed, to a certain extent, the arrangement of Babylon, in which the three Hebrew children were over the most important province and Daniel was the most important personage. (Daniel had made the suggestion to honor the three Hebrews with positions of high power.)

Darius the Mede, now in control, was thinking of making Daniel the prime minister of the empire, as it were. The 120 princes were not just in Babylon but were scattered throughout the empire. Hence Darius was a significant personage. One purpose of the new arrangement was so that “the king should have no damage.” In other words, the king would be relieved of the burden of his office by giving authority to others underneath him.

“Daniel was preferred above the [three] presidents and [120] princes, because an excellent spirit was in him.” Therefore, Darius “thought to set him over the whole realm.” The first three verses provide the important insight that Darius the Mede recognized “an excellent spirit” in Daniel. Earlier Daniel had risen in influence in the Babylonian universal empire. He was a centenarian at this point in time.

Comment: In Daniel 5:12, the queen used the same words “excellent spirit” to describe Daniel to King Belshazzar.

Q: Was Daniel one of the three presidents or apart from the three presidents?

A: The king was thinking of making Daniel prime minister of the empire. Having no son to be a successor, Darius was impressed with Daniel as a noteworthy person of excellent spirit, behavior, and decorum. The king wanted to set him over the realm instead of his just being the first of the three presidents.

Dan. 6:4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful,

neither was there any error or fault found in him.

Dan. 6:5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Immediately the other presidents and the princes were jealous of Daniel. And they considered him, as a Jew, to be a foreigner. Hence they felt that one of them was entitled to fulfill the role the king had in mind for Daniel. Their feelings were anti-Semitic.

Comment: How marvelous that those who were trying to find fault with Daniel could only accuse him in regard to his religion!

Reply: One reason Daniel was called “greatly beloved” is that he did not compromise any principles in his worship of Jehovah (Dan. 10:11,19). Thus the others could find no fault in him except from a religious standpoint.

Dan. 6:6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

Dan. 6:7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

After plotting and conspiring against Daniel, the other two presidents and the 120 princes assembled together and suddenly broached the suggestion of a royal statute to the king. Of course to the king the suggestion seemed very complimentary, for it ostensibly showed how much they appreciated and liked him as a leader. Darius was already reorganizing, and now the religious decree would further consolidate the empire. For 30 days, no one in the empire was to heed or give credence to “any God or man” but the king and his god. There was to be no diversity of thought. How flattering to the king! Darius did not see that the real purpose was to entrap Daniel.

Comment: Even their words were deceptive. Not “all the presidents of the kingdom” were in agreement, for Daniel was one of those presidents.

Reply: Yes, they were exaggerating.

Comment: The extensiveness of the conspiracy fits the end-of-the-age antitype: presidents, governors, princes, counselors, and captains.

Reply: Yes, the phalanx of support impressed the king.

Dan. 6:8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Dan. 6:9 Wherefore king Darius signed the writing and the decree.

Not only did they have a general consensus, but the decree had already been drawn up. They submitted the statute to the king in writing, saying that all they needed was his signature and his seal of authority that the statute could not be changed “according to the law of the Medes and Persians.” Moreover, the statute seemed to be a good idea in that it was temporary. After all, it seemed reasonable to have those in the empire give assent for the brief period of 30 days.

Dan. 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Daniel must have had an arrangement so that when the window was open, he could kneel on an elevated support and be in full view in front of the window. In other words, Daniel was conspicuous in his own dwelling as he prayed toward Jerusalem. Meanwhile, the hyenas were spying on him.

Q: When Daniel prayed three times a day, were those three times 9 a.m., 3 p.m., and in the evening?

A: That is probably correct based on the Temple arrangement. At 9 a.m., the Temple was officially opened, and 3 p.m. was the usual closing time, winding down the services for the day. The third time of prayer was bedtime.

Daniel faced Jerusalem when he prayed because that city and the God of Israel were his priority. Daniel died in exile, never having an opportunity to return as Ezra, Nehemiah, and others did.

Comment: At the dedication of the Temple, Solomon's prayer mentioned praying toward Jerusalem (1 Kings 8:30).

Reply: In his long prayer, Solomon said that if a person was in a situation where he could not convene at the Temple, his prayer would be heard if he faced in the direction of the Temple when he prayed. Daniel was following this instruction even though the Temple had been destroyed. The prosperity of Israel was very much on his mind.

Comment: 1 Kings 8:44 continues the thought: "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name." Several Psalms also support the thought of praying toward Jerusalem. Those Israelites who knew the Hebrew Scriptures were well versed in the thought of the power of Jerusalem.

Dan. 6:11 Then these men assembled, and found Daniel praying and making supplication before his God.

Dan. 6:12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Daniel knew in advance that there was a death sentence for disobedience—being cast into the den of lions. Nevertheless, he went right ahead and worshipped as he customarily did, thus manifesting integrity and courage. He did not fear exposure, but neither did he flaunt himself. His courage reminds us of both Jesus, who went to the Garden of Gethsemane "as he was wont" (accustomed), and the three Hebrew children (Luke 22:39).

Notice the hypocrisy. Before mentioning Daniel, the presidents and princes very cleverly got the king to assent that he had signed the unalterable decree with the death penalty.

Dan. 6:13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Dan. 6:14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Darius's reaction with Daniel was a little different from Nebuchadnezzar's reaction with the three Hebrew children. Nebuchadnezzar gave the three a second chance; he gave them an opportunity to recant before throwing them into the fiery furnace. However, Darius went much further in showing sympathy for Daniel. "He laboured till the going down of the sun to deliver him." He tried to find a way to change the decree and sought advice, but everything was a dead end. He could find no way out. If two of the presidents and all of the princes, etc., were against him, where could he go for unbiased advice?

Comment: Recognizing the motive of the scribes and the Pharisees to be jealousy, Pilate similarly tried to find a way to keep Jesus from being crucified.

Reply: The scribes and the Pharisees threatened to notify Rome that Pilate was showing sympathy to an insurrectionist.

Here the accusers told Darius that Daniel was trying to go against the king's own law, which could not be changed. Darius could see the motive and the plotting, but it was too late to change the decree.

Comment: The way the accusers said "*that Daniel*" is a reminder of Luke 15:30, where the older son said to his father about the Prodigal Son, "As soon as *this thy son* was come...."

Reply: And when Moses went up into the mountain and delayed, the Israelites said, "*This Moses, the man....*" (Exod. 32:1). There was no sympathy for Moses.

Clearly seeing the situation now, Darius found fault with himself for not being more discerning to start with.

Dan. 6:15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

Dan. 6:16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

The words of Darius were unusual: "Thy God whom thou servest continually, he will deliver thee." Probably, however, they were not uttered with full faith. Nevertheless, he showed his respect for Daniel and for Daniel's God. If anyone was worthy of deliverance, Darius felt it was Daniel.

Comment: For Darius to say that Daniel served his God "continually" shows the king knew Daniel had faith.

Reply: Darius knew that Daniel was very, very sincere and a wonderful person.

We see in this account a type of the end of the age. Several chapters in the Book of Daniel bring us up to the end time: the smiting of the image (Daniel 2), the three Hebrew children (Daniel 3), Belshazzar's feast (Daniel 5), Daniel and the lions' den (Daniel 6), and Daniel's dream of the four universal empires (Daniel 7). In the antitype, Daniel, like Elijah when he was translated,

represents a class of individuals, that is, the feet members who will be raptured.

The type of Daniel and the Lions' Den shows that the feet members will be put to death (supposedly) legally. Darius represents civil authority, which will be inveigled into a religious bondage. Other types also show that the civil element will do the executing, and this has been the case down through history. The arm of state is used to carry out nefarious deeds. With the John the Baptist picture, Herod represents the civil element, who took John's head at the prodding of Herodias and Salome.

Dan. 6:17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Pilate similarly sent Jesus off to crucifixion and had the tomb sealed with a stone.

Dan. 6:18 Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

Comment: Not only was the king so distraught that he could not sleep, but he did not want music or anything else to distract him. Moreover, he fasted all night.

Reply: Yes, he had a lot of empathy for Daniel and was emotionally involved.

Dan. 6:19 Then the king arose very early in the morning, and went in haste unto the den of lions.

Dan. 6:20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Without being able to see Daniel, Darius called down into the dark den as if to say, "Daniel, is there any possibility you are still alive? Is your God ... able to deliver you from the lions?"

Dan. 6:21 Then said Daniel unto the king, O king, live for ever.

Dan. 6:22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Dan. 6:23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Imagine Darius's joy when Daniel's voice came back to him: "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Just like the three Hebrew children, no "hurt" was found on Daniel, picturing the deliverance of the feet members as new creatures. In other words, the taking up of Daniel from the den of lions pictures the rapture of the feet members and, in another sense, the freedom that Christ experienced when he died on the Cross and was resurrected.

Although some of the details are not clear to us at the present time, all of these end-of-age types can be integrated and harmonized, and in the future, their harmony will be seen perfectly. With God, there is no confusion.

Dan. 6:24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Now the king was boiling mad, and he enacted retribution on those who had conspired to put Daniel to death. They themselves, plus their families, were cast into the lions' den. In principle, the retribution is much like that which came on Haman in the Book of Esther.

Comment: The retribution is also a reminder of the Jehu account. With the wives and children—those associated with the accusers—also being cast into the lions' den, *comprehensive* retribution is suggested.

Reply: Yes, the Jehu type furnishes details of the future retribution. Daniel 6 shows a form of retribution and disgust with those who used religious arguments to try to put Daniel to death.

Of course in the antitype, the feet members will be put to death as humans. The cords of flesh will be destroyed, but they will be preserved as new creatures with not a hair of their heads being harmed, spiritually speaking. They will come forth victorious from death. In the antitype, when the people see the persecutions that take place in this day of enlightenment, they will realize that the beast has not changed but is the same as in the past. Accordingly, they will want to get rid of the system and its leadership.

Meanwhile, the lions, having been deprived of Daniel as a morsel, or meal, were so hungry and desperate for food that they climbed the walls to catch the accusers and their families as they were being cast into the den one by one. It was like throwing crumbs to the birds or seagulls—they grabbed the food as fast as they could. In other words, the lions were not just at the bottom of the den but were on the walls catching the perpetrators as they were falling down. As a result, their bones were crunched before their bodies ever reached the bottom of the den. There is satisfaction that justice was being served.

Comment: With the other two presidents and the 120 princes, plus their families, at least 200 people were thrown into the den.

Reply: Apparently, there were many lions as well as many people thrown to them. The den was a rough-hewn type of cave.

Q: When will this retribution occur—at the end of the Gospel Age or at the end of the Kingdom?

A: Retribution will take place at the time the nominal religious systems fall, that is, before the Kingdom is established. Jehu pictures an interim government that will take over from the previous ten kings of Europe who are sympathetic to the beast and do the beast's bidding. The first set of ten kings will be replaced by another set of ten kings who will destroy the harlot. The various levels of ecclesiasticism will be destroyed by the antitypical Jehu.

Comment: By extension, we can say that the temporary preservation of law and order by the interim Jehu government will give the Great Company time to wash their robes.

Reply: Yes, because if complete anarchy followed the fall of mystic Babylon, deliverance would have to occur right away. Great will be the fall of mystic Babylon. All of the nations will shake, but civil power will remain temporarily, providing stability. However, the civil power that takes over will have no sympathy or empathy for what has previously existed. When the beast and the false prophet systems are cast into the lake of fire and brimstone, they will cease

forever in Second Death.

Dan. 6:25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

Proof that Darius was a powerful individual with widespread authority is the fact he made a decree “unto all people, nations, and languages, that dwell in all the earth.” According to the Bible, and despite what cuneiform tablets may say, he was no puppet of Cyrus but was a powerful emperor and king.

Dan. 6:26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

Dan. 6:27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

King Darius used Biblical language here and was almost converted.

Dan. 6:28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The reigns of Darius and Cyrus were not contemporaneous but successive, with the reign of Darius beginning in 538 BC. Daniel prospered in both reigns. Daniel 5:31 says, “And Darius the Median took the kingdom.” Darius used Cyrus as his general. Thus Cyrus did not co-reign with Darius but was second to him. The Isaiah chapters about Cyrus harmonize with the thoughts here in Daniel 5 and 6. When Darius died, Cyrus took over the empire.

Q: How long did Cyrus reign?

A: Historically, he is supposed to have reigned nine years before he died, but the more accurate number seems to be seven years. He pushed Darius out of the way because he wanted to have the supremacy.

Q: How long was Darius’s decree in effect for all in the empire to worship Daniel’s God?

A: Since the decree was emotional, it would not have lasted long. Because the people in the empire were brought up under polytheism, they could not grasp the concept of just one God. However, they could understand that there was a superior God.

Dan. 7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

In the first year of Belshazzar, king of Babylon, Daniel had his dream. Since Chapter 5 ended with Belshazzar’s death, the events in Chapter 7 took place before Chapter 5. In other words, like the Book of Revelation, the chapters are not sequential.

Dan. 7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

What are the “four winds of the heaven [that] strove upon the great sea”?

Comment: They would be the unholy angelic powers, which tie in with the “four winds of the earth” in Revelation 7:1-3. The winds are held back until the saints are sealed.

Reply: Yes, and the fourth great beast that came out of the sea (verse 3) also relates to the Book of Revelation (13:1).

Comment: Some thoughts from the 1977 study are interesting, for they show that even though Satan is the god of this world, a struggle goes on among the fallen angels. “The ‘great sea’ refers to peoples, or humanity. Hence the ‘sea’ pictures the earth from the standpoint of humanity. The four universal empires arose out of turbulent conditions in the earth. In this moving vision, the four winds of heaven strove on a stormy, windy, turbulent sea. All of a sudden, a beast arose, then another, and another, and another. Since the four winds picture the unholy angelic powers, it is apparent that a struggle for supremacy over the possession of the earth has taken place among the fallen angels. This struggle is in the present evil world; it began with the Flood and still continues. Satan has been the god of this world during all four universal empires. Although he has always been the chief of the fallen angels, there has been discord among them. Despite the rise and fall of governments, Papacy is noted for its existence. Papacy characteristically has a foot on each side of an issue so that whatever side wins, the system will appear right. Even though Satan is the prince of the power of the air, verse 2 is a clue that the power of the heavens is vied for in earth’s atmosphere. Paul said we fight against principalities, powers, rulers of darkness, and spiritual wickedness in high places.”

Reply: In the Book of Revelation, we discuss the troublesome sea and the fact that Satan capitalizes on it. Prior to Babylon’s coming into power, there were other strong powers, or kingdoms, such as the Syrians, the Medes, and the Lydians. However, Nebuchadnezzar overcame these powers to accede to the throne. In other words, an evil angel is over each nation, but Satan is the archangel over all the kingdoms of earth. The confusion of war—of nation against nation—is caused by the rebels under his control. The sea is not calm. The angel (Satan) who withstood Gabriel was the stronger of the two (Dan. 10:13). Gabriel was withheld for three weeks before he could give the answer to Daniel’s prayer. When Satan took over Media-Persia, it was a transfer of power from Babylon. Next came Greece, and after Greece came the Roman Empire, which became the Holy Roman Empire. Each time Satan was “top gun.” In this unrestful condition, Satan allows his thugs to have their own rewards *as long as he remains in control* on the top as the prince of the demons. His “empire” is one of lust, violence, anger, etc., all of which are component parts of his own character. Whenever there is a change of empire, he gets into the cockpit of power.

Dan. 7:3 And four great beasts came up from the sea, diverse one from another.

The four great beasts picture four universal empires commencing with Babylon.

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

The Babylonian Empire is likened to a lion with eagle’s wings. A lion is called the king of the beasts because of its royal mien; that is, its big head and mouth almost completely hide the body. Similarly, the eagle is considered the king of the birds. These symbols beautifully harmonize with the golden head of the image in Nebuchadnezzar’s dream (Dan. 2:31,32). Whereas Daniel 2 portrays the universal empires from *man’s* perspective, Daniel 7 pictures them from *God’s* perspective. In other words, Nebuchadnezzar and Daniel both dreamed about the same four empires but each from a different standpoint.

“I beheld till the wings thereof were plucked.” This clause is a reference to the time when Nebuchadnezzar was reduced to insanity and humiliated for seven years. During that time, he ate grass, his nails were like birds’ claws, and his hair grew like eagles’ feathers. In a negative

sense, a lion shows a boasting attitude, and an eagle indicates pride, being lifted up in heart. Nebuchadnezzar's attitude was, "Haven't I myself accomplished all this glory?"

The King James marginal reference is superior: "Wherewith it was lifted up from the earth." Prior to the plucking of his "wings," Nebuchadnezzar boasted and his heart was lifted up with pride and feelings of superiority. "Wherewith it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." By plucking up his wings, by abasing him, God brought Nebuchadnezzar to his senses and made him stand on his feet as a man. Then the king gave glory to God.

Why is a man superior to a beast? One reason is that a man does not crawl or walk on four feet. (Even a gorilla, who walks a few feet, then has to bend and put its hands down.) Man is different; man is unique; man stands upright on two feet. Thus when Nebuchadnezzar came to his senses, he stood up like a man as he should have done. No longer was he above the earth, as it were, but was upon the earth. The clause "a man's heart was given to it" refers to the reformation, even though it was only momentary.

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

The bear corresponds to Media-Persia. The leading characteristic of a bear is its great strength—it hugs its prey to death. What was notable about the method of warfare with this empire? With great numbers in the empire, the siege tactic was used to conquer.

The Media-Persia bear (government, or empire) "raised up itself on one side" and had three ribs in its mouth between its teeth, and "they [the ribs] said thus unto it [the bear], Arise, devour much flesh."

Comment: Daniel 11:2 reads, "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all."

Reply: Yes, that verse identifies the "three ribs" as three kings, who said to the fourth king, Xerxes, "Rise up and devour much flesh." Xerxes is known in history. He made a pontoon bridge of boats so that his army could go over to Greece. Many men did get to Greece, but there they were stranded. At first, a humiliating defeat was suffered, but the numbers of men were so great that Xerxes continued, only to ultimately suffer an even bigger defeat.

Comment: Daniel 8:3 tells of the ascension of the Persian portion of the empire, described here as the bear raising itself up on one side. "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last."

Reply: Yes, Media-Persia is pictured as two arms and two horns (Dan. 2:32). In the original picture, the bear was in repose, but when it arose, it got up on one side (just as a human gets out of bed by pushing himself up on one side). Media-Persia was a universal empire, but it had aspirations of being even larger. Although the empire controlled the East and even Egypt, the arena, or frontier, not yet dominated at that time was Greece and westward into Rome. Greece was a great maritime power. The Media-Persian Empire felt it could easily conquer Greece through numbers, power, and wealth, but the Lord overruled the defeat. Similarly, Napoleon, a brilliant mathematician, lost the Battle of Waterloo through a dumb (but providential) mistake.

Q: Do Daniel 8:3, which speaks of one horn coming up higher, and the bear, which rises up on

one side here in Daniel 7, refer to the Persian part of the empire?

A: The two silver arms of the image picture the kings of *Media and Persia*. The first king of the empire was Darius the *Mede*, but Cyrus the *Persian* soon succeeded him, becoming higher. The “fourth” king was the king of Persia. Thus the Persian aspect is the higher horn, the side of the bear that rose up from the supine position to dominate and “devour much flesh.” Combining the fragments in Chapters 7, 8, and 11 helps us to understand what happened in secular history. Xerxes lost 5 million people in the final analysis yet remained in power, for Alexander the Great and the Grecian Empire did not come on the scene until much later. Nevertheless, the defeat in trying to conquer Greece was very humiliating for Xerxes, so he learned his lesson. He forgot about the frontier and was satisfied with the current universal empire.

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

The leopard pictures the Grecian Empire, which corresponds to the belly and thighs of brass in the image of Daniel 2. Just as that area of the body is very versatile and flexible, so a leopard is swift and agile in movement. These characteristics describe Alexander the Great, for he conquered the whole world, as it were, in just nine years chiefly through swift movements and surprise attacks. It seemed as if he covered 100 miles in one night. A leopard or cheetah is swift and powerful, and so was Alexander the Great. Whereas Persia was cumbersome and slow of movement, conquering by great numbers and siege, Greece used adroitness, military skill, and the element of surprise. The leopard well demonstrates these characteristics. In contrast, the lion is swift for perhaps a hundred yards but then tires. It depends on its roar to paralyze prey with fright and then, with a short sprint, captures the prey and scrunches it with exceptionally powerful jaws.

The spots of the leopard are not emphasized here. Later, when Papacy is partly described as a leopard, the spots become important to show diplomacy and the practice of playing both sides, of being clever and adaptable.

The leopard had four wings of a fowl on its back and four heads, which picture four generals. When Alexander the Great died as a relatively young man, four generals took control of the empire. They divided the large Grecian Empire into four parts (Syria, Egypt, Greece, and Rome), and each took control of one part.

Q: If the four heads portray the four generals, do the four wings picture the four divisions, or dominions?

A: Yes. A Scriptural precedent for “wings” picturing a territory, or land, is Isaiah 18:1 regarding the “land shadowing with wings.”

Dan. 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

This beast cannot be equated to any one specific animal but, instead, had the characteristics of several animals and is described as “dreadful and terrible, and strong exceedingly.” The fourth beast, Rome, is of particular interest as the nucleus of prophecy of the Gospel Age.

Comment: Revelation 13:2 also describes a beast: “And the beast ... was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion.”

Reply: That beast pictures the Holy Roman Empire, which was a later development than Pagan Rome. A composite beast, Papacy had the features of the other beasts. Its sagacity and duplicity are shown by the leopard's spots, a feature of the Grecian Empire. The system manipulates and speaks with a forked tongue. The Roman Catholic Church's boasting of numbers would be the characteristic of the bear, the Media-Persian Empire. And Papacy had the mouth of a lion from the Babylonian Empire.

Comment: Imagine how Daniel would have reacted to this moving nightmare with the unprecedented beast doing these dreadful things!

Reply: Apparently, it was not a single dream but a *recurring* dream. When a bad dream wakes us up, we are thankful it is over, but occasionally the dream continues when we get back to sleep. Therefore, the plural "visions" probably kept repeating, as with King Nebuchadnezzar in Daniel 2:1.

Q: Does the beast here in Daniel 7:7 picture Pagan Rome?

A: Yes. The Grecian Empire was relatively short term, as was Babylon in its universal conquest. Media-Persia lasted somewhat longer, but the Roman Empire endured the longest and, in fact, still exists today in some respects.

Daniel saw that the fourth beast was dreadful in appearance, terrible in its actions, and exceedingly strong. Moreover, it had "great iron teeth."

Comment: The "iron" teeth of the Roman Empire correspond to the two "iron" legs of the image in Daniel 2.

Iron was selected to describe the Roman Empire because it is a very unusual mineral. Not only is it extremely strong, but it is inflexible. And Rome was noted for its law and "iron rule." Purchasing Roman citizenship (as the Apostle Paul did) added a great deal to one's stature and protection. The Roman Empire was based on unity, centralized power, and rigid rule and law.

Comment: Of the four beasts, Daniel was most concerned with the fourth. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet" (Dan. 7:19).

"It [the Roman Empire] devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it." The Daniel 7 account does not treat the diversity of the Roman beast.

The bear (Media-Persia) hugged its prey to death through siege. Alexander the Great (Greece) conquered through agility, speed, and the surprise element. Rome succeeded because of its discipline and organization. It rigorously trained its officers in the art of warfare, and to disobey a Roman order brought death. There was no flexibility—one did what he was told or else. The soldiery admired the organization and discipline, for they realized it created a power within them and brought victories—and of course their reward was a share in the spoils. Sometimes the loot was so great that when they reached a certain age, they retired with what they had accumulated and then lived a life of ease away from Rome with spas, springs, etc.

Dan. 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

This beast with one head is different from the beast in Revelation 17 that has seven heads. This beast started out with 10 horns and then got “another little horn” for a total of 11. Next the little horn ate, or plucked up, three horns, so the final count is *eight horns* ($10 + 1 - 3 = 8$). We find out that the seven-headed beast in Revelation ends up with an *eighth head*. This background helps us to understand prophecy.

The Pastor was kept so busy in his ministry that although he could easily have followed up on these Scriptures, he did not have time to do so. He explained both the image of Daniel and the beasts, but in separate writings. In other words, he did not put the image and the beasts side by side. To thus equate them opens up prophecy. The Pastor laid all the groundwork and provided all the tools and definitions, but he did not equate them. Nor did he harmonize and tie together the various types such as Gideon, John the Baptist, and the Three Hebrew Children. Yes, he explained them separately, but he did not co-relate them. By synchronizing the types, we get an added dimension. Now is the due time for such harmonization, for truth gets clearer as we proceed down the stream of time. The Pastor laid the foundation for the Truth movement, but we have more truth today.

Twice in the *Volumes*, the Pastor explained how the little horn plucked up three horns. The second explanation, which is on page 76 of the *Third Volume*, is superior. The plucking up of the three horns (the Heruli, the Ostrogoths, and the Western Exarchate) resulted in the Holy Roman Empire.

The little horn waxed great, representing the growth of Papacy. It developed eyes like a man (intelligence) and a “mouth speaking great things” (blasphemies). One of the greatest blasphemies is the claim that the pope is the Vicar of Christ. Another blasphemy, proclaimed in 1870, is that *ex cathedra* utterances are infallible.

This little horn was a *Roman* papal horn because the beast portrayed the *Roman* Empire and its horns were divisions of that empire. The civil powers of today like to fraternize with Papacy because with Roman Catholic adherents in all nations (both clergy and communicants), the system provides the framework of a spy network.

Dan. 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

The preceding verses give us a description of the night visions that Daniel saw, and he noted the details up to and including the great boasting of the little horn. Now he provided new information not in the previous eight verses: “I beheld till the thrones were cast down.” Probably Daniel had a continuing miniseries of visions because further details were narrated in a choppy fashion with interruptions. He seemed to be summarizing the troubling series of dreams.

Q: What is the thought of “cast down”? Leeser has “set down,” the Revised Standard and the Amplified have “placed,” and the NIV has “set in place.” Also, a Scofield footnote has “placed down.”

A: In English, the thought of being “set” or “placed down” can be taken two ways. If a high-minded person is humiliated, we say he is “put down,” “put in his place,” etc. The Hebrew word will have to be checked.

Q: Could the clause be a future picture of the Ancient of days (the Father) sitting with His Son and the Church? Revelation 20:4 seems to harmonize with that thought. “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that

were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

A: We will have to analyze the word, its background, and the three Hebrew consonants that form the word.

Comment: The Hebrew word is *remah*. According to Young’s *Analytical Concordance*, that word carries the thought of “cast” or “casting down” and in one instance “impose.” In some usages, the context shows a demotion. Daniel was *cast* into the lions’ den, and the three Hebrew children were *cast* into the fiery furnace.

Comment: Ezra 7:24 is the text where *remah* is translated “impose”: “Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to *impose* toll, tribute, or custom, upon them.” The thought of “cast down” seems like an odd usage here.

Comment: *Strong’s Concordance* defines *remah* as “to throw, set, figuratively assess.”

The “Ancient of days” is Jehovah. The Masoretic indicates a court scene here, and the sitting of the “Ancient of days” is a future picture. At one time, the Pastor believed this verse had a past fulfillment. Although he never changed his view in the *Volumes*, he did change his thinking in the *Overland Monthly*.

Jehovah’s “garment was white as snow, and the hair of his head like the pure wool.” “White as snow” symbolizes purity of judgment, which is associated with true justice and righteousness. His hair was like “pure [white] wool,” which pictures wisdom. Basically, the thought is of full, luxuriant growth, and hair is a symbol of consecration, among other things.

“His throne was like the fiery flame, and his wheels as burning fire.” We are reminded of the wheels in the vision of God’s glory in Ezekiel 1. In the vision was a throne, and One was seated on that throne. The upper part of the torso was associated with fire or sun so that the facial features could not be seen, and the bottom part was seen as legs. “No man hath seen God [the delineation of His face] at any time” (John 1:18). “And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about” (Ezek. 1:27). Ezekiel also tells of four wheels, whereas Daniel just says “wheels.” Each wheel consisted of an outer wheel and an inner one. The wheels revolved, but they did not deviate sideways from their purpose. The outer and inner wheels indicate that God operates according to the plan of the ages that He designed.

Comment: God has a movable throne. Righteous judgment goes with Him at all times.

Reply: With God’s throne being down here at the time of the vision, the thought is that judgment is set in the court. All are to stand at attention.

We will turn again to the statement “I beheld till the thrones were cast down.” Depending on context, the word “cast” can be used in either a negative or a positive sense. For Daniel 7:9, another translation gives the thought of thrones being established, of their being set down in an affirmative sense. The context seems to favor that view. Of course the “Ancient of days” is Jehovah, and the thrones are the thrones of the Church. This seventh chapter speaks of the Son of man as an individual, but three times the “Son of man” is shown to be a government composed of individuals with Jesus as the Head and the Church, or body members, as the rulers. Occupying various positions as rulers, the saints will possess the Kingdom. Verse 9 is

saying that they will be placed in their positions when the Kingdom is being set up.

Dan. 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

The “fiery stream [that] issued and came forth from before him [the Ancient of days]” represents judgment. We think of lava from a volcano coming down and consuming what is in its path. In this case, the fire will come forth against God’s enemies.

“Thousand thousands ministered unto him [God].” If we multiply 1,000 x 1,000, the product, 1,000,000, applies to the holy angels. “Ten thousand times ten thousand stood before him.” This even larger number pictures the world of mankind, for whom the “books” will be opened. Servile attendance is shown by these two classes.

Comment: A clue that the Little Flock, the 144,000, are not shown in this verse is that those in attendance are either “before” the throne or ministering unto God. The Church class will be *in* the throne.

“The judgment was set, and the books were opened.” There are different kinds of books. One kind would be the records of the past lives of all individuals and their responsibilities. The world of mankind will be judged during the Kingdom Age. Revelation 20:12 also mentions “books” (plural) being opened: “And I saw the dead, small and great, stand before God; and the *books were opened*: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

Comment: Regarding the holy angels and the world of mankind, the NIV says, “Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.”

Dan. 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Again this is new information. The little horn with eyes like the eyes of a man and a mouth speaking great blasphemous words (Dan. 7:8) troubled Daniel, as did the beast with great iron teeth that committed violence.

Q: Does verse 11 correspond with Revelation 19:20? “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

A: Yes, the “burning flame” ties in with the “lake of fire burning with brimstone.” The destruction of the beast is being described. In the Book of Revelation, the beast is shown to die twice; in Daniel 7, the beast dies only once. However, the one time in Daniel 7 corresponds with the *second* time the beast dies in Revelation. First, Napoleon humiliated the pope. Then in 1870, the papal states were taken away from Papacy, so that only the Vatican and a summer resort remained. In other words, Papacy was shorn of its temporal power and dominion. At that *very time*, at the *low* point of Papacy, the doctrine of Papal Infallibility was promulgated. This doctrine is a more recent example of the horn speaking “great things.”

Daniel saw the end of Papacy (the beast slain), the books opened, and the judgment set. The slain beast is the fourth beast, and its body being destroyed pictures the loss of temporal dominion. Papacy, a civil government with clerical attire, will be “given to the burning flame.”

From this second death, there will be no resurrection.

Revelation 13:3 tells of the first death of the beast and of its resurrection: “And I saw one of his heads as it were wounded to *death*; and his deadly wound was *healed*: and all the world wondered after the beast.” Revelation 17:8 tells of its *permanent* extinction: “The beast ... shall ascend out of the bottomless pit, and go into perdition.” The second time the beast dies, it will go into the “lake of fire burning with brimstone,” from which there is no resurrection.

Q: Are verses 11 and 12 fulfilled before verse 9?

A: Yes. As said earlier, these visions are recorded in a choppy fashion. They were not all narrated sequentially.

Comment: The *First Volume*, page 260, states, “In verse 12 the prophet notes a difference between the end of this fourth beast and its predecessors. They three successively (Babylon, Persia, and Greece) had their *dominion* taken from them; they ceased to hold the ruling power of earth; but their lives as nations did not cease immediately. Greece and Persia still have some life, though it is long centuries since universal dominion passed from their grasp. Not so, however, with the Roman Empire, the fourth and last of these beasts. It will lose dominion and life at once, and go into utter destruction; and with it the others will pass away also.”

Reply: The subject is discussed in three *Volumes* with about 15 different quotations. The fact that the Pastor did not see two deaths in the Book of Revelation caused a little trouble. He admitted he had two views, and he did not know which perspective was the proper one. Clayton Woodworth, who compiled *The Finished Mystery*, was familiar with the two views. He assumed the view he used was correct, but in fact, it was the wrong one.

In one place in the *Volumes*, the Pastor said that the body of the beast, its temporal dominion, was destroyed forever in 1870 but that it still existed as a sacerdotal (or religious) power and would get great power in the hour of power. However, the Book of Revelation shows that Papacy will have temporal dominion at the time of its final destruction, and today it is a papal state. As just read, the *First Volume*, page 260, says that “dominion and life” will be destroyed “at once.” But the *Second* and *Third Volumes* reflect the problem of there being two deaths of Papacy and the Pastor’s seeing only the one. His uncertainty can be seen in certain statements he made. Incidentally, Papacy got back its temporal power in 1929 through Mussolini’s Concordat.

Dan. 7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

The lives of the three other beasts were prolonged in regard to the smiting of the image, for not until the stone smote the image on its feet did the *entire* image fall. At the time of the smiting, the head of gold, the arms and breast of silver, etc., still had *life* (but not dominion). Thus Daniel 2 shows all being consumed at the *same time*. The account here in Daniel 7 concentrates on the fourth beast, but all four beasts will be destroyed together. The point is that the words “season” and “time” are used in different ways in Scripture. (Similarly, for example, the term “water” has different meanings depending on context.)

“Yet their lives were prolonged for a season and time.” Sometimes we give a specific chronological application to the terms “season” and “time.” The Book of Daniel uses not only the 360-day cycle but also the thousand-year cycle. Here an even longer cycle is intended. In other words, there is precedent in the Book of Daniel for *various* time periods. An example of the 360-day cycle is the 2,520 years, and the 1,000-year cycle is used in regard to the seven years of Nebuchadnezzar’s debasement (Dan. 4:16; 12:7).

Dan. 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Notice “visions” (plural), showing a series of visions not all in the same night. Leeser’s reads, “I looked in the nightly visions.” In other words, in the night visions that Daniel had, he saw various things.

“Behold, one like the Son of man came with the clouds of heaven.” According to the usual view, the “Son of man” represents Jesus only, for didn’t he say, “All the tribes of the earth ... shall see the Son of man coming in the clouds of heaven with power and great glory”? Moreover, Revelation 14:14 shows the Son of man seated on a cloud with a sickle in his hand, and the *Fifth Volume* applies the term “the Son of [the] man” to Jesus alone. However, in the Book of Daniel, the term is more comprehensive. Here “the Son of man” corresponds to the stone that smote the image. The four parts of the image in Daniel 2 harmonize with the four beasts of Daniel 7. The stone that smote the image and the “Son of man” both picture the fifth universal empire, which includes the “saints of the most High” God (see verses 18, 21, 22, and 27). The saints will be involved with the smiting of the image. Therefore, not until the Church is complete will the image be struck. With the term “Son of man” including the saints, it refers to *The Christ*. The “Son of man” is a *multitudinous* seed. “Now we, brethren, as Isaac was, are the children of promise” (Gal. 4:28). Just as “Isaac” represents The Christ and so does the stone of Daniel 2:45 that is quarried from earth, so the term “Son of man” in Daniel 7:13 pictures The Christ, Head and body members.

The following statements from the Pastor in the *Overland Monthly*, pages 82 and 83, written subsequent to the *Volumes*, help to clarify the picture. “Not until the Church shall have been completed, not until the last member shall have been changed from earthly to heavenly conditions; not until the glorified Christ shall have taken unto himself His great power to reign; and not until the end of Gentile times, will this heavenly power be hurled against the image.” In a nutshell, the Pastor was saying that the reign of Christ and the smiting of the image are future—that these events cannot take place until every last member of the body of Christ is complete. On page 83, the reasoning continues: “Then the dominion [of course the Pastor had in mind the year 1914] will pass from these beasts, and their bodies or organizations as Governments will be given to the burning flame—turned over to destruction.” Pertaining to Daniel 7, the Pastor wrote, “Then the beast was slain—the great and terrible beast, and his body was given to the burning flames. This is still future and therefore prophetic [earlier he put this in the past], and we may not too positively declare how it will be fulfilled. Apparently it signifies the overturn of the civil and religious systems of our day, *especially of Europe* [emphasis added, pointing out the ten horns of the beast]. It seems to symbolize the destruction of all earthly government and authority. This [that is, the fire] would mean anarchy, the most terrible curse upon society imaginable.”

“One like the Son of man ... came to the Ancient of days, and they [the holy angels] brought him [the Son of man] near before him [the Ancient of days].” When Jesus finished his course, a brief hiatus of ten days occurred during which there was jubilation in heaven. Between his ascension and the application of his merit to the Church at Pentecost ten days later, the accolade went forth “Worthy is the Lamb!” The Church will have a similar experience. After the feet members are caught up in clouds to meet Jesus and the rest of the raised saints in earth’s atmosphere, and after they hear from Jesus, “Well done, good and faithful servant,” they will be taken into the heavenly court amid great rejoicing to culminate in their being The Christ class (Matt. 25:23).

Dan. 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which

shall not pass away, and his kingdom that which shall not be destroyed.

All power in heaven and earth has already been given to Jesus, but he has not exercised that power yet in the sense of the reign aspect. Jesus has already been exalted, but at the time of the marriage, the body members will also be glorified. The holy angels will bring the Son of man to the Ancient of days, and there will be given to the Son of man, to The Christ, “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him,” and his dominion will be “an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

The statement that this dominion will never cease is very comprehensive. The reign of Christ is only for the thousand years, the Millennium, but in another sense, Jesus and the Church will reign forever in the universe under God. That kingship authority will extend forever, beyond the thousand years, indefinitely. In the future, each of the 144,000 will have his own universe, his own kingdom.

Dan. 7:15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

Daniel was deeply grieved when he saw the vision because he sensed that it signified a long period of trouble.

Comment: The triple emphasis shows how extremely disturbed Daniel was. He was grieved in his emotions, his body, and his mind.

Reply: On one trip to Israel when there was a commotion between Arabs and Jews, an Arab remarked, “My head—watermelon!” He was trying to express his distress in English.

Dan. 7:16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

In the setting of the dream, Daniel asked one who was like an angel to explain the meaning of the dream.

Dan. 7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

The explanation began with the point that the four beasts represent four kingdoms, or universal empires. Thus, depending on context, the word “king” in Scripture can signify a power or a government, rather than an individual. Similarly, “Pharaoh” can represent either an individual or an office that is filled by successive individuals. The same is true in this country. The President may die, but the Presidential office is perpetuated.

Dan. 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then, quickly, the explanation contained some good news: “the saints of the most High shall take the kingdom.” However, this answer was too cryptic to truly satisfy Daniel, as shown in verse 19.

Dan. 7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

Having seen the whole vision, Daniel desired a fuller explanation.

Dan. 7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Dan. 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

The drama continued in another vision. More details confirmed not only that the vision portended bad news but also that it was even worse than Daniel had at first thought. An added detail is that the “little horn” power, which came out of the terrible fourth beast, “made war with the saints” of the most High and defeated them for a while. What a shocking experience for Daniel! The defeat and suffering troubled him. He did not fully understand the vision. He was told the kingdom would be given to the saints of the most High, and yet those saints were being persecuted.

However, Daniel’s emotions and thoughts, coming forth from his inner being as a reaction to this traumatic vision, were edifying in the final analysis, for they developed his character even further.

How did Daniel know that he was seeing “saints”? Obviously, some details of the vision are not recorded in Scripture. We are getting only a thumbnail description. Perhaps the saints were pictured with halos or white garments. At any rate, an unholy power got victory over the holy power—until the “Ancient of days [God] came” (verse 22).

Q: When Daniel saw this vision, did he recognize that the fulfillment was a long time off?

A: Yes, he sensed that fact, and it was troubling him, even though he did not mention it in fullness until the end of the book. He was exhausted by the multitude of visions and explanations and disheartened by the time factor, but he was eventually given consolation. “Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days” (Dan. 12:13).

Dan. 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

This verse is future.

Dan. 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Dan. 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Dan. 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

The “ten horns ... are ten kings [powers, kingdoms] that shall arise: and another [the little horn] shall rise after them.” The ten horns, plus the one little horn that subdued three horns, left eight horns. The eight horns tie in with Revelation 17, where the beast appears on the scene again but with more detail. The fourth beast of Daniel has only one head but eight horns. The beast in Revelation 17 has ten horns and seven heads plus an eighth head when one of the seven

reappears. The Book of Daniel provides background information for updated understanding in the Book of Revelation. Daniel 7:25 explains the time period, which was future from Daniel's day: time, times (double time), and half a time. The 3 1/2 times, when converted to lunar years of 360 days each, with a day for a year, total 1,260 years. The time period thus indicated is 539 to 1799.

Q: Are the eight horns in Daniel 7 comparable to the eight heads of Revelation 17?

A: Yes. However, Revelation 17 gives more information, for the ten horns are a contemporary condition and the heads are successive. Today we are in the period of the eighth head.

For the little horn to “*wear out the saints*” suggests time. Those who were hunted and tortured during the 1,260 years experienced not only suffering but also fatigue and weariness. In Revelation 6:10, the saints are portrayed as asking, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

The little horn shall “think to change times and laws.” For example, Papacy had the Kingdom starting with the papal millennium, which began under Charlemagne in 799 and then extended to 1799, the end of the French Revolution. The birth of Jesus was changed to Christmas. The pope is considered to be the Vicar of Christ, but where is Christ? The Roman Catholic Church teaches that one must go through the church and its arrangements rather than go through the true Head, Christ. Jesus said, “Come *unto me*, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28). Sinners are to confess their sins to Jesus, not to the priest.

Comment: The importance of counting ten horns, adding one horn, and subtracting three, for a total of eight, is shown by the fact this is mentioned three times in the chapter as a triple witness.

Dan. 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Notice that the troublesome condition again ends up with victory. The little horn prevails against the saints, but the saints come out all right in the final analysis, for they will take away the dominion of the little horn.

Daniel was saying, “I am not so concerned about the first three beasts, but I would like more information about the fourth beast—and particularly the ominous little horn.” He was favored with such an explanation.

Dan. 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Dan. 7:28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Although Daniel was favored with an explanation and assured that God would set up an *everlasting* Kingdom, he was still troubled about the events and conditions that would occur before the establishment of the Kingdom. He “kept the matter in his heart.” In other words, he thought a lot about the visions but did not reveal them to others—probably not even to the three Hebrew children. Since Daniel was taken to Babylon before the 70 years began to count, and now we are near the end of his life, he may have outlived the three Hebrew children, for Daniel died a centenarian. Therefore, Daniel, as an honored servant in the king's court, had to put on a front to cover up and suppress his concerns about the disturbed condition, for one

could not go around the royal court with a sad countenance. Nehemiah is another example. He was so troubled that he could not fully hide his thoughts. In his case, however, it was providential that the king noticed and asked what was troubling him.

“My cogitations much troubled me, and my countenance changed in [within] me.” In other words, he suppressed his thoughts outwardly.

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

In the third year of Belshazzar, Daniel had another vision. (Chapter 7 took place in the first year.) The mention of the years of Belshazzar at the beginning of each chapter suggests a co-relationship between the diverse animals. In Chapter 8, the symbolism starts with the second universal empire, Media-Persia, because the events of this chapter occurred at the end of the Babylonian Empire.

Dan. 8:2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Shushan was in the province of Elam. Earlier in history Elam was a separate power, but at this time, when the Babylonian Empire still existed, it was a province of Babylon, although separate and distinct from the main culture. With the capital of the Babylonian Empire being the city of Babylon, we would not expect to find Daniel in Shushan in Elam.

The river Ulai could be part of the Euphrates, but it is probably one of the rivers feeding the Tigris River. It is interesting that other visions also took place near a river.

Dan. 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

The *two-horned ram* (Media-Persia) corresponds with the *two arms* (and breast) of silver of the image and the implied *two arms* of the bear, an animal that hugs its prey to death. Both horns were high, but the Persian horn was higher than the Median horn. Hence the vision was a prophecy of an event still future for Daniel. This vision shows that there was a time when the Medes, under Darius, were superior to the Persians. Then the Persians, under Cyrus, took the ascendancy.

Dan. 8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Next Daniel saw the ram “pushing westward,” which was when Xerxes, the fourth king, tried to invade Greece, going down to Athens. Even though his army was defeated and he retreated back to his own capital, he was still the mighty power of that time. What caused his defeat? Nature—a storm destroyed his bridge of boats. After Xerxes’ reign, the Persian Empire expanded northward. (There were approximately nine kings before Alexander the Great of Greece.) Regarding the southward push, the Persian power went down to Egypt under Cambyses, for example.

Notice that the Media-Persian Empire is described as both a *ram* “pushing” and a *bear*, which is large and ponderous. A bear’s motion is very slow, but because of its size and loping gait, it actually moves faster than appears. The fact that a bear hugs its prey to death pictures the siege tactic of Media-Persia. With huge armies and a great amount of supplies, the Persian armies

could take their time in subduing other peoples. They won by sheer numbers.

Dan. 8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

Verses 5-12 pertain to a “he [male] goat,” which pictures the universal empire of Greece. Alexander the Great established the Grecian Empire by coming from the west (Greece is west of Persia and Israel). He “touched not the ground”; that is, Alexander the Great moved very quickly, using the element of surprise. This trait was shown by the leopard earlier in Daniel. When a car accelerates rapidly, it has a tendency to become airborne if it hits even a small bump. And so Alexander’s forces moved so quickly that they seemed to be airborne. His swift movements generally made it impossible to know where he would strike next. He even traveled at night to hasten the surprise element.

“The goat [Greece] had a notable horn [Alexander the Great] between his eyes.” The spots on the leopard (Dan. 7:6) signify the skill in language, philosophy, reasoning, and intelligence for which the Grecian Empire was noted. Here the “eyes” represent intelligence, although of course Alexander the Great’s military conquests (the horn power) were his prime achievement. In other words, in conjunction with the swiftness of the warfare, there was great intelligence and ingenuity in deciding where to strike.

Dan. 8:6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

The male goat (Greece) “came to the ram that had two horns” (Media-Persia) and “ran unto [into] him in the fury of his power.” What a dramatic motion-picture vision Daniel had!

Dan. 8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Verse 7 describes the complete subjugation of the Media-Persian Empire with the breaking of the two horns of the ram.

Dan. 8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

When the he goat “was strong, the great horn was broken.” Alexander the Great died of a fever or plague in his youth, relatively speaking, and at the height of his success. In nine years, he had established a world empire.

In place of the great horn that was broken “came up four notable ones toward the four winds of heaven.” The four notable horns were four generals who came from the four “winds” (divisions) of the universal empire: Greece, Rome, Syria, and Egypt. In other words, it was the same Grecian Empire but with a different setup. Instead of being under a monarch, the empire was ruled by four generals with their satraps.

Dan. 8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Out of one of the four horns (generals) there “came forth a little horn” (Papacy). The little horn developed out of Greece. Stated another way, out of Greece came the Roman division to the west. Papacy “waxed exceeding great, toward the south, and toward the east, and toward the

pleasant land [Israel].”

Dan. 8:10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

The little horn “waxed great, even to [against] the host of heaven.” The word “even” is supplied, and the King James margin has the correct thought: “against.” Here the “host of heaven” is the true Church. The little horn magnified itself against the true heavens.

Comment: Verse 10 is another way of stating the information in Daniel 7:21, “The same [little] horn made war with the saints, and prevailed against them.”

The casting down of “some of the host and of the stars to the ground” and stamping upon them took place during the Holy(?) Inquisition. The “host of heaven,” which includes the sun, the moon, and the stars, would be Jesus, the apostles, and the Church, respectively. And so there are different levels of authority starting with Jesus.

In the Book of Revelation, the dragon is purely *civil* power. The Pastor gave the simple definition that the beasts of Revelation represent *ecclesiastical* governments, whereas in Daniel, the four beasts picture four *civil* governments, but out of the civil came the little horn that predominated over the animals to such an extent that the Book of Revelation ascribes a separate beast to Papacy.

Dan. 8:11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

The “prince of the host” is Jesus. Again the King James margin has “against” for “even to.” “Yea, he magnified himself *against* the prince of the host.” The pope assumes the office of Jesus as head of the Church, claiming to be Christ’s representative on earth. In fact, the blasphemous decretals of the Roman Catholic Church give the pope, *a man down here*, the authority to even judge angels in heaven.

Comment: The NIV reads, “It set itself up to be as great as the Prince of the host.”

“By him the daily sacrifice was taken away.” This was accomplished by the Mass, the doctrine of Transubstantiation, the abomination of desolation (Dan. 11:31).

“And the place of his sanctuary was cast down.” In casting down to the ground some of the stars of the host and stamping on them, the little horn subjugated the “place of his [Jesus] sanctuary.”

Q: Young’s *Analytical Concordance* defines “place” as “base” or “fixed place.” Therefore, is the casting down of the place of the sanctuary the effect the doctrine of Transubstantiation has had on the foundation doctrine of the Ransom?

A: It is true that the doctrine of the Mass subverts or undercuts the Ransom. It subjugated not only the daily sacrifice, pictured by the offering of the bullock on the Brazen Altar in the Court, but also the “place of his sanctuary” by giving it a minimal role. For instance, Jesus said, “Call no man your father,” but the pope is the father of fathers, and priests are called fathers (Matt. 23:9). Papacy has done directly what Jesus warned his followers against. Hence the pope subverted the role of Jesus and put himself in the forefront in popularity before the people.

Dan. 8:12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

“An host” (or multitude) was given to the pope “against the daily sacrifice by reason of transgression.” This is also a doctrine of Roman Catholicism. The most devout worshippers are not even considered the Church but the children of the Church, a separate entity. The Church is considered to be the cardinals, etc.—the higher-ups. Thus the little horn had superiority over both the true host and the nominal (or false) host.

“It cast down the truth to the ground.” How true! “And it practised, and prospered.” In the vision, Daniel saw a ram, a he goat, and then the little horn, which became so great that it filled the whole picture. Where is the beast that carried the horn? It was absorbed by the horn, which grew and grew, waxing greater and greater, to become center stage.

For over 300 years, the foreword to the King James Bible identified Papacy as the opposing power. Now that statement is omitted. The omission shows the compromising attitude of Protestants today. False love is the current standard.

Dan. 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Daniel saw this little horn grow and prosper more and more. Imagine his emotions! Now another scene starts. Daniel saw two people (“saints”) talking to one another. One was questioning the other, who seemed to be superior and have more understanding: “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

Comment: The King James margin supports the thought of the one who supplies the answer being the more important personage. Instead of saying “that certain saint which spake,” it says, “the numberer of secrets” or “the wonderful numberer.”

Reply: Yes, and Daniel had that role, that title, in the Babylonian Empire. He was the prince of the magi, the head of the wise men. Having the chief office, being next to the king, he was also over the province of Babylon.

Comment: Daniel saw many things in the visions, but the question pertained to the daily sacrifice.

Reply: Yes, because the word “sanctuary,” meaning “temple,” has a holy connotation to the Jew. Daniel understood that truth was being subjugated, crushed to the ground.

Q: In the expression “to give both the sanctuary and the host to be trodden under foot,” the “sanctuary” is the true Church. Is the “host” the nominal Church?

A: The “host” would be the insincere believers. If we think of the nominal Church as the *professed* Church, it includes both nominal and true Christians. Hence the truly consecrated, as well as insincere believers, or tares, are members of the professed Church. From the true standpoint, the bread at the time of the Memorial represents Jesus and his Church. Both his human life rights and his blood are shared by the true Church.

Q: How would insincere believers be “trodden under foot”?

A: When the sanctuary was cleansed at the end of the 2,300 days, the division became apparent between true Christians and the merely professed Christians. The Evangelical Alliance was formed in 1846 to make this division very distinct. The church denominations wanted to

separate out the so-called cults, but the separating had the effect of cleansing the sanctuary, of removing the *true* from their midst. Prior to the Evangelical Alliance, the host was a mixture. After the Evangelical Alliance, the host became the undesirable element.

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

Previously Daniel heard 1,260 years (Dan. 7:25). Now he got an even more astounding answer: 2,300 years until the sanctuary would be cleansed, or honored, that is, until truth would rise again. The time period was getting longer and worse. The answer did not calm his spirit.

Q: In Hebrew, the word “days” is “evenings and mornings.” Is there any significance?

A: An “evening and morning” is a whole day, a 24-hour day. The Creation days were “evening and morning.” In the morning, the more obvious workings of the Lord were visible.

Comment: In an earlier Daniel study, the following answer was given. Based on the Creative Days of Genesis, which are reckoned as “evening and morning,” the expression here in Daniel Chapter 8 indicates that the troublesome message contained an element of hope in that the sanctuary would be cleansed. The message thus ends with the thought of “morning.”

Reply: In the *First Volume*, the Pastor used that approach with Psalm 30:5, “Weeping may endure for a night, but joy cometh in the morning.”

Dan. 8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Daniel courageously inquired as to the meaning of the vision.

Dan. 8:16 And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

The “man’s voice *between the banks of [the] Ulai*” reminds us of Daniel 12:6, “And one said to the man clothed in linen, which was *[standing] upon the waters of the river*, How long shall it be to the end of these wonders?” We are also reminded of Revelation 10:1,2, which reads, “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he *set his right foot upon the sea, and his left foot on the earth.*”

Daniel continued to have a series of visions. He was particularly concerned about the persecuting power that kept humbling the saints. Even though the visions end with good news, such as the Kingdom being given to the saints of the most High, he was disturbed by what would take place previously, especially at the hands of the fourth beast and the strange power, the little horn, that would magnify itself and trample down the saints.

Q: Why is the river Ulai suddenly mentioned?

A: A river splits something. There is a bank on one side of the river and a bank on the other side. With the vision pertaining to the “time of the end,” the river was a strict dividing line between the French Revolution and the Time of the End (Dan. 12:4,9). Thus, in fulfillment, the river appeared at a critical juncture of time. Of course the time setting of Daniel’s vision was only in the initial future prophetic phase.

Comment: In both Revelation 10:1,2 and Revelation 12:15,16, “water” is related to the French

Revolution.

Comment: With the man's voice being heard "between the banks" of the Ulai, the individual had to be standing on the water.

Reply: Yes, that is correct. Daniel 8:16 is related to Revelation 10:1,2 in principle—that of a flood, or body of water, overflowing its banks. The voice (Jesus) above the river kept things under control. In other words, Jesus is the "man's voice" telling Gabriel to inform Daniel about the vision.

Dan. 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Daniel "was afraid, and fell upon ... [his] face"; that is, he fell forward. It is interesting that the effect of occult power is to cause a person to fall *backward*, whereas the effect of beneficial supernatural power is a falling *forward*.

Comment: As a result of disobedience, the high priest Eli fell backward (1 Sam. 4:16-18).

It was on Daniel's heart to learn the meaning of the vision, and now the angel Gabriel came to give him understanding. Gabriel said to Daniel, "Understand, O son of man: for at the time of the end shall be the vision." The 1,260 days mark the end of the French Revolution, that is, the year 1799. Thus the 1,290, 1,335, and 2,300 days all pertain to events subsequent to the French Revolution. Of course the 2,300 days started much earlier, but in fulfillment, they mark the year 1846. The "time of the end" is a *period* of time.

Dan. 8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Dan. 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

The "indignation" concerns the end of the Gospel Age.

Dan. 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

Dan. 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Notice how hundreds of years are covered in just a few words. The Media-Persian Empire began in 536 BC, when Cyrus issued the decree for Jews to go back to Israel. Alexander the Great of Greece was on the scene around 330 BC. The "rough goat" is Greece, and its "great horn" is Alexander the Great.

Dan. 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

This verse shows the fragmentation of the Grecian Empire into four divisions with a separate general over each division. "But not in his power" should be "but not *with* his [Alexander the Great's] power." Alexander the Great was so remarkable that he conquered the world in nine years. When he died, the four generals did not have the same degree of power. A note in the Companion Bible says, "Not with Alexander's vigor of action and endurance."

Dan. 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Dan. 8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

The power, or “king of fierce countenance,” is Papacy, which understands “dark sentences,” or mysteries. Papacy claimed to have the power to control one’s destiny even after death. Therefore, to oppose that system was a fearsome thing to do.

Papacy’s mighty power was “not by his own power.” In other words, the system was backed up by Satanic power. After Satan was not successful during the Smyrna period of the Church in openly opposing Christianity through pagan Roman power, he then joined Christianity, as it were, using Papacy as his front organization. Hence Papacy’s mighty power came through Satanic power and mystique, such as the pope’s claiming to be the Vicar of Christ. Papacy was an awesome power for the ignorant, unenlightened masses to confront.

Comment: Papacy “shall destroy [corrupt] the mighty and the holy people” in the sense of Revelation 17:2, “With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.”

Reply: Usually with ease, luxury, and indolence comes vice. Stated another way, ease and luxury breed vice.

Comment: The word “destroy” (or “corrupt”) applies to the “holy people,” showing that some of the consecrated fell under the influence of Papacy.

Reply: The Reformation became corrupt. Today the protest has essentially gone out of Protestantism. Christians who recognize the blasphemy of Papacy should want nothing to do with it.

Dan. 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

“He shall magnify himself in his heart, and by [its] peace [prosperity] shall destroy many.” Papacy claims to be the true Church, pointing out the number of communicants and its universality. Down through the Gospel Age, the false Church prospered, while the true Church, few in numbers, went unrecognized. There is a saying, “Money is power.” Prosperity and influence are also power. The more power a person or system has, the more it seems to keep increasing. “He [Papacy] shall also stand up against the Prince of princes [Jesus].”

The NIV states, “He will cause deceit to prosper, and he will consider himself superior. *When they feel secure*, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.”

The RSV reads, “By his cunning he shall make deceit prosper under his hand, and in his own mind he shall magnify himself. *Without warning* he shall destroy many; and he shall even rise up against the Prince of princes; but, by no human hand, he shall be broken.”

The reference to feeling secure and “without warning” applies to the power and the terror of the Holy(?) Inquisition when Papacy was at the zenith of its power in Pope *Innocent’s* day. Eventually, at the end of the age, “he shall be broken without [human] hand”; that is, Papacy

will be broken when the stone from beyond the veil smites the image.

Q: Is the expression that Papacy “shall also stand up *against* the Prince of princes [Jesus]” a direct way of bringing in the thought of Antichrist?

A: Yes, in both senses. Antichrist—the false, pseudo, imitation Christ—is “against” and “instead of” the true Christ. The honor and reverence that belong to Jesus have been usurped by Papacy. Thus Papacy is “anti” in the sense of both counterfeit and opposition.

Dan. 8:26 **And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.**

“The vision of the evening and the morning which was told is true.” The wording of this verse is a Hebrew expression based on the Creative Days, which are spoken of as “evening and morning.” During the evening period of the Creative Days when God said, “Let there be such and such,” it did not look at first as if anything was happening. However, the creative process was proceeding according to the divine plan and working and overruling. Not until the closing feature of each day was God’s purpose made manifest. When each day began with a dark evening, only superhuman intelligence and insight could have discerned what was happening. Eventually, with the dawn, God’s purpose became apparent.

The angel was saying, in effect, that this vision contains nothing but trouble but that it will have a happy ending. The trouble is disciplinary, and without the discipline, there would be no Church, no tried people. When we ourselves are being affected, it is hard to see that the discipline is essential. To see the hand of God in our experiences requires a lot of faith and character. While circumstances may appear to be destruct, destruct, destruct (until victory finally comes), God’s will is being performed in that destructive period, even though Satan seems to be the one in power. Shakespeare said that in spite of the Adversary, God’s will is being performed, but it is not seen in its proper light until later. Then, looking back on history, we will be able to see clearly.

Thus “the evening and the morning” pertain to this prophecy here in Daniel. Following the same principle as in Genesis, the angel was saying, “It does look dark. The saints will be crushed and suffer persecution, but eventually these oppressed ones will inherit the Kingdom.” Of course Daniel was thinking more from the literal standpoint of the saintly Jews rather than from the standpoint of the Gospel Age saints.

“Wherefore shut thou up the vision.” In other words, “Keep quiet now. Do not inquire further. You have all the information you will get.”

“For it shall be for many days.” The vision would cover a long, long period of time, and this troubled Daniel, as shown in verse 27.

Dan. 8:27 **And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.**

Leeser’s reads, “And I Daniel grieved, and was sick several days; afterward I rose up, and did the king’s business; and I was depressed because of the appearance, and no one observed it.” Daniel hid the matter. He could not tell the vision to anyone. Probably the three Hebrew children had died by this time, and therefore, Daniel had no one to confide in.

Comment: How lonely the faithful ones were in many cases! Moreover, Daniel was actually sick for several days.

This vision occurred in the third year of Belshazzar, who did not reign very long. It was during the feast in Belshazzar's reign that Daniel was called in to interpret the handwriting on the wall. After the other wise men failed to give an interpretation, the queen mother reminded the king about Daniel, who in King Nebuchadnezzar's day had understood mysteries. The point is that Daniel was not in high esteem at that time but was still holding office. It is interesting that in spite of his old age, he was still involved in the business administration of the Babylonian Empire.

Dan. 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

Daniel's experience in this chapter occurred in the first year of Darius the Mede.

Comment: This was the same year as the handwriting on the wall at Belshazzar's Feast, for Darius the Mede was the supreme ruler at the time Babylon was captured by General Cyrus.

Reply: Yes, at this time, Darius the Mede was superior to Cyrus, his general. Darius reigned for only two years and then died. Cyrus succeeded him as king. "So this Daniel prospered in the reign of Darius, and [then, subsequently] in the reign of Cyrus the Persian" (Dan. 6:28).

Q: Daniel 1:21 reads, "And Daniel continued even unto the *first year* of king Cyrus," yet Daniel 10:1 starts with, "In the *third year* of Cyrus king of Persia a thing was revealed unto Daniel." How do we harmonize these two Scriptures?

A: Daniel remained in his official position, or capacity, before the public into the first year of Cyrus, but he lived even beyond the third year of Cyrus. Just how long he lived we do not know. Cyrus regarded Daniel favorably because of the Isaiah prophecies that were called to his attention, but Daniel was very old at that time, so he was officially phased out. Nevertheless, he continued to have visions.

Q: Is this the same Darius the Mede who threw Daniel into the lions' den in Chapter 6?

A: Yes. The second half of the Book of Daniel is not sequential. Chapter 7 and other chapters are like addenda. Another Darius, Darius Hystaspes, was the third king. Ptolemy's Canon omits Darius the Mede and the pseudo-Smerdis, who reigned only seven months. The order was Darius the Mede (reigned two years), Cyrus the Persian (reigned seven years), and Darius Hystaspes. When Cyrus had a tablet made, the Persians recorded the length of his reign as nine years because they ignored Darius the Mede and appropriated his two years to Persia instead.

Comment: We can say, then, that Chapters 7 and 8 are parenthetical and that, timewise, Chapter 9 picks up after Chapter 6.

Dan. 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

It is interesting that Daniel came across the 70-year prophecies in the Book of Jeremiah. "And it shall come to pass, when *seventy years* are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations" (Jer. 25:12). "For thus saith the LORD, That after *seventy years* be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place" (Jer. 29:10). Daniel understood that 70 years had to be accomplished in the desolations of Jerusalem before limited favor could return to Israel. He also saw that the time was nearing for the 70 years to expire.

The Israelites were in captivity for 70 years because the land had to lie desolate for that length of time in order to fulfill “her sabbaths.” “To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (2 Chron. 36:21). This text is very important for properly understanding the chronology.

Dan. 9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Dan. 9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

Dan. 9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Daniel went to the Lord in prayer. From these sentiments, we can see one reason why he was called “greatly beloved.”

Comment: Daniel was still in official capacity. Since his prayer probably covered several days, his willingness to humiliate himself in sackcloth and ashes while in public office was very commendable.

Reply: The humiliation, sackcloth, and ashes are indicative of his deep concern for natural Israel. Of course Daniel did not realize that God would have a *spiritual* Israel as well as a *natural* Israel.

In his prayer, Daniel spoke of God as “keeping the covenant and mercy to them that love him, and to them that keep his commandments.” Notice that Daniel included himself. Then in the very next verse, he acknowledged, “*We* have sinned.” The use of the plural pronoun shows he felt he was the representative of Israel in this foreign land. He took on himself the role of the nation and its sin in departing from God’s precepts and judgments.

Leviticus 26 lists punishments and judgments that would come on the nation of Israel for disobedience. If the people did not hearken, “seven times” of punishment would be given. Being familiar with this chapter, Daniel realized that the nation had been through shorter periods of judgment and forgiveness down through their history but that now they were experiencing a greater punishment. When the 70 years expired, he wanted to make sure favor would return to the nation.

Comment: The Hebrew word *yare*, translated “dreadful” in verse 4, signifies “holy fear,” “reverence.”

The Israelites were in captivity because they had sinned, committed iniquity, done wickedly, and rebelled “by departing from thy precepts and from thy judgments.”

Comment: The repentant Holy Remnant will have similar sentiments at the end of the age.

Dan. 9:6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

As a natural leader, Daniel was confessing the sins of Israel in sackcloth and ashes as he prayed on behalf of the people.

Comment: We are given an insight into Daniel’s character. Verse 2 says he “understood by books.” He had been reading and trying to understand Jeremiah, and here he talked about what had happened in the past. Not only was he an educated man, but he used that education to look into the Lord’s Word. And he did not just read but analyzed what he read to see what effect it would have on his life and on the lives of the people.

Reply: It is interesting that Daniel could see Jeremiah was a valid prophet, for at least four false prophets, who are named in Scripture, contradicted Jeremiah in his day.

Dan. 9:7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

“Unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them.” Notice that some of the Israelites had been dispersed to other places—specifically those of the ten tribes, who were taken captive to Assyria 150 years earlier. In contrast, Daniel and the others were now in Babylon, and Daniel’s chief ministry was to Jews in the Babylonian Empire. The two-tribe kingdom was taken primarily to Babylon and confined there until their release, whereas captives of the ten-tribe kingdom had been purposely dispersed—hence the expression “the lost tribes of Israel.” In other words, the two powers (Assyria and Babylon) pursued two different policies. The Assyrian policy was comparable to the Russians’ sending people to Siberia, a no-man’s-land, with the thought that they were too far away to plot or be a threat. But King Nebuchadnezzar and his successors took advantage of their enemies by selectively utilizing the cream of the crop, who were of the nobility, generally speaking. Even those taken captive when Jerusalem was destroyed were more or less a filtered-out class who had been humbled. The end of the Book of Jeremiah (Chapter 52) tells the number of captives in three different experiences pertaining to Judah. The real desolation of the land occurred in the same year as the Zedekiah captivity when Gedaliah was assassinated by fellow Jews. Approximately 140 years prior to these Judah captivities, basically in the days of Hezekiah, the ten tribes were defeated.

Dan. 9:8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

Dan. 9:9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

Dan. 9:10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

Comment: Leeser renders “confusion of face” as “shame of face.”

Reply: Those in the right heart condition experienced “shame of face” personally. In addition, there was “shame of face” in the sight of others—of those who beheld the judgment.

“To the Lord our God belong mercies and forgivenesses.” How interesting! Daniel was praying to God, “Do not forget your attribute of mercy and forgiveness, for we have already experienced judgment.” Then, speaking as the representative of the people, he added, “Though we have rebelled against him [God].” Certainly Daniel himself had not rebelled.

Comment: Psalm 130:4 ties in forgiveness with the thought of being feared. “But there is forgiveness with thee, *that thou mayest be feared.*” This verse is a safeguard against presuming

on God's forgiveness. There is forgiveness with God but mixed with a holy fear of Him.

Reply: Yes, Universal Salvation erroneously teaches that God is so merciful He will forgive everybody everything, even Satan.

Comment: Again Daniel brought out the same point: "You gave us not only your Law but also the prophets. We realize you have been long-suffering in trying to help us."

Dan. 9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

Dan. 9:12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

Daniel was referring to the warnings given to Israel in Leviticus 26, where their history was laid before them as to why, during the Period of the Judges, God acted as He did and finally dispersed the nation and sent captives into Babylon.

Comment: Deuteronomy 28:15 says, "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." A list of curses follows.

One purpose of the recording of Daniel's prayer and other events in his life was to give insight into his character and show why he was called "Beloved." For example, Chapter 1 tells about the fasting of Daniel and the three Hebrews and their being prepared for three years before they were inducted into the service of King Nebuchadnezzar. By declining to eat food prohibited by the Law, they risked their lives. Daniel took the lead, and the other three followed. Now this prayer gives further insight as to why he was called "Beloved." Without such examples, we would just have to accept the endearing term by faith.

The Book of Daniel makes manifest that Daniel himself was blameless in God's sight, and yet he prayed, "We have sinned." As a very excellent representative and leader of the people, he had empathy for his fellow Israelites in captivity. Also, Daniel offered this prayer just two years before the 70 years expired. In other words, this was year 68 of the captivity dating from Zedekiah's day. Daniel took upon himself the burden and the sin of the nation, pleading with God for mercy and recognition of His promise about the desolation lasting 70 years. Knowing that the time set for judgment was nearing expiration, he implored the Lord for recognition.

Comment: No doubt Daniel beseeched the Lord often, not just this one time.

Reply: Yes, and in fact, the translators seem to hint to that effect.

Daniel's mention of Jerusalem in verse 12 shows he was referring particularly to the captivity of Judah. The ten-tribe kingdom was severely dealt with earlier.

Q: Does the last part of verse 12, "for under the whole heaven hath not been done as hath been done upon Jerusalem," mean for both good and evil?

A: Israel's suffering was in the following sense, for instance. The Scriptures tell us that Jesus suffered more than any other man, yet millions have suffered excruciating deaths under extreme and dire circumstances. Nevertheless, Jesus' death is put first because of his perfection,

his sensitivity of nature, his being looked upon as a blasphemer, his being crucified as a curse and in nakedness, etc. Because of the *refinement* of his nature, Jesus suffered more than any other man. *The Son of the God* experienced *great shame*. In the same sense, Daniel took upon himself the feeling of the wrongdoing of the nation, whereas he himself was a most upright person, making vows and publicly praying three times a day before an open window that faced toward Jerusalem—and even when knowing his enemies were plotting to kill him for his religious faith and practices.

Dan. 9:13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

Comment: Verse 13 is an excellent verse to cite in witnessing to Israel for the benefit of the Holy Remnant.

Dan. 9:14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

Dan. 9:15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

Keep in mind that Daniel was praying on behalf of his people near the end of the 70 years' punishment, or special desolation of the land. Generally speaking, the Jews were so comfortably ensconced in their captivity with houses and prosperity that a penitent attitude was lacking. As a whole, they were accepted and recognized in their Babylonian captivity. Only a minority, the godly element, had remorse and a desire to return to the homeland. It is interesting that with all of his yearning and speaking on behalf of his people, Daniel stayed behind and never went back to Israel.

Comment: Obviously, it was in God's providence for Daniel to remain in Babylon.

Comment: Daniel's words show his appreciation of God's justice: "The LORD our God is righteous in all his works which he doeth: for we obeyed not his voice." In other words, in harmony with His character, God did what was right in punishing His people.

Reply: Yes, Daniel's attitude was unusual, for most Jews today ask, "Why? Why? Why?" By including himself and empathetically entering into the prayer, Daniel truly represented the people of Israel.

Comment: Think of the Heavenly Father's looking down on Daniel, who was blameless, and hearing these words come out of his mouth.

Reply: The prayer and setting are very touching—as is Daniel's humility.

Comment: Daniel could have prayed, "Lord, I have been really good, but can you help the others, for they have disobeyed?"

In verse 15, Daniel was praying, "Lord, in the past, you brought the Israelites out of Egypt with a mighty hand. Will you now deliver them out of Babylonian captivity so that they can return to the Holy Land and be established again as a people."

Dan. 9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for

the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

Comment: Daniel was not just looking for help for his people, but he saw that the desolation of Jerusalem was a reflection on the Lord and “a reproach to all that are about us.” He was troubled because Jerusalem was *God’s* “holy mountain.”

Reply: The word “thy,” which is mentioned several times in verse 16, shows that the reproach was on the Lord because the judgments had occurred to *His* people.

Comment: The surrounding peoples would think the God of Israel was weak because the Israelites had been conquered and taken captive so many times. Conditions have been similar for the true Christian down through the Gospel Age.

Reply: Had the Jews obeyed the Law, they would have gotten the rewards of the Law. Later the conclusion was that those who got the rewards of the Law must have been obeying the Law, but they were not. Similarly, those who prosper in the Lord’s name in the Gospel Age and do not really have His Spirit regard the prosperity as an evidence they are doing something right. Such conclusions twist the Scriptures. The Lord did promise prosperity but under circumstances of *obedience*. For the Christian, the prosperity pertains especially to the new creature.

Dan. 9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.

Comment: Moses took a similar tack in regard to the Israelites’ deserving judgment, but he reasoned, “What will the other peoples think if you have brought the Israelites out into the wilderness only to kill them all?”

Reply: Moses also said, “Blot me out of thy book of life if so doing will help the salvation of the nation.”

Dan. 9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

Dan. 9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Daniel’s pleading in verse 19 is heart-wrenching. “O Lord, *hear*; O Lord, *forgive*; O Lord, *hearken and do; defer not*” for your name’s sake!

Comment: If the Ancient Worthies had lived in the Gospel Age, they would be in the Little Flock. Therefore, although Daniel’s prayer was on behalf of natural Israel, we, as spiritual Israel, should have the same sentiments and principles.

Reply: Yes, we should measure up to that standard. Revelation 6:10 says, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” That is one aspect, but there is also the aspect of empathy. To have an intensity of feeling like Daniel was very unusual: “O Lord, *hear*”! We can sense how emotional he was. The prayer ends with great intensity of feeling where he begged God to remember His promise and to forgive and to restore.

Comment: Daniel was praying in regard to “we, *thy* people, who are called by *thy* name.” The

Jews are still God's people, and God will make the nation, the place of His sanctuary, glorious.

Reply: Daniel 12:1 is generally spiritualized, but it applies to *natural* Israel. "At that time shall Michael stand up, the great prince which standeth for the children of thy people." Daniel was very concerned about his people.

Dan. 9:20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

This verse emphasizes Daniel's attitude even more pointedly. The *greatly beloved* Daniel said, "I was ... confessing *my sin* and the sin of my people." He was ever conscious of his relationship to God and did not exalt himself in any way that was unbecoming.

Dan. 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

The angel Gabriel did not interrupt Daniel's prayer, but when Daniel had finished, Gabriel made him aware of his presence. Daniel looked to see who had touched him and recognized Gabriel as the one who had spoken to him in the previous vision of Chapter 8. In one sense, Chapters 8 and 9 are together—with Part A being the vision and Part B being Daniel's long prayer.

Gabriel was "caused to fly swiftly" so that he touched Daniel "about the time of the evening oblation," or 3 p.m. The "evening oblation" is sometimes called the "time of incense" or the "hour of prayer," an example being when Zacharias, the father of John the Baptist, was praying in the Temple and Gabriel appeared to him (Luke 1:8-11).

Dan. 9:22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

Gabriel informed Daniel, "I am now come forth to give you skill and understanding." Daniel already had some prophetic understanding, but the part about the little horn's crushing and wearing out the saints disturbed him greatly.

Comment: For the word "skill," the NIV has "insight."

Dan. 9:23 At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Now we will consider verses 20-23 together. "And while I was speaking and praying, the man Gabriel, whom I had seen in the vision [of the ram, the he goat, and the little horn], touched me" (Dan. 8:15,16). That tiny horn waxed *greater and greater and greater* until it burgeoned forth and extended its length and height *up into heaven*. Imagine seeing this horn going up, up, up! The implication is that the little horn climbed up into the abode of the stars. What a dramatic experience! If we read too quickly, we will not absorb the power of Scripture. If we superficially read the Word, we will get only a superficial understanding.

The point is that the little horn placed itself on a par with Jesus by magnifying itself to the legitimate "prince of the host" (Dan. 8:11). The little horn was a competitor, as it were.

The Scriptures give us a tremendous amount of information, but we lose much of it for various

reasons. Daniel 9 discloses some outstanding information. Daniel was not interrupted, but as he was concluding his prayer, Gabriel appeared to him. Gabriel is also mentioned in the previous chapter in connection with the vision Daniel had. When the prophet sought an explanation, “Behold, there stood before ... [him] as the appearance of a man” (Dan. 8:15). This same “man” (the Logos) appeared to Gabriel, and Gabriel appeared to Daniel both in Chapter 8 and here in Chapter 9. “A man’s voice [the Logos] between the banks of [the] Ulai, ... *called* [across a distance], and said, Gabriel, make this man [Daniel] to understand the vision” (Dan. 8:16).

The phrase “was caused to fly swiftly” in Daniel 9:21 is particularly intriguing. “The man Gabriel, whom I had seen in the vision at the beginning, ... *was caused to fly swiftly.*” God, the Logos, and Gabriel were all in heaven. Either God or the Logos would have given the commandment to Gabriel to go down and instruct Daniel. Previous to this command, Daniel was in sackcloth and ashes. To put on sackcloth (burlap) and rub ashes in the hair requires some preparation time. Even as humans, if we saw someone preparing to put on sackcloth, we would know that he was greatly burdened and intending to pray. That was the case with Daniel, who was in despair and near tears. The content of his prayer shows that he was *agonizing*. Consider the POWER of Daniel 9:19. In sackcloth and ashes, Daniel beseeched God, “O Lord, *HEAR*; O Lord, *FORGIVE*; O Lord, *HEARKEN AND DO*; *DEFER NOT*, for thine own sake, O my God: for thy city and thy people are called by thy name.”

Daniel’s anguish and his putting on sackcloth and ashes were observed in heaven. Notice, “at the *beginning* of thy [Daniel’s] supplications the commandment came forth” to Gabriel to go down to Daniel and make him “understand the matter, and consider the vision” (Dan. 9:23). The startling revelation is that if we reread Daniel’s prayer in this ninth chapter and consider its length, we will realize it took Gabriel only about *eight minutes* to travel the distance. This time interval is significant.

Now let us reflect on the heavens. Isaiah 51:13 says that God “stretched forth the heavens” like a roll that is unfurled. In Zechariah 12:1, we read again that Jehovah “*stretcheth forth the heavens.*” In other words, Zechariah got the thought from Isaiah. In Isaiah 45:12, God (not Jesus) was speaking: “*I, even my hands, have stretched out the heavens.*” Then we come to Isaiah 44:24, “*I am the LORD that ... stretcheth forth the heavens alone.*” As we continue to consider similar verses, different slants provide additional information little by little. Jeremiah 10:12 records that God “*hath stretched out the heavens by his discretion*”; that is, Jehovah used a tremendous amount of judgment in connection with the placement of the stars. Jeremiah 51:15 adds that God “*hath stretched out the heaven by his understanding.*”

The Psalms, which were written earlier, furnish still more information. David, who lived before Isaiah, Jeremiah, and Zechariah, said that God “*stretchest out the heavens like a curtain,*” giving almost a two-dimensional and three-dimensional thought (Psa. 104:2). Realizing what David said, Isaiah subsequently repeated that Jehovah “*stretcheth out the heavens as a curtain,*” but then he added another crumb of information: “*and spreadeth them out as a tent to dwell in*” (Isa. 40:22). The word “tent” suggests curvature.

Next we will consider Job, who had *tremendous understanding* and was on the scene even prior to Moses. Of course Moses was in the midst of the Israelites, whether in Egypt or in the Wilderness of Sinai, whereas Job was in a different land and area. Job said that God “*sealeth up the stars ... [and] alone spreadeth out the heavens*” (Job 9:7,8). In our recent talk showing that God is the Creator, we used only a sufficient number of Scriptures to show positively that the Father acted alone. However, the Old Testament is just impregnated with such proof texts occurring here a little and there a little. Notice that in Job 9:7,8, the word “heavens” is changed to “stars”—God “*sealeth up the stars.*” Of the several speakers in the Book of Job—the three comforters, Elihu, and Job himself—Job’s comments were very significant. “He [God] *stretcheth out the north over the empty place, and hangeth the earth upon nothing*” (Job 26:7). All

of these Scriptures are leading up to something. Job 9:9 continues, “[God] maketh Arcturus, Orion, and Pleiades, and the chambers of the south.” It is interesting that the term “chambers of the south” is used instead of specifically naming any constellation(s). One reason is that most of God’s people in the past have been chosen from the Northern Hemisphere.

One point is this: The stars, which are tremendous in size, have parameters so that they do not collide with each other. There is an invisible box, or definition, to each star so that one star will not bump into another, nor its moons. The stars are in cubbyholes, as it were. No matter how much they are moving, they are *sealed*; they are *fixed*. God sealed up each particular solar system related to a particular star, each having its own orbit, etc. In other words, the parameters are invisible but set. Similarly, the ocean boundaries are set and cannot go beyond a certain point.

Amos 5:8 says, “Seek him that maketh the seven stars [Pleiades] and Orion.” God spoke again in the Book of Job: “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?” (Job 38:31). And David said in Psalm 75:6 that promotion does not come from the east or the west or the south. By implication, therefore, promotion comes from the north, that is, from the “sweet influences of Pleiades.”

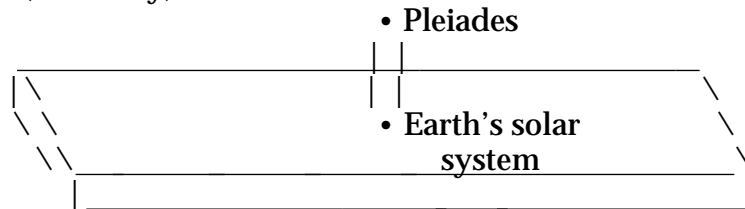
All of these Scriptures are being quoted to establish a certain point. Next we will use a large rectangular tabletop as an illustration (see sketch on next page). The tabletop, which is of a certain thickness, illustrates the curtain, the tent. All the stars of heaven are confined in that medium. In other words, there are no stars either above or below the tabletop. If we place a quarter on the table, that quarter represents our solar system. Imagine the quarter (our solar system) being sunk into the table a little, and then imagine the thickness of the tabletop being just *filled* with beads, which would picture other stars and solar systems. Books on astronomy usually classify stars, for instance, independent stars (stars that are isolated or by themselves), clusters of stars, and galaxies of stars. We are in the Milky Way galaxy, and earth’s solar system is near the end of that galaxy. The Scriptures contain evidence of this fact, which science confirms. Only a couple of weeks ago, the Hubble telescope photographed for the first time a star (sun) in the center of the Milky Way galaxy that is the largest ever seen in our galaxy. It occupies a place as large as earth’s orbit around our sun. Thus the star is about 100,000 times the size of our sun.

We still have not gotten to the special point we are trying to establish. The quarter, then, pictures our solar system in the Milky Way galaxy. In our solar system are the sun and nine planets (including earth) and their orbits and the territories they influence. Einstein proved mathematically that in this physical realm, the fastest thing is light. Nothing surpasses the speed of light, which travels 186,300 miles per second. Of course there are different forms of light, such as ultraviolet, infrared, and cosmic rays. Cosmic rays are a better illustration because they penetrate, whereas we do not usually think of light in that sense. Cosmic rays travel with the speed of light, and the speed of light is the *only constant* that exists. How interesting! Everything else—time, material, etc.—is relative, but light is constant. Light travels at the *same speed under every circumstance*. It is like the Bible. The Bible, too, is constant—it is the standard, *the light*—and everything else is relative.

What is of great interest is that William Teller, who is known as the “father of the hydrogen bomb,” propounded the cold wave theory, which states that something travels faster than light. Although this theory directly contradicts Einstein, who mathematically proved his point, Teller’s theory would seem to be true. However, nothing travels faster than 186,300 miles per second in the *physical* universe. With the nearest star being 3 1/2 light-years away, it takes light 3 1/2 years to get to earth from that star. However, it took Gabriel only *eight minutes* to get here—and from where? From *heaven*. But how? The Pleiades was used as a window. For instance, whenever a shuttle is to be launched, those at the Space Control Center look for a

window in earth's atmosphere. To get out of earth's orbit and travel to the moon, a rocket must have a certain speed and go through the window in the universe. That window faces the Pleiades. God is not necessarily in the Pleiades, which consists of several stars, but that cluster of stars is the window through which the "sweet influences" of God, the power, comes. In other words, the Pleiades, to the north, points in the direction of God. (From our limited perspective down here, the Pleiades may not appear to be north, but it is.) Thus Pleiades is the window from which God's sweet influence permeates, or comes through to, earth. We believe the Pleiades is also the channel of the angels who come down here from God.

Consider again the large tabletop, which is about an inch thick, as being the whole physical universe. For a spirit being to come down here to get to us—or to get to Daniel when he was praying—the angel would not travel from the end of the tabletop to the center because at the rate of 186,300 miles per second, he would never arrive in time. Daniel would have been dead and buried before consolation reached earth. So how did the angel Gabriel get to Daniel? He came straight down (vertically) to earth where there are no stars.



In other words, there is a heaven *above* our physical universe, and there is the "heaven" *of* our solar system. God is in the heaven above—and in the space in-between, travel occurs without inhibition at the speed of thought (Isa. 57:15). Therefore, it took Gabriel only about two or three seconds to come down here because he did not have to go (horizontally) through the medium of all the galaxies to get to earth. Instead he went *direct*, the shortest distance between two points being a straight line. He was only inhibited when he got to earth's atmosphere, for then he was governed by the laws of light that pertain to us.

What about the Scripture "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24)? There is no contradiction, for guardian angels are always here in earth's atmosphere. Only the head guardian angel for each of the consecrated goes to see the Father and returns. While he goes back and forth, other guardian angels are under his tutelage (Heb. 1:14). "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In other words, down through the Gospel Age, all of the holy angels have been employed in protecting, nourishing, and informing God's people. Therefore, for the guardian angels to get information and/or respond down here does not require any eight minutes. For instance, to avert an automobile accident, a guardian angel can intervene in a *split second*. But Gabriel was not down here, as the guardian angels are, but was up in God's heaven, whence he was "caused to fly swiftly" down to earth's atmosphere. And what did Gabriel say to Daniel? "Thou art *greatly beloved*" (Dan. 9:23). And who was Gabriel? He was second in rank to the Logos after Lucifer's deflection. How astounding that Gabriel would call a *tiny* human being—this *little* creature down here—"greatly beloved"! Gabriel's words give us insight into his character, for as far as we know, he was not instructed to address Daniel in that way. His words show *humility*—the same humility that Jesus had in being meek and lowly in heart (Matt. 11:29). Power, wealth, and influence are dangerous, for they corrupt almost everyone except those in the right heart condition. Satan is the chief example of such corruption.

In summary, Daniel 9:20-23 gives us a little insight into the operation of God and how He watches over His people. The Scriptures contain much more information.

Comment: Deuteronomy 10:14 proves there is a "heaven of heavens." "Behold, the heaven and

the *heaven of heavens* is the LORD'S thy God, the earth also, with all that therein is."

Comment: The touching aspect of verse 23 is that the Lord, knowing Daniel's heart, said to Gabriel, "Get down there *right away* and give Daniel the answer."

Comment: For "greatly," the King James margin has "of desires." That phrase describes Daniel well, for he desired to know all that the Lord was pleased to give him. He hungered and hungered and hungered.

Reply: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

Not only was Daniel intellectually inquisitive, but look at his character. The important thing is not the knowledge but the *application* of knowledge. Even as a teenager, when he was taken captive to Babylon and was being trained to stand beside King Nebuchadnezzar, he purposed not to defile himself by eating swine's flesh and the "king's meat." Normally speaking, to request that he be allowed to eat according to the Law would be like putting a noose around his neck. The three Hebrew children followed suit. Another insight into Daniel's character is the *humility* he manifested by bringing in the three Hebrews when he explained the visions—as if they were responsible for his understanding. They probably helped by praying with him, but God gave the interpretation to Daniel alone. Humility is what the Adversary did not have.

Comment: When Daniel asked for understanding of the vision he had (in Chapter 8), he was granted some understanding, but we get additional insight into his character when he beseeched God for *more* understanding.

Reply: Although Daniel prayed subsequently (in Chapter 9), he knew that the 2,300 *days* were 2,300 *years*. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14). Such a long period of time disturbed him greatly. It was mind-boggling to think that the "little horn" power would be allowed to persecute and that it would be 2,300 years before the cleansing. Jeremiah, Ezekiel, and Daniel were contemporary prophets. Jeremiah was a prophet to the people in Israel, and Ezekiel and Daniel were prophets to the two-tribe kingdom in Babylonian captivity. All three had more or less long ministries.

Daniel knew of several prophecies pertaining to Israel: the *70 years' prophecy* (Jer. 25:12; 29:10; Dan. 9:2), the *70 weeks' prophecy* (Dan. 9:24-27), and the *2,300 years' prophecy* (Dan. 8:14). Understandably, he was a little confused. In a short time, God's favor would come, and for a long, long time, God's favor would not come. How could these prophecies be harmonized? In order to understand the next few verses, it is important to realize Daniel's thinking and confusion. Bro. Russell hit the nail on the head but does not say where he got the information. However, we can show what led him to make certain conclusions back in his day. Although the chapter on chronology in the *Second Volume* gives a very short explanation of the 70 years' vision, or prophecy, it is very revealing. The chronology changes that are being suggested in the brotherhood today negate those thoughts, which were supernatural. Bro. Russell was guided in his statements and conclusions. He was not wiser than all his contemporaries, but he had the right heart attitude and was the right individual to be the steward, the seventh messenger. It is as though the Lord gave him a providential nudge this way and that way. As a result, without giving full proof of how he came to certain conclusions, he made statements that are astoundingly deep.

Dan. 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Verse 24 embraces the 70 weeks in toto. The next three verses explain things that occurred in that time frame.

“Seventy weeks are determined.” Probably this particular clause is what impressed Pastor Russell to apply the 70 weeks in a certain way. Listen to his comment in the *Second Volume*, page 65: “The marked-off (‘cut off,’ or ‘determined’) period of Israel’s history here shown is ‘seventy weeks’ from a given starting point.” (The term “cut off,” which is used later in the vision to mean “cut off in death,” is a different Hebrew word.) The Hebrew word translated “determined” applies in the sense that the Pastor used it—meaning “marked off.”

It is a puzzle how the Pastor determined that the 2,300 years of the cleansing of the sanctuary from the host (in Chapter 8) applied to the 70 weeks’ prophecy of Chapter 9. Daniel 8 contains no clue as to when the 2,300 years started.

First, we have to review for a moment. Daniel was very depressed when he understood that the 2,300 days were not literal but symbolic—and that, therefore, the cleansing of the sanctuary would not occur for 2,300 years. He was dumbfounded to realize that the period of time could be so incredibly long, for he was interested to know about Israel right then and there. His prayer concerned the *present*, for he knew that the 70 years predicted by Jeremiah were about to expire. Yet the previous vision indicated that God’s people would have a hard experience for a long, long period of time. Now he would be given a little information to help compensate for his depressed state of mind.

Let us consider the 2,300 years as a long loaf of French bread. The 70 weeks could be compared to cutting off a portion of that loaf of bread. As some consolation and reward, Daniel was given information about a shorter portion of that long time period, and he was told that it pertained to the coming of Messiah. The 70 symbolic weeks represented 490 years ($70 \times 7 = 490$). In other words, the front portion, or 490 years, marked the beginning of the 2,300 days. Therefore, if it could be determined when the 70 weeks started, it would also be known when the 2,300 years began. The Pastor realized that the 70 weeks were a marked-off segment of the larger period of time, and that is why, in the *Second Volume*, he took such an interest in the first clause of Daniel 9:24, “*Seventy weeks are determined upon thy people and upon thy holy city.*”

Within the marked-off time frame of 70 weeks, or 490 years, several things would happen “to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” As we read verses 25-27, we realize that all of these events would occur in the end time of the 490 years, that is, during the last seven years. The thought of “everlasting righteousness” was encouraging to Daniel, even though it referred to Jesus’ paying the price and thus would not occur in Daniel’s day.

In just a few pages, the *Second Volume* explains the various events that would occur. With the *Volume* being called *The Time Is at Hand*, the Pastor treated the events from a chronological standpoint rather than as an in-depth study of every expression.

For the expression “to anoint the most Holy,” he gave an unusual application by saying it meant “to anoint the *most holy element* of Israel.” The last half of the seventieth week marked a period of time favorable to the apostles. Pentecost was only for the Jew. In other words, favor was exclusively confined to the lost sheep of the house of Israel for 3 1/2 years after Jesus’ death and resurrection. Then, at the end of the seventieth week, Cornelius, the first Gentile convert, was accepted. In AD 36, the period of *exclusive* favor to Israel ended. From then on, both Jews and Gentiles were accepted.

The usual application for the expression “to anoint the most Holy” is that the high priest went into the Most Holy and applied the blood on the Mercy Seat of the Ark of the Covenant. The Hebrew is *kadesh kadeshim* meaning “holy holies” or “the holy of holies,” and this term is generally applied to the Most Holy of the Tabernacle. However, the insertion of a different letter is needed for the term to have that application. Therefore, the thought is of the “most holy” *individuals* of that justified nation, Israel, for the Grace Covenant was exclusively to the Jew from AD 33 (Pentecost) until AD 36. At the First Advent, Jesus confined his ministry to the nation of Israel, the exceptions being two occasions when crumbs of favor were shown to those outside the pale of exclusive favor. The Pastor applied the *kadeshim* (plural) to the anointed ones, and this is a proper application, for the blood sprinkled on the Mercy Seat was not an anointing. (The word “anoint” is usually used in connection with the holy anointing oil.) Thus there was sufficient reason for the Pastor to give his unusual explanation that within the 70-week period, the *kadesh kadeshim* would occur, that is, the anointing of the holy ones of Israel. Until the very end of the 70 weeks, all the consecrated (including the apostles) were Jews, who had exclusive favor.

There is another period of 3 1/2 years. (Numerics do enter into God’s plans and can even providentially affect people’s lives.) The 3 1/2 years from 1874 to 1878 were marked by a Bible study in Allegheny, Pennsylvania, where unusual students of Scripture, having diverse backgrounds, gathered together with the same common purpose. Charles Russell, a young man at the time, was among those who assembled, and he was even made chairman of the committee later on, even though the others were old-timers with a tremendous knowledge of Scripture. Something about that young man appealed to them as being suitable for the role of chairman. Actually, the 3 1/2 years were the development period for Bro. Russell as that “faithful and wise servant,” for his ministry really began in 1878 (Matt. 24:45).

Q: What is the thought of bringing in “everlasting righteousness”? How and when did that occur?

A: Jesus’ one offering on Calvary justified (or brought in a righteousness for) God’s people on a continual basis—without the need of a Mass or any other custom. His sacrifice was lasting and continual. The price he paid continued on and became a life-giving factor for justifying the Lord’s people throughout the Gospel Age. Hence *age-lasting* righteousness was provided for the consecrated, particularly of the Gospel Age. In regard to the little horn that would persecute the saints and trample them underfoot, Daniel was thinking of the Jews—he thought the Jewish nation would be the objects of the persecution.

The 70-week prophecy is very helpful, for not only does it identify when Messiah’s ministry and death would occur, but also it has a bearing on the 2,300-day prophecy. For the moment, Daniel was given information on just the 70 weeks. Later some information on the 2,300 days would be provided.

Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The starting point of the 70 weeks would be the “going forth of the commandment to restore and to build Jerusalem,” and its ending would reach down to the Messiah period at the First Advent. Therefore, an understanding of the starting point is crucial. Such a commandment did go forth in 454 BC. Some have thought the commandment began with Cyrus, others with the seventh year of Artaxerxes, and still others in the twentieth year of Artaxerxes. The correct date is 454 BC, which is the twentieth year of Artaxerxes.

We repeat that the 70 weeks began with the “going forth of the commandment to restore and to build *Jerusalem*.” “Jerusalem” refers to the *city*, not to the Temple. Isaiah 44:28 reads, “That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” Those who feel that the 70 weeks began with Cyrus use this text—but incorrectly, we believe.

Incidentally, the Scriptural principle for determining a matter is that “at the mouth of *two witnesses*, or at the mouth of *three witnesses*, shall the matter be established” (Deut. 19:15). On several doctrines, we can be misled if we do not look for an additional testimony. Isaiah 28:10 tells how the Lord speaks in His Word: “Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” In Isaiah 44:28, Cyrus stated not only that the Jews could go back to their homeland but that they could rebuild both the Temple and the city. However, that text is only *one* prophetic witness. And with prophecies that have a double application, it is possible to misread certain details. For instance, if we study in depth the prophecies in Jeremiah 50 and 51 about the destruction of Babylon, we will find statements that did not occur when Babylon was destroyed in 606 BC because they have spiritual applications which will be fulfilled when *mystic* Babylon falls. Hence we have a mixed bag, as it were. Some statements pertain to literal Babylon and some to spiritual Babylon. Generally speaking, the two applications are in separate verses but not always. Remember, the ancient manuscripts contained no punctuation or verse separations.

Now we will try to prove that Isaiah 44:28 is spiritual. Cyrus, a *literal* king, represents Jesus, who will be involved with the destruction of spiritual Babylon. The word “Cyrus” means “sun,” and Jesus, the antitypical Cyrus, is the *Sun* of righteousness.

Isaiah 45:1-4 reads, “Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.” These verses influenced Cyrus to issue a very favorable decree because he saw that God had foretold his name in the religion of the Hebrews hundreds of years before he was born. Daniel, who was in a position to do so, is probably the one who showed these prophecies to Cyrus. As an old man near the end of his life, he was still in the service of the king, so he had the ear of Cyrus.

Next, we will read Isaiah 45:13. “I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.” When this Scripture was brought to the attention of Cyrus, he issued a decree for the Jews to go back to their homeland—and without price or reward. However, Isaiah 45:13 is a spiritual prophecy referring to Christ. Jehovah was saying, through Isaiah, that He would direct all of Jesus’ ways and that Jesus would build His city and let go His captives in death under Adamic sin. This text is a Kingdom message. After the destruction of spiritual Babylon, there will eventually come a decree for the living dead and the dead dead (in the tomb) to follow the Lord of hosts. On page 67 of the *Second Volume*, the Pastor called attention to the word “city,” saying it should be “court.” “He shall build my *court*, and he shall let go my captives.” The account of Hezekiah in 2 Kings 20:1-7 renders the same Hebrew word *ir* as “court.” Hezekiah, knowing he was going to die, turned in his bed and prayed toward the wall for privacy. When Isaiah got to the middle *court*, God informed him of Hezekiah’s prayer and instructed the prophet to return to tell the king that he would live an additional 15 years. This is the only instance in the King James where the Hebrew *ir* is translated “court.” Under “city,” Young’s *Analytical Concordance* defines *ir* as meaning “an enclosed place,” and thus it is not

necessarily a city. Solomon's Temple had both a court and a court wall, so Isaiah was in a court enclosure in the middle court when he got the message about Hezekiah's prayer and turned back.

2 Chronicles 36:22,23 reads, "Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me *to build him an house* in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up."

Next is Ezra 1:1-4. "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me *to build him an house* at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and *build the house* of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the *house of God* that is in Jerusalem." Not only was this without "price" or "reward," but Cyrus had his subjects help the Jews with freewill offerings, giving them gold and silver (Isa. 45:13). Notice, nothing was said about the city—it was the *Temple*, the "*house of the LORD God*" in Jerusalem, that was to be rebuilt at this time.

Ezra 3:8,10 states, "Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the *house* of the LORD.... And when the builders laid the foundation of the *temple* of the LORD, ... And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the *foundation of the house* of the LORD was laid." Notice, the "foundation of the house of the LORD was laid." The Temple was not fully restored yet, but the people were happy that the foundation, a raised platform, had been completed.

Ezra 4:5,7 tells that the people of the land "hired counsellors against them [the Jews], to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.... And in the days of Artaxerxes [Cambyses] wrote Bishlam, Mithredath, Tabeel, and the rest of their companions [a letter], unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue." "Artaxerxes" is a title like Caesar or Pharaoh. Ezra 5:12 continues, "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations." The point of their complaint was to have the king of Persia stop the construction work of the Jews who had gone back to Israel. Hence they sent the king a bad report. The enemy accused the Jews of building the walls of the city, but they were building the walls of the *Temple court*. As a result of the evil report, the king of Persia searched out the matter and responded.

The king's conclusion is set forth in Ezra 6:7, "Let the work of this *house* of God alone; let the governor of the Jews and the elders of the Jews build this *house* of God in his place." The Temple work was to continue. Moreover, Ezra 6:15 states, "This *house* was finished on the third

day of the month Adar, which was in the sixth year of the reign of Darius the king.”

Ezra 7:6,8 and 9:9 read, “This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.... And he came to Jerusalem in the fifth month, which was in the seventh year of the king.... For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the *house* of our God, and to repair the desolations thereof, and to give us a *wall* in Judah and in Jerusalem.” Ezra went to Israel in the fifth month of the seventh year of Artaxerxes to give a “reviving.” The “wall” mentioned in Ezra 9:9 is the courtyard wall of the Temple, which finished the structure. First, the foundation was laid, then the superstructure was built, and finally the courtyard. No authorization had yet been given to rebuild the city itself.

Nehemiah 2:1 says, “And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.” Subsequently the king gave a favorable reply to Nehemiah, his cup bearer, granting him a 12-year leave of absence to return to Israel. This shows how much he thought of Nehemiah. In the spring, Nehemiah went back to Jerusalem with the thought of restoring the city. He carried a letter from the king stating that he could rebuild the *wall*. “Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king’s forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me” (Neh. 2:7,8).

Nehemiah 4:16-18 reads, “And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the *wall*, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.” This is another text that refers to the wall.

Nehemiah 6:1,15 states, “Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the *wall*, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) ... So the *wall was finished* in the twenty and fifth day of the month Elul, in fifty and two days.” The wall was completed on the twenty-fifth day of Elul, which was the fall of the year, but the story continues.

Nehemiah 7:4 says, “Now the city was large and great: but the people were few therein, and the houses were not builded.” Only the wall was built at this time, but not the houses and the city. Nehemiah 8:2 continues, “And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month [Tishri].” In Nehemiah 9:1,3, we learn, “Now in the twenty and fourth day of this [seventh] month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.... And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.”

Now we will return to Daniel 9:25 and read again, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the

Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” The commandment, or decree, was not even made known until after Nehemiah secretly, at night, made a tour of Jerusalem to determine how to go about building the wall. He got a list of the people who had lived in Jerusalem and then apportioned them to build the city wall near the house they had formerly occupied. Nehemiah cleverly realized that, psychologically, the people would build the wall with more diligence if they knew that afterward they could reconstruct a house there. In other words, the people were building the wall for their own security.

Ezra and Nehemiah had different minds. Ezra was a very godly, holy man of unusual character and perhaps even superior to Nehemiah, but Nehemiah had executive ability as well as character.

Although Daniel 9:25 mentions “the commandment to restore and to build Jerusalem,” only the Temple wall was built at first. Later, in “troublous times,” the city “wall” was built, being completed on the twenty-fifth day of the sixth month, and the reading of the Law took place on the twenty-fourth day of Tishri, the seventh month (Neh. 6:15). This understanding is crucial, for since the city wall was finished in the fall, then *both the beginning and the ending of the seventieth week would also be in the fall*, the ending being when Cornelius became the first Gentile convert. We have a confirmation that the 70 weeks ended in the fall because Jesus’ crucifixion in the *midst* of the seventieth week occurred in the spring, as the Gospels teach. Some who criticize the chronology of the 70 weeks as set forth in the *Second Volume* try to say that the decree to rebuild the city was made in the spring and that, therefore, for Jesus to be crucified in the spring, the event had to occur at the beginning of the seventieth week instead of in the middle of the week.

The application we hear today in disputing the chronology of the 70 weeks’ prophecy is the same line of reasoning that was used in the Pastor’s day and shortly afterward. Meanwhile, more shards have been found to supposedly justify, or support, the variance in thinking. There are loopholes, but even if secular history had an equation of all the kings, and in sequence with time periods, it would still be wrong because those who recorded history back there not only did not have this prophecy in mind but had ulterior motives. For instance, Queen Hatshepsut is not recorded in the Abydos Tablet because she was a woman, and another ruler was omitted.

With Cyrus too, there is a problem, for he liked to be known as the first king of Persia, whereas Darius the Mede was the first. Cyrus reigned as sole king for seven years, but he listed nine years because he appropriated to himself the two years of Darius. The third or fourth king of Persia, Darius Hystaspes, did not like the idea that Cyrus was the first king, so he called himself not Darius the Persian but Darius Hystaspes and wanted to identify himself with the Median kingdom. Hence Darius the Mede is not in secular history. Having given serious thought to the subject, the Pastor knew of these things and thus wrote his view in opposition.

Fifty years ago no one could really read the cuneiform tablets. Those who purported to read them were actually capitalizing on the efforts of someone else. It is the same with Egyptian hieroglyphs. Those who write books on Egypt today are really parroting the information they got from their forebears, who were the true students of the hieroglyphs. Budge is an authority on the Middle Kingdom hieroglyphs but not on the Ancient Kingdom hieroglyphs. When Rawlinson wrote, only three people in the world could understand cuneiform, and the other two took advantage of Rawlinson’s knowledge. Scholars thought they were being deceived when the three interpreted the tablets of Darius. (These were the Behistun cliffs in the Persian language.) Hence scholars had the three people separately translate the same tablet. When the three were done and their translations were reasonably close, others accepted their scholarship. The three were self-made scholars without degrees who studied on their own, but they knew more than the people with academic degrees. Thus the test proved that Rawlinson correctly

translated the Behistun tablet.

The point is that in the twentieth year of Artaxerxes, Nehemiah actually built the wall of Jerusalem. In troublous times, he built the wall and also the street in an ingenious way. One out of every ten people had to go back and live temporarily in Jerusalem and help reconstruct the city and the houses. Everyone in the government was required to live in the city, and each made sure he had a comfortable house. Nehemiah knew how to size up people and get things done.

Thus the 70 weeks began and ended in the fall. The wall of the city was constructed in the sixth month, and the houses were built in the seventh month. Messiah was crucified in the midst of the seventieth week, which was Passover, the spring.

Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

“And after threescore and two [62] weeks,” Messiah would be cut off. This portion of verse 26 has given rise to three different applications. When the account says, “And after threescore and two weeks,” it really means “after the threescore and two weeks *that follow the seven weeks* [that is, after 69 weeks]” (verse 25). Because verse 24 tells about 70 weeks, many refer to Chapter 9 as the “70 Weeks’ Prophecy of Daniel,” not the “62 Weeks’ Prophecy.” Verse 24 predicts that during the 70 weeks, certain events would happen, but it does not particularize the events. However, when history is analyzed, we find that the events almost all took place near the end of the 70 weeks. God determined that a 70-week portion of the 2,300 days (years) of the previous chapter would have special significance in regard to the coming of Messiah, the Anointed One. Hence Daniel was given some comfort, for Messiah would come before the expiration of the 2,300 days.

The correct application, then, for verse 26 is 69 weeks. Those who try to work with just the 62 weeks get a confused application. Although the majority do calculate 69 weeks, they incorrectly reason that Jesus died *at the conclusion* of the 69 weeks. However, verse 26 is simply saying that after 69 weeks, Jesus would die—but it does not state how long after. All of the facts must be considered, and only half of the facts are presented here. Verse 27 tells that Messiah would die in the midst of the *seventieth* week. In other words, the word “after” is important, for verse 26 is saying that *after an indefinite period of time following the 69 weeks*, Messiah would die. Verse 27 then clarifies the time period.

Notice that another event follows the 69 weeks: “the people of the prince [Vespasian and then his son Titus] that shall come shall destroy the city [Jerusalem] and the sanctuary [Temple].” Titus renewed the siege of Jerusalem when his father hurried back to Rome following the death of the emperor. Vespasian became the next emperor, but with the confusion of the turnover of power to Titus, a temporary lapse occurred in the siege, as prophesied by Jesus. He had said, “When you who are on the housetop see Jerusalem encompassed with armies, you are to flee and not worry about your goods.” He warned the early Christians to get out—right away!—for once the siege resumed, it would be too late to flee. When the siege was briefly relaxed, those who remembered and heeded Jesus’ instructions left posthaste.

Verse 26 says that the sanctuary would be destroyed, but was it destroyed at the end of the 69 weeks? No. One who takes that stance must say that Jesus died at the exact moment the 69 weeks expired and that the city and the Temple were destroyed at that time too. In other words, there would have been an immediacy to the fulfillment. The wording of verse 26 is deliberately and truthfully stated so that those who are not fully informed will interpret it incorrectly. Isaiah 28:10,13 states the principle that the Lord speaks a little here and a little there

so that those who read Scripture without having the Holy Spirit get drunk, as it were, and stumble. The Isaiah text shows that by the same method, God hides His true wisdom from one class but reveals it to another class. According to the principle of not casting our pearls before swine, God does not want to reveal His secrets to everyone.

Thus the careful student of the Scriptures will realize that 70 weeks are involved. Verse 24 says, “*Seventy weeks* are determined.” Actually, the fact that the destruction of the sanctuary and the city did not occur in either the sixty-ninth or the seventieth week of this prophecy was a hint from the Lord to reexamine the prophecy more carefully.

The word “after” in verse 26 really means *after*, but how long after? The destruction of the sanctuary took place not only after the 69 (62 + 7) weeks (483 years) but also after the seventieth week (490 years). To properly understand this prophecy, we need to consider verses 24-26. The account is saying that after the threescore and two weeks that follow the seven weeks (or 69 weeks), Messiah would be cut off, and the prince would come who would destroy the sanctuary and the Holy City, for desolations were determined. As Jesus viewed Jerusalem from the Mount of Olives, he said, “Behold, your house is left unto you desolate” (Matt. 23:38). He was referring to the trouble that would occur in AD 69-70, when the Holy City and the Temple were destroyed.

Dan. 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Verse 27, the determining factor, shows that the last week, the seventieth, is particularly important, for it applies to Messiah and his crucifixion. “And he shall confirm the covenant with many for one week [the seventieth week].” In other words, the cutting off of Messiah was to occur somewhere in the seventieth week. Verse 27 continues, “In the midst of the week he shall cause the sacrifice and the oblation to cease”; that is, in the midst of the seventieth week, certain types in the Law pertaining to Messiah were fulfilled. The types ceased because the antitype began there. Stated another way, as a general rule, the antitype usually begins when the type ceases. However, unless converted to Christ, the Jews are still under the obligations of the Law today except for what they cannot fulfill because there is no Temple. The Muslim presence on the Temple Mount prevents the rebuilding of the Temple.

Q: What is the correct thought for the end of verse 27? The NIV and the RSV differ from the King James.

A: Five days before Jesus was crucified in the midst of the seventieth week, he said, “Your house is left unto you desolate.” When God makes a pronouncement of His determination and it is past the point of no return, He will not change His mind, and the act is as good as done. Thus, at the time of Jesus’ statement, the destruction of the city and the leveling of the Temple were determined to occur, even though 36 more years had to pass first. Israel’s “house” was not desolate at the time of the pronouncement, but when the judgment was decreed, it was set and *would occur*—and did in AD 69.

Now other questions come in. The two horns of the dilemma are whether the judgment would occur in AD 69 or 70 (and scholars differ), but we must also determine when the 70 weeks began. The time is stated in verse 25 as being “from the going forth of the commandment to restore and to build Jerusalem.” The wording implies that the commandment would be a very authoritative one from a world emperor. God was telling Daniel not only that the 70 weeks were a period of 490 years but also that the 490 years had not even started to count yet in his day. The 70 weeks (490 years) were not to be confused with the 70 years’ desolation of the land

from 606 to 536 BC. In other words, God was saying, “The 70 weeks will not start in your day, Daniel, but down the road, for when a commandment comes to rebuild Jerusalem, the 70 weeks will begin to count.”

Note: Because of the importance of the chronology of Jerusalem and the Temple and the fact that it is being questioned by some, we will review part of the reasoning.

There are three major views for reckoning the beginning of the 70 weeks: (1) Cyrus’s decree of 536 BC, (2) the seventh year of Artaxerxes, and (3) the twentieth year of Artaxerxes. The Pastor took the third view, the twentieth year of Artaxerxes. To nullify the argument that the date is 536 BC, we must consider Isaiah 44:28, which can be misunderstood. “That saith of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” Our explanation of this particular Scripture, which is plainly stated, is that it has a double application. Part of the verse is spiritual, referring to Jesus, the King of the east, who will enter the city, antitypical Babylon (Rev. 16:12). When Jeremiah 50 and 51 are read carefully, we can see that certain events and details did not take place when literal Babylon was destroyed but will be spiritually fulfilled in the future. Hence, of the two-part statement of Isaiah 44:28, that portion reading “even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid” is yet to be fulfilled by the spiritual Cyrus. The Pastor has shown that a phrase in the midst of a literal verse can be understood in a spiritual sense. Sometimes the phrase is very obvious. Isaiah 44:28 has two applications. One is that the literal King Cyrus gave permission for the Temple to be rebuilt. When all his decrees are read, not once is the city mentioned, only the Temple. He did not give authorization to rebuild the city. Later, when the Israelites tried to rebuild Jerusalem and their enemies accused them to the king of Persia, a search was made of Cyrus’s decree. The decree clearly gave permission to rebuild only the Temple, so the work on the city was stopped. This occurred in the seventh year of Artaxerxes. In the sixth year of King Darius, before Ezra came on the scene, two Old Testament prophets encouraged the returned Israelites to stop building their own houses and first finish the Temple. In one account, not only did Cyrus give authority for the Israelites to return to rebuild the Temple, but also he set the dimensions, which they were forbidden to exceed. In other words, Cyrus gave permission to build the “house,” but he did not want that structure to be too grandiose lest it detract from Persia, the seat of authority. The Temple could be rebuilt but not on the scale of the glory of Solomon’s Temple.

Another verse that could be a problem is Isaiah 45:13, “I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts,” but the Pastor provided the explanation. The Hebrew word for “city” in “he shall build my city” is *ir*, meaning the wall of the Temple court. Cyrus gave permission for the Temple to be rebuilt and for it to be surrounded by a *Temple* wall (not a city wall). To support this reasoning, the Pastor cited 2 Kings 20:4 to show that the Hebrew *ir* can be interpreted as “court”: “And it came to pass, afore Isaiah was gone out into the middle *court*, that the word of the LORD came to him.” The word “court” means an “enclosed place,” and a place becomes enclosed by being walled. A court is a walled-off area, or enclosure. Thus Cyrus gave permission for the Temple and its court to be rebuilt but not the city or its walls.

The next question is, When did the decree start? The usual argument is that in his twentieth year, Artaxerxes gave permission to Nehemiah, his cup bearer, to return to Jerusalem. When Nehemiah appeared sad and the king inquired as to the reason, the prophet replied, “Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers’ sepulchres, lieth waste, and the gates thereof are consumed with fire?” (Neh. 2:1-3). The king subsequently gave Nehemiah a 12-year leave of absence to go back to Jerusalem to do an extensive restoration work. When Nehemiah reached Jerusalem, he quietly, with just a few helpers, partially circuted the city on a horse at night to inspect the gates. Then he developed a wise master plan for rebuilding the city in the midst of surrounding enemies;

namely, each Israelite family whose former home was in the city of Jerusalem and abutting the wall was assigned that particular spot to rebuild and defend.

Another question arises. If Jesus died in the midst of the seventieth week and that was in the spring, when did the last half of the week end? It ended in the fall. Then, of course, the seventieth week also began in the fall. But the mourning of Nehemiah took place in the spring, in the month of Nisan (Neh. 2:1). Therefore, some reason that the command to rebuild the city was issued in the spring of the twentieth year of Artaxerxes. However, when Nehemiah 2:1 gives that time of the year, the wall is not mentioned—not until later. The building of not only the wall but also the city was accomplished in the fall. With a weapon in one hand and a shovel in the other, the Israelites rebuilt the wall in 52 days in troublous times. Once the wall was fortified at the end of the 52 days, the city could then be restored. What did Nehemiah do next? He said that anyone who had a position of governorship, an office, in the city of Jerusalem had to live there for a month of each year. This policy assured that Jerusalem would always be occupied. The streets of the city were thus restored. Daniel 9:25 says that the 70 weeks would be from “the commandment to restore and to build Jerusalem unto the Messiah the Prince” and that “the street shall be built again, and the wall, even in troublous times.” The wall was finished in 52 days, on the twenty-fifth day of Elul, the sixth month (Neh. 6:15). Since the months start to count in the spring, the sixth month occurred in the fall of the year. The street was restored in the seventh month, also in the fall. Who gave the commandment to do the rebuilding? It was Nehemiah, for he had authorization from the king, but he knew that Israel’s enemies could do a lot of damage if they realized what he had in mind. As the work progressed, the enemies knew he meant business and tried to stop him. For example, they invited him to a secret meeting in the Temple, planning to assassinate him there, but Nehemiah felt it was not necessary to discuss what the Lord had providentially provided for.

The point is that the carrying out of the commandment to rebuild the wall, as well as its completion, was in troublous times *in the fall*. Thus the 70 weeks both began and ended in the fall, and Messiah was cut off in the spring. In other words, the starting point was not when Nehemiah was before the king with his sad countenance and received permission for a leave of absence but when the wall was built.

The Pastor did not write on the spiritual application in the *Second and Third Volumes* because he was treating chronology. The 70 weeks (490 years) extended from 454 BC to AD 36.

Comment: The Companion Bible correctly uses the 454 BC date as the starting point for the 70 weeks, and so does Scofield.

Reply: That is interesting. The order of Media-Persia’s kings was Darius the Mede, Cyrus, Cambyses, (pseudo) Smerdis, Darius Hystaspes, Xerxes, and Artaxerxes. In the absence of Cambyses, the pseudo-Smerdis falsely claimed to be a son of Cyrus. Considered, therefore, to be an illegitimate king, Smerdis was omitted from the royal canon. He was slain by Darius Hystaspes.

Q: Were there several abominations of desolation? Daniel 9:27 reads, “For the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

A: Yes. However, verse 27 is not the same as the abomination of desolation in Daniel 12:11.

Proof of the 70 Years From 606-536 BC

We will study four Scriptures that are linchpins to those who differ in the new chronology. Other Scriptures are used, but these four are sufficient to get the point across.

When the basic chronology is shortened 20 years, an explanation is needed; namely, the land is considered to be desolate for only part of the 70 years. Also, when the years are added up, there are 50 fewer years (-50) because the Jubilees have been changed from 50-year intervals to 49-year intervals. This change shortens the baseline of the chronology. Moreover, the 450-year Period of the Judges is shortened 100 years. When the changes are added (-20, -50, and -100), they total -170.

To make up the difference—that is, to make the basic chronology the right length—a +170 is added to the period of the Jews in Egypt. Instead of being in Egypt 215 years, the new thought is that they were there for 385 years. However, other problems exist.

1. The first false linchpin (Jer. 25:9,11,12) pertains to the -20 years. “The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim ... that was the first year of Nebuchadrezzar king of Babylon; ... Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land.... And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations” (Jer. 25:1,9,11,12). The incorrect thought is that of these 70 years, the last 50 years are the period of desolation with no inhabitants in the land of Israel, and that from the fourth year of Jehoiakim to King Cyrus is a period of 70 years, *but* Bro. Russell correctly taught that it was a period of 89 years—or, say, 90 years for a convenient round number. The point is that the period from the fourth year of Jehoiakim to the first year of King Cyrus is 20 years plus the 70 years of desolation.

Jehoiakim	Jehoiachin	Zedekiah			
8 years	3 mos.	11 years	70 years of desolation		
Nebuchadnezzar			Evil-merodach	Belshazzar/Nabonidus	Darius (Mede) Cyrus

Notes: Jehoiakim reigned 11 years; the diagram starts 3 full years into his reign, i.e., with his fourth year.

The 8 + 11 years of Jehoiakim and Zedekiah actually equal 19 years.

The years to the first year of the true reign of Cyrus, plus 2 earlier years of Darius, are incorrectly said to be 50 years, whereas they should be 70 years of desolation dating from Zedekiah’s dethronement.

The Scriptures cannot be disputed: Jehoiakim reigned 11 years and then was replaced by his son, Jehoiachin, who reigned for only 3 months.

The context shows that the statement of Jeremiah 25:9,11,12 was made in the fourth year of Jehoiakim. Verses 1 and 2 of that chapter give the setting for just the *mention* of the 70 years, for they did not start to count until later. Notice, when the 70 years are mentioned, Jeremiah is talking about the land, the inhabitants, and the desolation. When did the desolation of the land take place? The books of Kings, Jeremiah, and Chronicles show no desolation of the land in the fourth year of Jehoiakim. What happened? A few hostages were taken at that time, among whom were Daniel and the three Hebrew children. Then in Jehoiachin’s day, the king of Babylon took Jehoiachin and others captive, but still the land was not affected. Jeremiah 25:11 says, “This *whole land* shall be a desolation.” When was the “whole land” made desolate? In the eleventh year of Zedekiah. Zedekiah was taken to Riblah, his eyes were put out, and he was carried off to Babylon where he died. In the eleventh year of Zedekiah, all of the Israelites were either killed or taken to Babylon.

2. The second false linchpin is Jeremiah 29:10, “For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in

causing you to return to this place.” We need to look at the context earlier to see when this statement was made. Jeremiah 28:1 reads, “And it came to pass the same year, in the beginning of the reign of *Zedekiah* king of Judah, in the *fourth year*, and in the fifth month.” Thus the 70 years were mentioned in both the fourth year of Jehoiakim and the fourth year of Zedekiah.

What is called into question today is the word “at”: “after seventy years be accomplished at Babylon I will visit you” (Jer. 29:10). The Hebrew word *lamed* is a preposition that looks somewhat like an “L.” The preposition is used many ways, but “at” is correct here. However, the contention by some is that the word “at” is mistranslated in the King James and should be “for”: “after seventy years be accomplished *for* Babylon I will visit you.” Grammatically, the word can be translated “at,” “for,” or “to” (although “to” does not make sense here). Therefore, the word can be “at” or “for” in Jeremiah 29:10, based on whatever is the truth. What is the Holy Spirit saying—“after seventy years be accomplished at Babylon” or “after seventy years be accomplished *for* Babylon”? If the word is *for*, it would mean that the 70 years started with the first year of the king of Babylon. The contention made by some today is that the historical records show the reign of Babylon was 68 or 70 years long. That such a contention is not correct could be proven by going into the cuneiform records.

If the King James is correct with “at Babylon,” it does not dispute the fact that the 70 years are a desolation period. But to start the years of desolation in Jehoiakim’s day does not make sense, for there were inhabitants in the land. In the fourth year of Jehoiakim, there were perhaps as many as several hundred thousand people in the land. That was also true in Zedekiah’s day, so there certainly was no desolation of the land without inhabitants. The question boils down to whether the 70 years of desolation extended from the fourth year of Jehoiakim to Cyrus, or from Zedekiah to Cyrus? Our position is that the 70 years of desolation began with the dethroning of Zedekiah, because at that time, the land of Israel was denuded—there was no population whatever.

3. The third misapplied linchpin is Daniel 9:2, “In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.” The context is talking about Darius the Mede, who reigned for only two years. In the contemporary thinking of the new chronology, he is considered to be a puppet, a nobody, whose reign is not reckoned. The kings who are included in the chronology are Nebuchadnezzar, Evil-merodach, and Belshazzar (or Nabonidus). Although the historical records of their reigns show 68 or 70 years, are those records necessarily correct and unbiased? Couldn’t something be missing? It is interesting that while those who support the new chronology all seem to agree Evil-merodach reigned only a couple of years after Nebuchadnezzar died, it is mentioned that Jehoiachin, who was taken captive, was allowed to come up to Evil-merodach’s table to dine. However, the Bible states that Jehoiachin sat at that table *all the days of the king’s life* (Jer. 52:31-34). If Evil-merodach reigned *only two years*, how could the account be talking about him? The Hebrew chronology has Evil-merodach reigning for 20 years, which may very well be true, even though the accepted or purported secular history does not support such a time period. Then the problem would be answered, for instead of 50 years according to the new thinking, 20 would be added to the 50 for a total of 70 years from the dethroning of Zedekiah to Cyrus’s decree. But we do not really need this line of thinking, for another Scripture nails down the 70 years.

2 Chronicles 36:21 reads, “To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for *as long as she lay desolate* she kept sabbath, to fulfil *threescore and ten years*.” The King James translation certainly specifies the period of desolation of the land as 70 years. However, the NIV, which contemporary thinking prefers, reads, “The land enjoyed its sabbath rests, all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the Lord spoken by Jeremiah.” If the literal Hebrew is this long, it may take four seconds to read it, but the Hebrew is skewed in the NIV, which puts

the end part in the beginning to agree with secular history. All of the relatively modern translations accept the thinking that the 70 years began in the fourth year of Jehoiakim. That was the common thinking back in the Pastor's day too. (In the past, we took three years to study the chronology because if Bro. Russell, a dispensational servant, had erred on the baseline, his chronology would fall apart.) The Pastor's view is correct, which starts the 70 years with the dethroning of Zedekiah. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27).

In the NIV, 2 Chronicles 36:21 is stated in a vague form. But notice the King James: "For as long as she [the land] lay desolate," it kept its sabbaths. The implication is that when the land was *not desolate*, it was *not keeping* its sabbaths. The King James is saying that a prerequisite for the 70 years was that the land *had to be desolate*—with no ifs, ands, or buts.

4. Now let us consider a linchpin of our own as it is correctly applied, namely, Zechariah 7:5, especially the second half of the verse. "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?" This powerful statement was made in the fourth year of King Darius Hystaspes, which was down around 518 BC. At that time, Zechariah was saying, "When ye fasted and mourned *in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?*" Zechariah used sarcasm, for the people fasted perfunctorily and not to God in sincerity. The clue is this: "when ye fasted and mourned in the fifth and seventh month." What "fifth month"? It was the fifth month of the year of the destruction of Jerusalem and the Temple. In the fifth month of the eleventh year of Zedekiah, his last year, the city was entered, the Temple was burned, the chief houses were destroyed, and the walls of Jerusalem were broken down. What "seventh month"? When King Nebuchadnezzar came down and destroyed the city of Jerusalem and the Temple, he left a few land dressers to tend the vineyards and thus keep the land from being utterly waste. Gedaliah was put in charge, but what happened? He was assassinated in the seventh month of the same year, that is, the eleventh year of Zedekiah (Jer. 41:1,2).

Now when we reread Zechariah 7:5, it takes on a completely different meaning. It says, "When ye fasted and mourned in the fifth and seventh month ... [and for] seventy years." After the 70 years, the mourning ceased because Cyrus decreed that the Israelites could return to their homeland. In other words, the Israelites had fasted and mourned the fifth and seventh month in commemoration of the destruction of Jerusalem—and of course the 70 years began with the dethroning of Zedekiah.

Thus this first major difference in changing the chronology is erroneous, for it is not supported by Scripture. While there may be a point in rephrasing some of the texts, the argument does not really stand. The King James is the correct thought. The land had to be desolate, without inhabitant, in order to keep its sabbaths, and the keeping of the sabbaths had to endure for 70 years. From 606 to 536 BC is the only time the land was desolate, starting with the destruction of the city and the Temple. The land was not desolate in the fourth year of Jehoiakim, nor when Jehoiachin was taken captive. Incidentally, with the Tabernacle, there are other ways of proving that the 70 years began with 606 BC.

Comment: The citation about Zedekiah's being taken captive and the destruction of Jerusalem is 2 Kings 25:7-10.

There was a determined 70 years' sabbath. The Pastor used Jubilee cycles to show a 50-year sabbath ($51 \times 49 = 2,499$ years), which ended in October 1874. For the 969 years the Israelites

observed the Jubilee, the Pastor gives credit, but for the years it was not observed, he multiplied 51×7 weeks of 49 days, resulting in 2,499. The number 2,500, which is only one year's difference, is preferred because that figure is taught in the Tabernacle. In other words, instead of 51×49 , the Tabernacle shows $50 \times 50 = 2,500$. The 2,499 marks the *beginning* of the 2,500th year, and the 2,500 marks the *end* of the 2,500th year. The Jubilee is 50 squared, not 51×49 . The 50 loops on each of the two Tabernacle curtains indicate multiplication, for when put together with taches, the loops form X's. The curtains are a chronological table, for the one big curtain with the five pieces sewn together represents 1,260 years and the other curtain sewn together also represents 1,260 years—a total of 2,520 years picturing Gentile Times. And Gentile Times are being disputed by those who advocate the new chronology. Fortunately, at least those who teach the new chronology try to keep the truth intact. They have a good motive of trying to hold onto the precious truth, although they do it in a rather round-about way. They will say “*about* the year 1914” and then give an illustration of 7 years with $3 \frac{1}{2}$ years on each side, which they say comes up roughly to 2,520 years. However, the seven times are an *exact* period of time (360×7), or 2,520 years. The 50 loops on the Tabernacle curtains are also a part of the chronological pattern.

The cherubim curtain represents God's watch-care over the Church (“he shall give his angels charge over thee”—Psa. 91:11). White, the color of the cherubim curtain, represents purity, and the saints are called “holy ones.” In addition, the cherubim curtain contains numerics, teaching $50 \times 50 = 2,500$ (the *beginning* of the 1,000-year Jubilee), and, based on the 70 years' desolation, which implies 70 Jubilees, $70 \times 50 = 3,500$ (the *end* of the 1,000-year Jubilee). From a chronology standpoint, the 1,000 years started with our Lord's return. The end of the 1,000 years will be down at the end of the Kingdom Age, and then will come the Jubilee of Jubilees, the great Jubilee of the world without end. Thus other lines of proof substantiate Bro. Russell's chronology. Bible scholars back in his day were real thinkers, whereas today's scholars copy what others have said. Thus the arguments today are the same as back there. The difference is that a few chips have been found in the cuneiform tablets in the British Museum. And how many cuneiform tablets are available? About 30,000—and not all have been deciphered. In fact, it is questionable whether they even could be deciphered properly today. The teaching of others is used in deciphering, and the lacunae (lapses of information) frequently are not indicated by brackets, as they should be.

In summary, the 70 years that concerned Daniel, as spoken of by the prophet Jeremiah, were the 70 years of the desolation of the land, which began with the dethroning of King Zedekiah and not with the fourth year of Jehoiakim.

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

Dan. 10:2 In those days I Daniel was mourning three full weeks.

Dan. 10:3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

In verses 1-3, the point that stands out is Daniel's mourning and fasting for *three whole weeks*. He ate no “pleasant bread” or “flesh” and drank no wine (water is not mentioned). Moreover, he was in such a distraught condition that he disregarded his personal appearance.

This time setting is stated as the third year of Cyrus, king of Persia. According to secular history, Cyrus ruled nine years. Actually he ruled only seven years, for secular history attributes the two years of Darius the Mede to Cyrus's reign. At any rate, with this being the third year of his reign, it means that Daniel was at least 107 years old at this time.

Comment: Daniel was taken captive at about age 16 in the fourth year of Jehoiakim, so that would be 7 to 8 more years plus 11 years of Zedekiah, 70 years of Babylonian captivity, and 2 full years of Cyrus—for a total of 107 years (16 + 8 + 11 + 70 + 2). (The two years of the reign of Darius are included in the 70 years' desolation period.)

Reply: Yes, and we do not know when he died, so he would have lived even longer.

Comment: It is interesting that verse 1 does not just say “the time appointed was long” but certifies the time period with “the thing was true.” We are reminded of Habakkuk 2:3, “For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” The Lord’s people often have a test of time.

Reply: Daniel knew the time was long because two time periods had been mentioned: the 70 weeks and especially the 2,300 days. To think that 2,300 years must elapse before fulfillment greatly disturbed Daniel. Thus he received some consolation when God gave him the prophecy of 70 weeks (490 years). However, he was still disturbed because 490 years is also a long time to wait. In the narrative, the time periods continued to bother Daniel up until Chapter 12, when God gave him a parting blessing: “I have to put you to sleep, but when the time comes, I will remember you and call you forth from the grave.”

Q: Instead of “the time appointed was long” in verse 1, the Masoretic text has “even a great warfare.” Which is correct?

A: The thought in the King James is accurate. Compare the Stone edition of the Tanach, which is the Masoretic: “but for a long time off.”

Q: Verse 1 says that Daniel “understood the thing, and had understanding of the vision.” Did he pray and fast for three full weeks for *further* understanding?

A: Yes, he was hungering for truth. He understood that the 2,300 days were really 2,300 years and that the 70 weeks were actually 490 years, but he wanted to know more about these appointed time periods that were so long. How remarkable that the Lord gave Daniel such information!

Q: Since Daniel did not eat meat, what is the “flesh” he abstained from for three weeks?

A: In the series of offerings presented in the second chapter of Leviticus, cereal and grain offerings are discussed, but they are called a “meat” offering in the Old English of 1611. Thus the word “meat” also had the connotation of “food” of one kind or another (cereal, vegetables, meat). A “meat offering” was really a “meal [or cereal] offering.” Here “flesh” would be similar in that it means “food.”

Q: What is the “pleasant bread” Daniel did not eat?

A: It would be sweets, delicacies, even fruit. In other words, Daniel did not eat for three whole weeks. This fact is recorded to give credibility to what he is about to say and to show his condition of sincere hungering. God rewarded him accordingly. Of course Daniel would have prayed earnestly during those three weeks—he fasted and prayed.

Dan. 10:4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

The “great river” Hiddekel is the Tigris River, originally called the Tekel. In many foreign languages, the Anglicized “t” becomes a “d.” Depending on the language, the letters “d,” “dt,” and “t” are all the same as consonants. “Hiddekel” in Chaldaic means “active, vehement, rapid” (that is, swift like an arrow). On a map of that part of the world, the two rivers that stand out are the Tigris and the Euphrates, both being “great” and long. Of the two, the Euphrates is longer, but it moves more slowly because of its greater volume. Thus in antitype, the Euphrates is considered the “great” river, numerically speaking, and pictures the world of mankind.

Why was Daniel “by the *side* of the great river”? Sitting beside a brook in the woods with no distractions is conducive to meditation. Acts 16:13,14 speaks of Lydia of Thyatira being at the riverside, a place “where prayer was wont to be made.” Apparently, Daniel was praying here when the angel Gabriel appeared to him (verse 5).

In the future when the Book of Daniel is considered from a historical standpoint, the date, the twenty-fourth day of the first month, will have significance.

Dan. 10:5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

Based on Chapter 9, we know that the “certain man clothed in linen” was Gabriel, an angel assuming human form. The white linen symbolizes purity and righteousness. His “loins [from the waist down to the knees] were girded with fine gold of Uphaz.” Hence the linen garment was a robe, an outer garment, so if Gabriel moved and his legs were exposed, gold was seen.

In regard to “Uphaz,” Isaiah 13:12 reads, “I will make a man[’s life] more precious than fine gold; ... than the golden wedge of Ophir.” The Chaldaic Uphaz is another form of the Aramaic word Ophir. This particular fine gold came from a portion of Turkey. There are different types of gold: American, Mexican, Korean, etc. The difference is in the sheen. The Uphaz, or Ophir, type of gold must have been a glazed, shiny gold to make it very striking in appearance.

Dan. 10:6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

“His body also was like the beryl” means the appearance of his flesh was like beryl, and the word “beryl” is usually chrysolite, which is gold in color. This was a glorified being in the sense that the angel was a messenger from the other world, from the Twilight Zone, as it were, in human guise and attired in a white linen robe and gold-colored clothing similar to his flesh. When Daniel looked at the flesh part of this being, it was like chrysolite, “chryso” being “gold” and “lithos” being “stone.” Thus chrysolite is a golden stone and also a symbol of wisdom.

“His face [was] as the appearance of lightning.” The Greek *astrape* in the New Testament, sometimes translated “lightning,” means “bright shining.” The word translated “lightning” here in Daniel 10:6 is the Hebrew equivalent. Gabriel’s face shone forth with light. In other words, although the being had the body of a human, Daniel knew he was no ordinary person.

“And his eyes as lamps of fire.” The eyes were more electric, as in Revelation 1:14, where Jesus is spoken of as having a penetrating gaze (“eyes as a flame of fire”); that is, Jesus can see through any sham, hypocrisy, or mere formalism.

“His arms and his feet like in colour to polished brass.” Brass, chrysolite, and lamps of fire, as well as the clothing, produced a basic coloration of white and gold. “Polished brass” has a high shine that is retained for a long time, especially if lacquered.

“The voice of his words like the voice of a multitude [many people].” How powerful Scripture is if we take the time to reflect! Daniel knew this was a superhuman being who possessed power and intelligence and would be a source of true information.

Dan. 10:7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

“I Daniel alone saw the vision.” Daniel had men with him, sitting by the river, but only he saw the vision. At this time, he was still revered for his position in the empire—he was still in a role of authority—although maybe not as high under Cyrus as under Darius the Mede and Nebuchadnezzar.

“For the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.” Animals sometimes sense and tremble over things we cannot hear. Feeling a mysterious presence, a strong electrical energy with sort of a magnetic throbbing, the men were frightened and “fled to hide themselves.” They saw nothing, but something frightened them.

Dan. 10:8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

When Daniel was left alone and saw the “great vision” of Gabriel, his “comeliness” turned “into corruption.” Daniel was no doubt chosen for positions because of his wisdom, tact, and bearing. He must have been very unusual—a man of dignity, culture, reverence, and principle. However, all of this melted in the presence of this vision, and especially when the glorious being approached to communicate with him. Daniel “retained no strength.”

Angels can appear in human form either in a very striking fashion or just like an ordinary person. The fact that “some have entertained angels unawares” indicates they can appear as a normal human and without a powerful presence that knocks a person down (Heb. 13:2).

Dan. 10:9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Gabriel’s voice was perhaps a deep rumble. People can be hypnotized by the sound of a voice, but of course sight and sound are both involved in hypnosis. When Daniel heard Gabriel’s words, he went into a deep sleep with his face toward the ground. He was lost, as it were, with no strength.

Comment: Daniel fell forward in humility, as opposed to falling backward.

Dan. 10:10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

Dan. 10:11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

A hand touched Daniel with electric power and raised him to a position from which he could conveniently arise. The palms of his hands and his knees were down, and then Gabriel told him to “stand upright.” Daniel complied but stood shaking and trembling.

And what did Gabriel say? “O Daniel, a man *greatly beloved*, understand the words that I speak unto thee.” Three times he called Daniel “greatly beloved” (Dan. 9:23; 10:11,19). Not all people who fast are “greatly beloved.” Hence the motive behind the fasting is the determining factor. Jesus said, “Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast” (Matt. 6:16). The hypocrites fasted publicly, letting their fasting be known, whereas fasting should be a quiet type of sacrifice unbeknownst to men.

“For unto thee am I now sent.” This GREAT being, who would just knock one out with his presence and charisma, was sent to give Daniel information. Think of the authority behind that being—the FATHER HIMSELF! GOD sent Gabriel.

Dan. 10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

Daniel may have fasted for 21 days, but from the very first day he began that fast, Gabriel was commissioned to bring him a message. In subsequent verses, Gabriel will tell why it took 21 days for him to get to Daniel.

Dan. 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

“The prince of the kingdom of Persia” was Satan himself, the “god of this world” (2 Cor. 4:4). Persia was the world power at that time.

Q: How do we know that Satan was the prince of Persia?

A: If Daniel was knocked out by the presence of Gabriel, would Cyrus have been any different? And Cyrus was not even a holy man. Cyrus would have been knocked out too. It would be impossible for anyone down here to withstand an angel. Satan is called the “prince of the power of the air” (Eph. 2:2). Therefore, Gabriel was withstood, was withheld from his mission, by one more powerful than himself. Gabriel was struggling to get down to Daniel to communicate with him, but he could not get loose from the prince of Persia until Michael, a being more powerful than Gabriel, came to his aid.

Comment: Another clue as to the identity of the “prince ... of Persia” is the last term in the verse, “kings [plural] of Persia,” that is, other fallen angels. Since there is only one king on the throne at a time, the plural term indicates the fallen angels are also superior beings who interfere.

Reply: It does not make sense that any human being would be a match for an angel, let alone Gabriel. No human can withstand a spirit being.

Comment: Jude 9 mentions Michael: “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses.”

Reply: That is a good illustration. The subject is different, but the principle is the same.

Comment: In Daniel 10:21, Michael is also called a “prince.”

Reply: The nominal systems say that one criterion for identifying a cult is the belief that Michael was Jesus in his prehuman existence as the Logos.

Q: Who do the nominal systems say Michael was?

A: They do not have a good explanation but just say Michael was another being. And that is often the case with those who denounce the truth. They have no explanation. The point is that certain phrases and words have a repelling effect on the feelings of those who are warned along these lines.

The sermons of nominal preachers are generally on morals, not prophecy. When they do speak on prophecy, the man of sin is usually identified as a literal person (or even the devil himself) instead of Papacy. And they think the Temple will be literally rebuilt for a literal man of sin to appear in. When the context is reasoned on, such explanations are way out.

“Michael, one of the chief princes.” The translation should say, “Michael, the chief of the princes.” In other words, there were two *chief* princes or *archangels*: the Logos and Lucifer. When Lucifer lost his position because of a wrong heart condition, he was demoted to Satan. “Arch” means “beginning,” “first.” Gabriel was saying that Michael, the first of the chief princes, the primary one of the two, came to help him.

“And I remained there with the kings of Persia,” that is, with satellite beings, with Satan’s retinue. “We wrestle not against flesh and blood [merely], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12). The “kings of Persia” were some of those principalities, who helped to withstand Gabriel when he was on his way to Daniel. Gabriel was explaining the reason for his delay and also the reason for his coming.

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

The purpose of Gabriel’s coming was to elaborate on the previous vision of earlier chapters, which had so disturbed Daniel. Gabriel would now give further enlightenment.

Dan. 10:15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

When Gabriel had spoken, Daniel set his face toward the ground and became dumb. This verse, among others, shows the powerful presence and authority of Gabriel, who is very high in the hierarchy of God.

Dan. 10:16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

Who is the “one like the similitude of the sons of men” who touched Daniel’s lips? Earlier we were impressed with how greatly honored Daniel was: “O Daniel, a man greatly beloved!” God had great respect for this imperfect human being down here—for his devotion, his consecration, his fasting, etc. Now we are seeing Daniel in a dumb and overwhelmed state. Earlier he was scarcely able to take in what was happening because he was overawed by the messenger who had come to explain the vision. But now something happened on the side.

This “one like the similitude of the sons of men” who touched Daniel’s lips seems to be another individual. Like John the Baptist and Elijah, Daniel represents a class at the end of the Gospel Age—the consecrated, the Lord’s informed people. This man who touched the lips of Daniel enabled the prophet (the Daniel class) to speak. Daniel did not know if the individual was an

angel or a human, for the form, or appearance, was that of a normal human being. The being could have been supernatural. At any rate, the spiritual antitype is an individual the Lord has used in the Harvest period, that is, Pastor Russell, the dispensational servant. Sometimes God uses a human agency to enlighten his people.

Comment: Even though Gabriel was an angel, he was called a “certain man” in verse 5.

Reply: That is why in the type, Daniel did not know whether the second being was human or angelic.

Comment: So far in this chapter, then, we have Gabriel and one like a son of man.

Reply: Yes, two beings had the similitude of the sons of men. When the second one touched Daniel’s lips, Daniel was able to speak.

Comment: This second individual cannot be the Logos because Michael is spoken of in verses 13 and 21. Thus Michael is in the picture but as still another separate being.

Reply: That is correct. Michael is an abstract presence, not a personalized presence.

Comment: In verse 21, a personalized presence speaks about Michael.

Dan. 10:17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Daniel asked, “For how can the servant of this my lord talk with this my lord?” The visions of the 2,300 days and the 70 weeks were still troubling Daniel.

Dan. 10:18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

The “one like the appearance of a man” was Gabriel again, but now he was in a subdued form so that he could communicate with Daniel in a more rational and quiet manner. (In other words, this was not the same being who had touched Daniel’s lips and enabled him to speak in verse 16.) Now Gabriel strengthened Daniel with a corroboration of truth. The principle is the same with us; namely, when we have a “thus saith the LORD” and another “thus saith the LORD,” we are strengthened.

Dan. 10:19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

Dan. 10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

Gabriel was speaking in this verse, saying he would “return to fight with the prince of Persia,” who is Satan. This is interesting because in coming to Daniel, Gabriel was withstood for 21 days until Michael the prince assisted, enabling him to accomplish his mission.

“And when I am gone forth, lo, the prince of Grecia shall come.” After fighting with the prince of Persia, Gabriel would have to fight with the “prince of Grecia,” also a reference to Satan. This change of names for Satan shows the succession of world empires. Satan was the prince of Babylon, Media-Persia, Greece, and Rome. As history progresses, the god of this world just

changes to a different driver's seat, as it were. Incidentally, the Media-Persian Empire lasted only about 200 years, for Cyrus issued his decree in 536 BC and the Grecian Empire began around 330 BC. The Grecian Empire did not last long either.

Dan. 10:21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Gabriel continued to talk: "There is none that holdeth with me in these things, but Michael your prince." What did Gabriel mean? No other angels except Michael (and Gabriel) would be able to even try to withstand Satan. Michael was present but not revealed. At the time of this vision, Gabriel and Michael were both down here, but Daniel was conversing with Gabriel, who was talking about Michael. Satan is the god of this world, and Gabriel came down to this world to talk with Daniel. Of all the angels down here in earth's atmosphere, Gabriel and Michael were the only two prominent holy authorities. Of course Satan has cohorts and an echelon of authority in the spiritual realm. On the earthly plane, the Papacy is Satan's masterpiece because of the whole chain of command: priests, bishops, archbishops, cardinals, and the pope. There are different strata of authority. Thus when Gabriel said that none could contend, he was not talking about just the Adversary, the prince of this world, but was referring to those in Satan's higher echelon. And Gabriel is in the higher echelon of God, but he is not an archangel because only Michael and Lucifer were the original archangels. It would seem that Gabriel is due for promotion—as well as Daniel.

Satan is limited to a certain extent because men, even evil men, are free moral agents. Because Satan is in *tartaroo*, he cannot absolutely control everything. Satan is active in the spirit realm but not personally down here. If he were not in *tartaroo*, couldn't he come down and materialize in human form like Gabriel and exercise his power? When Gabriel came down from heaven and was withstood for 21 days, the barrier was in earth's atmosphere. He was intercepted at the last moment from contacting Daniel.

Comment: Several times the chapter uses the word "prince": the prince of Persia, the prince of Grecia, and Michael, one of the chief princes. The last verse ends up with the touching personal expression to Daniel: "Michael *your* prince."

Dan. 11:1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

Chapter 11 consists of an amazing prophecy. Daniel 10:1 reads, "In the third year of Cyrus king of Persia a thing was revealed unto Daniel, ... and the thing was true, but the time appointed was long." Then Daniel fasted for three full weeks, and Gabriel came and talked with Daniel. If we assume that Gabriel is still speaking in Chapter 11, he was backtracking in point of time because Cyrus the Persian followed Darius the Mede, who reigned only about two years.

It is interesting that Gabriel strengthened Darius the Mede, the king who committed Daniel to the lions' den and then, being happy to release Daniel from the pit, greatly honored him. As for Cyrus, the prophet Isaiah predicted 150 years in advance that a man named Cyrus would issue the decree for the Jews to return to their homeland to rebuild the Temple.

Here in verse 1, Gabriel was speaking to Daniel in a mode of confidentiality, informing the prophet of both past and present continuing interest in his welfare and of activity on his behalf. Gabriel's attentiveness suggests that he was Daniel's special guardian angel.

Dan. 11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Gabriel continued to speak, saying he would show Daniel the truth. The three kings are mentioned to lead up to the fourth Persian king, whose identity we know. Darius the Mede is not included in this count, and another king had a very short reign. The Pastor gave a little different application, saying that the fourth king was the last Darius of the Persian Empire. However, there were at least seven or eight kings of Persia, and to say the last one was the “fourth” does not fit for several reasons, whereas the description of Xerxes does. Order: Cyrus, Cambyses, Smerdis (a usurper), Darius Hystaspes, and Xerxes. Xerxes was known in history for the immensity of his army (5 million men under arms), his wealth, and his ambition to crush Greece. He sank boats to make a pontoon bridge to get to the mainland of Greece, where he tried to cut off the Grecian forces, but he was not successful. This defeat was the death knell of the Persian Empire, although the actual decline and the coming of the Greeks into supremacy took many years.

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

The “mighty king” who stood up, ruled with a great dominion, and did according to his will was Alexander the Great. Others ruled before him, but it was he who established the world empire in nine years (or 13 depending on how the chronology is viewed). A brilliant man, he conquered the world before he died of a fever at a young age. Alexander overthrew Tyre the *second* time by scraping dirt into the bay to make a land bridge out to the island. Following the defeat of Tyre, Alexander went to Jerusalem. The *Third Volume* tells that Alexander had a dream in earlier years of the high priest, and now, years later, the high priest prayed and was told in a dream to open the city gates and strew the path with flowers. As a result, Alexander recognized the high priest, honored him, and did not destroy Jerusalem.

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

“His kingdom shall ... not [be] to his posterity, ... for his kingdom shall be plucked up, even for others beside those.” When Alexander the Great died suddenly in the prime of his life, the Grecian Empire was not left to his progeny, or children, as in a normal hereditary line. Instead the empire was parceled out to four generals. It was parted, or divided, into the “four winds of heaven” (called “four wings” in Daniel 7:6).

“And when he shall stand up.” Alexander the Great *stood up* when he was in power in his prime, when he was actually *ruling* and conquering the world. Then suddenly he was removed from the scene. It is important to understand that the concept of “standing up” means the *rule*, the *exercise* of a prior right to reign, and such is the case in Daniel 12:1 when Michael “stands up.” (The term “stand up” is used frequently in Chapter 11, as we will see.)

The four divisions of the Grecian Empire that were each given to a general following Alexander the Great’s death were Greece or Macedonia (Cassander), Asia Minor or Thrace (Lysimachus), Asia including Israel (Seleucus), and Egypt (Ptolemy). The four geographic divisions formed a half circle more or less.

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

Dan. 11:6 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up,

and they that brought her, and he that begat her, and he that strengthened her in these times.

The Pastor did not go into detail from here through verse 16. He omitted many verses, saying it is not necessary to discuss all the little squabbles between the king of the north and the king of the south until a certain time period where the details do become crucial (verse 17 on). At that point, there is a radical departure in interpretation from the commonly held view.

Except for two verses, which the Pastor noted, Chapter 11 follows in sequence. The chapter traces certain characters and historical events prophetically and sequentially in order to point out the important date 1799 and the time period known as the “time of the end” *without mentioning a number*. Highlights of history are given to lead up to Napoleon’s day.

Verse 20 speaks of Augustus Caesar: “Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.” Augustus Caesar, a “raiser of taxes,” decreed a tax at the time of Jesus’ birth. And verse 22 brings out a slightly later date in the same time period in regard to Tiberius Caesar by using the term “the prince of the covenant,” referring to Jesus. Hence verse 20 takes us into the AD era, for our Lord was born 1 1/4 or 2 BC. Therefore, we know that the verses prior to verse 20 were fulfilled in the BC era.

The terms “king of the south” and “king of the north,” which are used repeatedly, describe *powers* and not necessarily specific individuals. In just a few verses (up to verse 16), the terms furnish a generalization of certain events that have transpired in about three centuries of history. The “king of the south” always refers to Egypt, whereas the “king of the north” changes from Syria to Greece to Rome depending on which portion of history is being referred to. In other words, the other three generals and their divisions of the empire are called the “king of the north.” We will not wade through all the details here, for they are not important. However, we should grasp the principles.

From verse 17 on, the Pastor differed with the traditional (Jewish) viewpoint that puts these verses far in the past. He said that the rest of the chapter is not a continuation of the details of the warfare and squabbles between Egypt and Syria, Egypt and Greece, or Egypt and Rome. Instead the account (verses 20-45) begins to deal with *larger* events and uses expressions for Papacy, the doctrine of the Mass, etc., to bring us to Napoleon, to the year 1799 and the Time of the End.

Historians cannot recite extemporaneously and pinpoint many events because of the terms that are used. For instance, we think of *one* beautiful Cleopatra with Mark Anthony, but actually there were *seven* Cleopatras, for that term is a title and not a personal name. And there were 14 individuals called Antiochus for the same reason. It is difficult to sort them out. Then, too, Caesar is Czar in Russian and Kaiser in German. Another title is Ptolemy, of whom there were about 19. And Herod was a title for several individuals: Herod Agrippa, Herod the Great, Herod Antipas, etc.

“In the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement.” The king of the south, which was strong and had a great dominion, was at variance with the king of the north. These two powers joined together in a marriage alliance when the king of the south (Egypt) gave his daughter Bernice to the Seleucid king of the north. First, the Seleucid ruler put away his former wife to marry Bernice, and then later he put aside Bernice and brought back the former wife, who murdered Bernice and those associated with her. As a result, the king of the south was incensed, and a family feud developed.

Dan. 11:7 But out of a branch of her roots shall one stand up in his estate, which shall come

with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

The “branch” was a brother of Bernice, the murdered queen. When he succeeded to the throne of Egypt, he wanted to avenge his sister’s murder. He entered “into the fortress of the king of the north” and prevailed over Syria.

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

The king of the south even went to India to bring back spoils.

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

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

Dan. 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

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

Egypt, the king of the south, prevailed for a while over the king of the north. Quite a slaughter was involved.

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

The Syrian power, the king of the north, now began to come back into the ascendancy. He returned with a larger army, determined to prevail this time and to eliminate the southern threat.

Note: The terms “king of the north” and “king of the south” help us to realize how the power switched back and forth and caused hardship for God’s people.

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

There was a lot of debate in the past as to who the “robbers of thy people” were. Israel, a buffer state between Egypt and Syria, revolted and switched allegiance from Egypt to Syria at this time. Hence some translators say the word “robbers” should be “revolters.” At any event, the latter part of the verse, “but they shall fall,” means that the event did not succeed lest it cause certain other events in history to be prematurely fulfilled, specifically the events of the date 1799. In other words, God has used history as a giant chessboard, providentially retarding or speeding up certain events so that 1799, the Time of the End, would occur at the right time.

The key to this chapter is the identification of the abomination of desolation. Historians have tried to say it was fulfilled about 170 BC when Antiochus Epiphanes, an alien king, went into

the Most Holy of the Temple in Jerusalem. He stopped the sacrifices and put an idol in the Temple, thus desecrating it and standing in the holy place. The Jews are satisfied with this interpretation, for they have no regard for a Christian interpretation of history and are thinking from the standpoint of their own national identity and the holiness of their Temple. But at the First Advent, Jesus put the abomination of desolation *future* from his day, so the Syrian king Antiochus Epiphanes cannot be the fulfillment (Matt. 24:15).

The abomination that made desolate was Papacy's doctrine of the Mass, which occurred in AD 539, a much later date. Hence when we get to verse 31, which discusses the abomination, we know that the balance of the chapter, plus some of the preceding verses, deal with the Gospel Age in detail—up to the Time of the End.

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

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

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

Verse 17 comes to the time of the Syrian king Antiochus the Great, but the account departs after that. He gave his daughter, one of the Cleopatras, to the king of the south (Egypt) in marriage, thinking she would be a spy in the land. However, "she shall not stand on his side, neither be for him"; that is, the plan boomeranged because she loved her husband more than her father.

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

"After this shall he turn his face unto the isles, and shall take many." In other directions, Antiochus Epiphanes was successful for a while but not in Egypt.

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

After going north in the direction of Rome, Antiochus, the Syrian king, returned to his homeland, Antioch, and his kingdom crumbled; that is, "he shall stumble and fall, and not be found."

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

Now the account comes to Augustus Caesar. In review, verse 2 of this chapter started with the Media-Persian Empire. Verse 3 prophesied of Alexander the Great and the Grecian Empire. The time frame of verse 20 is the Roman Empire with Augustus Caesar, who established the "Golden Age of Imperial Rome." Pagan Rome was at its greatest glory and supremacy at that time. Augustus Caesar was "a raiser of taxes in the glory of the kingdom"; that is, he levied a tax in Israel at the time of Jesus' birth. Shortly thereafter he died peaceably in fulfillment of the prophecy "he shall be destroyed, neither in anger, nor in battle."

Others have interpreted the “glory of the kingdom” as the Roman Empire at the zenith of its glory. Either way, the reference is to the same time period, and the purpose of this chapter is not to accurately determine every word but to delineate what the abomination of desolation is and to pinpoint 1799 as the beginning of the Time of the End. There is a relationship with the Book of Revelation.

Incidentally, a little earlier Mark Anthony and Cleopatra were on the scene. Evidently, her ambition was to become the queen of the world, not just the queen of Egypt. For a while, Mark Anthony was very successful as a general, but then he had several defeats. When he was defeated in Egypt and died, Cleopatra committed suicide.

The transfer of power from Greece to Rome was gradual. No strong personality emerged in the beginning such as Nebuchadnezzar with Babylon, Cyrus with Media-Persia, and Alexander the Great with Greece.

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

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

“And in his estate [in the place of Augustus Caesar] shall stand up a vile [contemptible] person,” that is, Tiberius Claudius Caesar. He came in peaceably, but power corrupted his character. He removed all his enemies like a “flood.” In fact, some feel he premeditated the takeover of power and merely assumed a docile manner in order to ingratiate himself and gain the affection of the people. Once he had control, the brutality of his character became manifest.

“Yea, also the prince of the covenant [Jesus]” shall be broken. Jesus was crucified under the reign of Tiberius. Herod Antipas and Tiberius were contemporaries. At the time of Jesus’ death, Herod was in Jerusalem for the Passover, and Tiberius was in Rome. Incidentally, the term “prince of the covenant” will be important later on.

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

The technique that Tiberius Caesar used is described: “after the league made with him [the senate recognized Tiberius as an emperor] he shall work deceitfully.” In other words, Tiberius used deceit to become emperor, but once he got into power, he became “strong with a small [number of] people.” He was very shrewd in having the Praetorian Guard, an armed escort 10,000 strong (and afterward doubled to 20,000), at all times. With this small elite guard, he frightened any would-be opponents and survived for quite a while, commanding respect. The *Third Volume*, page 30, says, “This small number of people, as the emperor’s bodyguard, was continually at Rome under his control. By it he overawed the people and the senate, abolished popular elections, assemblies, etc.”

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

Many conquerors carried as many spoils back home as possible and burned the rest, but not Tiberius Caesar. He gave a large part of the booty to handpicked individuals residing in those localities who then served as his lieutenants. His policy was to back up with power those who

cooperated with and supported him, thereby establishing his power and authority in conquered lands. His handpicked rulers were dictators who took advantage of the masses. Being residents of their respective areas, they knew the language of the people they ruled and were thus the best possible spies, ruling like a Gestapo. Dividing the spoils is one thing, but under the policy of Tiberius, the common people did not benefit. He completely subjugated lands and then rewarded his henchmen.

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

Verse 25 pertains to *Queen Zenobia*, called “king of the south.” In the days of Marcus Aurelius, she rallied the powers that were opposed to Rome. When Marcus Aurelius was going to Egypt to fight, his contemporaries in the north disparaged her power as a woman. However, she was no ordinary woman but a strong and shrewd adversary. Aurelius was also strong, and he won great spoils and brought them back to Rome, marching her in humiliation in front of the procession as they went through the victory arch. Along with her jewels, a chain was around her neck. Of course Marcus Aurelius was given a hero’s welcome. (Incidentally, almost three centuries intervened between Cleopatra and Zenobia.)

“He [Rome] shall stir up his power and his courage against the king of the south [Egypt] with a great army; and the king of the south shall be stirred up to battle [for war] with a very great and mighty army; but he shall not stand: for they shall forecast devices [treacherously devise plans] against him.” Page 33 of the *Third Volume* reads, “From the year B.C. 30, when Augustus Caesar made Egypt a Roman province, no hostilities occurred between the two countries until Queen Zenobia, a descendant of Cleopatra, about A.D. 269, claimed and exercised its control. Her reign was short; Aurelian, the Roman emperor, conquering her in A.D. 272. The historian says: ‘Syria, Egypt and Asia Minor acknowledged the sway of Zenobia, Queen of Palmyra. But she had to cope with the superior force of the empire and the military skill of the first captain of the age. Yet Aurelian writes of her, “The Roman people speak in contempt of the war, which I am waging against a woman. They are ignorant both of the character and fame of Zenobia. It is impossible to describe her warlike preparations and her desperate courage.”’ Firmus, the ally of Zenobia in Egypt, was speedily vanquished and put to death, and Aurelian returned to Rome covered with honor and with great wealth as described in verse 28—“Then will he return into his land with great riches, and his heart will be against the holy covenant, and he shall do [various] exploits, and return to his own land.”’

“He shall not stand” refers to the king of the south, Egypt. However, at this time, Queen Zenobia was the ruler in Egypt, so the “he” actually refers to her. She was a beautiful woman. The gold chain she wore around her neck was so heavy that a servant had to assist lest she pass out. When Aurelius captured Zenobia in AD 272, he forced her to walk in humiliation in front of her chariot, one of the most beautiful chariots in existence at that time. Thus he exhibited her in Rome as the prize of war.

While Daniel 11 is tracing various personages down through history, parenthetical ad-lib comments are inserted into the narration. These comments are not sequential—they simply provide insight for a better understanding. For example, the Pastor treated verses 26 and 28 together, and left verse 27 as an ad-lib comment.

When Alexander the Great died, the Grecian Empire was distributed among his four generals. As time went on, and bit by bit, the four became two: the north and the south. The northern portion, Greece, the “king of the north,” became Rome, and the “king of the south” was Egypt. Therefore, as time went on, the pronoun “he” referred to either Rome or Egypt—and sometimes to an individual of a particular period of history when the exploits were described.

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

Later Aurelius's own generals killed him. "Yea, they that feed of the portion of his meat shall destroy him." Here is another example of the saying "Uneasy lies the head that wears the crown."

This verse brings us to about AD 400, a century or so before the man of sin in 539 in Justinian's day. In verse 27, the way was being prepared for the abomination of desolation as Imperial Rome and the clerical power pulled against each other for supremacy.

Before proceeding, we will review verses 20 and 21. First, in 45 verses, Chapter 11 covers the course of 2,500 years of history. When Bro. Russell wrote the *Third Volume* and covered this chapter in Daniel, his main purpose was to ascertain or fix the time period of the 1,260 years, which began in 539 and ended in 1799. In one place, the Pastor established, through history, the date 539, the beginning of the time period, but in treating Daniel 11, he established 1799 as the end point. If 1799 is the end of the 1,260 years, then certainly 539 is the beginning of the time period leading to the Time of the End. Thus Daniel 11 is unusual in the sense that it traces, more or less, only outstanding events transpiring in history where we can identify individuals. We are led point by point, by the hand, down through history to find out that the Time of the End began in 1799. However, there is another end, namely, the Harvest, the end of the age, which extends from 1874 to "X" date in the near future. And then there is still another "end"—three in all: (1) the Time of the End, (2) the end of the age (or Harvest), and (3) the end of the end of the age.

Once again, verse 20 reads, "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle." This character was identified as Augustus Caesar. Although both his predecessors and several successors died a violent death, Augustus Caesar did not. Therefore, the words "he shall be destroyed, neither in anger, nor in battle" are a fitting description of him.

Verse 21 continues, "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." The succeeding emperor was Tiberius Claudius Caesar. This "vile person," this devious and cruel emperor who came into power through "flatteries," is the one identified with Jesus' ministry (Luke 3:1), although that connection is not the purpose of the chapter. However, identifying this verse with Tiberius does indicate that subsequent verses lead us step by step down the Gospel Age. Jewish historians assert that all of Daniel 11 occurred prior to the AD era, and for this reason, Bro. Russell concluded that the Jews living at the time of the First Advent were in expectation of the Messiah. Their false concept of the fulfillment of Daniel 11 asserted that all the events described took place prior to the First Advent. Today Evangelicals believe a large part of Daniel 11 occurred before Jesus' First Advent. Believing that Antiochus Epiphanes was the particular king who defiled the Most Holy of the Temple, they ascribe the abomination of desolation to his actions rather than seeing the fulfillment regarding Papacy and the doctrine of Transubstantiation during the Gospel Age. From the BC dates as a supposed fulfillment, Evangelicals then use Daniel 8 and 9 to jump way down to our day, claiming that just after the rapture of the Church, a literal man of sin will sit in, and defile, a literal temple, which will be built in three days. Until more recent years, even the foreword of the King James Bible clearly pointed out Papacy as the man of sin. In other words, back in 1611, it was recognized in Protestant circles that Papacy was the man of sin. Evangelicals give the 42 months and the 1,260 days a literal application of 3 1/2 years yet future.

Dan. 11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at

one table; but it shall not prosper: for yet the end shall be at the time appointed.

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

Verses 26 and 28 should be read and considered together. In verse 28, “the holy covenant” stands out. “Then shall he [Marcus Aurelius] return into his land [Rome] with great riches [spoils from Egypt].” He hated nominal Christianity, and once he returned home a victor, he was determined to carry out his grudge. “His [Marcus Aurelius’s] heart shall be against the holy covenant [Christianity].” Therefore, in his fifth year, he instituted the harshest type of persecution imaginable against the professed Church. Had he lived any length of time, this would have been the worst persecution, but he died by the time the decrees went forth into the empire, and amnesty followed. A very organized individual, Aurelius is called “the captain” by historians.

Q: Please explain verse 26 again. “Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.”

A: Marcus Aurelius’s own generals assassinated him; i.e., those who ate at his own table, those who ate “the portion of his meat,” destroyed him. These verses are talking in random fashion, not in sequence, for verse 28 describes some of his actions before he died.

Q: The account still seems confusing. Is verse 25 saying that the king of the north “shall stir up his power and his courage against the king of the south [Queen Zenobia] with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he [she—Zenobia] shall not stand: for they [the confederation she had with three powers] shall forecast devices against him [her]”?

A: When Firmus, a main general, was unexpectedly killed, the unity of the triad, or confederacy, collapsed, and the king of the north (Rome) defeated Egypt. Verse 26 reads, “Yea, they [the generals of Aurelius] that feed of the portion of his meat shall destroy [assassinate] him, and his army shall overflow: and many shall fall down slain.”

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

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

Verses 29 and 30 are a stone block that the Lord purposely inserted to make this chapter more difficult to understand. It should be remembered that, generally speaking, verses 25-28 refer to a previous Aurelian invasion of Egypt, whereas verses 29 and 30 intimate that the next great invasion of Egypt would be “*at the time appointed*,” that is, at the Time of the End. Hence the northern power became identified with the Time of the End. Verse 29 is saying that the 1,260 years did not begin around AD 270, in the era of Marcus Aurelius, because they would have ended prematurely instead of in 1799. Thus verses 29 and 30 identify Napoleon, who went down to Egypt and successfully and quickly subdued that power with a relatively small force in the War of the Pyramids. The power of the north, England, a portion of the Roman Empire, destroyed part of Napoleon’s fleet. (Tarshish of Ezekiel 38 is related to Chittim, i.e., England.)

“He [Napoleon] shall even return, and have intelligence with them that forsake the holy covenant.” His course upon his return is traced, starting with verse 36. The year 270 was too early for the “time appointed,” the Time of the End. The British navy destroyed Napoleon, the

emperor of the northern power. England defeated Napoleon at the Battle of Waterloo.

Properly understood, Chapter 11 shows that the defiling of the sanctuary occurred in the Gospel Age and not BC, which is the common view. Roman Catholic historians promote the BC interpretation, which absolves them.

Comment: The King James translators recognized that the defiling occurred in the Gospel Age under Papacy, but this understanding has generally been lost by the Protestant world.

Reply: For more than 300 years, the foreword was part of King James Bibles, but suddenly it mysteriously disappeared. Was there a Protestant uproar? Not even a peep.

Q: What does the clause “have intelligence with them that forsake the holy covenant” refer to?

A: Napoleon made a covenant with Christianity. First, he opposed Papacy, and then he favored it. His general, Berthier, who went into Italy, put the beast to death. Subsequently Napoleon made a covenant that reestablished Papacy as an orthodox religion. Verse 30 is tied in with later verses. When we discuss those verses, we will treat verse 30 in more detail.

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

The Pastor related verse 31 to verse 27. Verse 27 reads, “And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end [the Time of the End] shall be at the time appointed [and shall not occur prematurely].” The two “kings” were clerical power (Papacy) and civil power (Rome). While ostensibly agreeing, they each had ulterior motives and were each suspicious about the other. Each power had its own interests at heart. Of the two powers, Papacy particularly prospered.

The Roman emperor Constantine, who had great power and authority, recognized that the Christian religion had many, many adherents, and the adherents had proved earlier, in the ten-year Diocletian persecution, that they did not fear death. Admiring the Christian dedication to suffer unto death, Constantine wanted to absorb this element into his empire and thus strengthen his civil power. However, being worldly, he could not distinguish between true Christians and nominal Christians. The name and the reputation of the martyrs extended to the nominal group, who did not merit or warrant them. Thus Constantine favored nominal Christianity, thinking it was the dedicated element.

In Aurelius’s day, but more importantly and later in Constantine’s day, the two powers were sitting “at one table,” each thinking of absorbing the other. Nominal Christianity felt that when religion converted the world, the Kingdom of God would be established (but it was the *false* Kingdom). Thus nominal Christianity wanted to have civil as well as clerical power. Ostensibly, the two powers were having a friendly dialog, but in reality, each power was trying to use the other. Of the two kings, Papacy won out in 539, when the Emperor Justinian ascended the throne and acknowledged the bishop of Rome as the head of the Church. Justinian’s motive was to unify the eastern and western portions of the Roman Empire, thereby strengthening his own power. He was the civil head of the empire, and the bishop of Rome was the ecclesiastical head. However, the unification actually sounded the death knell for the Imperial (Civil), or *Pagan*, Roman Empire, for afterward it became the *Holy* Roman Empire. From then on, the pope was present for the crowning of emperors. To ignore him would have brought excommunication, an awesome power.

The Pastor connected verse 31 with verse 27, saying that the intervening verses were

purposely placed there by the Holy Spirit as a temporary block to understanding. The usual interpretation is that much of Chapter 11 was fulfilled prior to the Gospel Age. The Pastor's reasoning differed from that of most Protestant scholars in that he said the chapter embraced both Old and New Testament times right down to relatively current history. If verse 31 is interpreted as occurring after verse 27, the chapter has a coherent flow.

“And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed” (Dan. 11:27). The two “kings” are clerical and civil power, the religious and the secular power in the Roman Empire. Earlier the Roman Empire was basically secular with a pagan influence, hence Pagan (Civil) Rome. For instance, the Caesars were considered gods like the Pharaohs of Egypt.

In speaking “lies” to one another, the two kings did not reveal their ulterior motives. Thus Civil Rome was planning to have the leading role by using the ecclesiastical representation for strength. At the same time, the ecclesiastical power was trying to subordinate civil power under its control. The dragon (Civil Rome) stood before the pregnant woman, waiting to devour the man-child when it came forth (Rev. 12:3,4). However, the man-child grew up into manhood, and the two huge powers inveigled one another in a talking wrestling match, as it were. Papacy won the battle, for the religious power emerged superior to the civil power and assumed it was in God's stead.

Verse 27 suggests that the discussion between the two powers began in the days of Marcus Aurelius. *Civil* power used strategy to absorb the *religious* power—the heart of Marcus Aurelius was against the “holy covenant” (verse 28). However, verse 31 tells of the religious power, Papacy, doing exploits (“and arms shall stand on his part”). First, the dialogue favored the civil power, but as time went on, the clerical power grew more and more, and the man-child was caught up to heaven (Rev. 12:3-5,7,8). The civil power wanted to appropriate the religious power into its body system, but miraculously the babe was caught up, growing to manhood. The false Michael (“Michael” means “who as God”) waged warfare with civil power and won.

“They shall pollute the sanctuary of strength [the true Church], and shall take away the daily sacrifice [the continual sacrifice].” The doctrine of the Mass, or Transubstantiation, nullifies Christ's continual sacrifice. In the ceremony, Christ dies every time the Mass is said. The bread is supposed to be his actual flesh and the wine his blood. There is said to be a fresh death with every Mass. Roman Catholicism teaches that Christ started the Christian Church but that through its priesthood, the communicants' condition has to be refreshed. The priesthood claims that all are sinners and thus all need absolution of sins committed daily. “They shall place the abomination that maketh desolate [the doctrine of the Mass, or Transubstantiation].”

Q: Since the dealings of Antiochus Epiphanes before Christ ostensibly seem to fulfill so well the prophecies of the abomination of desolation, were his actions committed at the Adversary's hand? Were they permitted by the Lord? Antiochus Epiphanes is a great excuse for the Roman Catholic Church.

A: Yes. The study of Satan's providence and God's providence is a very subtle subject. How God operates requires years of reflection. We knew when we were being called of the Lord, and He has blessed us in each step of our Christian walk, but His methods, character, mind, thoughts, etc., are so unfathomable that a lifetime is needed to gradually get acquainted with His technique in dealing with His people. The roadblock in understanding was permitted because God did not want His people to think the Kingdom was too near too fast.

Comment: Matthew 24:15,16 proves that the “abomination that maketh desolate” still had not been fulfilled in Jesus' day. Since Antiochus Epiphanes lived prior to Christ, he clearly cannot be the fulfillment. “When ye therefore shall see the abomination of desolation, spoken of by

Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains.” Jesus was warning his followers to look into the future for the fulfillment.

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

In this verse, the “covenant” is the Christian covenant. Through or by Papacy, many were “corrupt[ed] by flatteries” such as titles, honor, power, wealth, and simony (the selling of a spiritual office or domain). Compromise allowed the papal tentacles to reach down deeper and deeper into the lives of the people, so that in time, they could not even get married, be baptized, have a burial, etc., without the priest.

The white horse (Ephesus) period of Revelation 6:1,2 shows the rider grasping for a crown. This desire of the clerical element to dominate civil power was an inherent flaw in Papacy from the start. Papacy wanted Kingdom rights and power before the due time. The same spirit exists today in the evangelical movement, which errs in thinking that the Christian has a moral right to vote and reform government. The religious element wants to get its people into positions of power so that they can control politics. Not only is friendship with the world enmity with God, but associating with the sons of Belial (worldly people) results in contamination (James 4:4).

“But the people that do know their God [the faithful, the truly consecrated] shall be strong, and do exploits.” Revelation 2:13 speaks of them as “Antipas,” meaning “against the fathers.” “Thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth” (Rev. 2:13). The faithful minority who did “know their God” were “strong,” boldly risking their lives unto death. The Pergamos period extended from 313 to 1157.

Daniel 11:27 said, “For yet the end shall be at the time appointed”; that is, the Time of the End could not occur until a set future time. God had predetermined not only that the date 1799 would mark the beginning of the Time of the End but that the date would be a demarcation both forward and backward from that year. In other words, the year 1800 marked the end of the papal millennium, which began in 800 under Charlemagne. First, the man of sin emerged under Justinian in 539, which was the beginning of the 1,260-year period. In going out of his way to recognize the bishop of Rome above the other bishops, Justinian opened the door for subsequent papal abuse and power. In 800, Charlemagne acceded to the Roman Catholic Church’s being superior to civil power. Of course the pope blessed Charlemagne and allowed him to rule because he knew his place. The false Church wanted the right man under its control, and papal dominion continued until the days of the French Revolution and Napoleon in 1799.

Comment: The thousand-year reign of Papacy, the papal millennium, is another example where Satan providentially arranged a counterfeit. Therefore, even though historically all the details seem to fit, the *whole* Word of God is needed to realize the error.

Christianity was a mixture of both true and false at that time, with both elements assuming the name “Christian.” In the professed Church of Christ were both true and merely professing individuals.

Comment: The NIV ends verse 32 with “but the people who know their God will firmly resist him.”

Reply: That is the correct thought. The prefix “anti” can have two meanings: (1) “counterfeit” (professing to be for Christ) or (2) “against.” In Revelation 2:13, the thought is “*against*” the

fathers and applies to the stand faithful Christians took against the Papacy and its clergy. Papacy professes to be the true Church but is “anti” in two ways. It is both a counterfeit and an enemy of the true Church.

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

The *Third Volume*, page 37, reads, “Numbers and power were in the hands of the forsakers of the covenant, who became joined to the empire; and the faithful few were persecuted—hunted, imprisoned, racked, tortured, and put to death in hundreds of revolting forms, as the pages of history plainly attest, and as here foretold by the prophet, who said, ‘Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.’”

“They that understand among the people shall instruct many.” The few who courageously opposed Papacy stood out so much like a sore thumb that their message was instructing the masses. However, the masses, the majority, ignored the instruction because of self-interest along many different lines. To take a stand would have cost a price they did not want to pay. Despite their action (or lack of action), the people in the Kingdom will not be able to say, “We did not know.”

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

“Now when they [the consecrated] shall fall [in persecution because of fidelity to God’s Word], they shall be helped with a little help [in the Protestant Reformation]: but [in time] many shall cleave to them with flatteries [corrupting them with titles, honors, etc.].” While the consecrated were not successful in stopping the infiltration into the Church, they were, nevertheless, given some relief, or encouragement, from the Protestant Reformation. Luther’s courage before the Diet of Worms gave them a breathing spell.

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

“And some of them of understanding [leaders, reformers, and teachers, who were able to instruct many concerning Papacy’s errors] shall fall, to try them [the faithful few], and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.” In other words, the real Reformation did not prosper until Napoleon broke the back of Papacy and Bible Societies flourished. Luther had the understanding; he had the Bible and knew Latin, German, and Hebrew fluently, but he was just an individual. Therefore, it took Napoleon, a godless man, to change the condition of God’s people for the better.

From the Protestant Reformation to the Time of the End was a trying time with many divisions and creeds. Today the Protestant movement has lost its protest. In its early days, it was meaningful, but it soon changed to a compromising movement of splintered groups that did not protest adamantly. Another time of testing was 1846 with the cleansing of the sanctuary and the Evangelical Alliance, which made a sharp demarcation. Those who agreed with the decision of the Evangelical Alliance were considered orthodox. As for those who refused to concur, in proportion as they resisted and disagreed, they were considered heretics.

The Book of Revelation supplies details about this time period. The sentiments of the faithful saints who suffered under papal persecution are expressed in Revelation 6:9,10. “When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on

the earth?” They were told that they should rest for a “little season” (360 years), and a white robe would be held in reservation for them. “And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled” (Rev. 6:11). The 360-year period extended from 1517 to 1878, when the sleeping saints were raised. The Book of Daniel is the Book of Revelation of the Old Testament.

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

“The king [Napoleon] shall do according to his will; and he shall exalt himself, and ... shall speak marvellous things against the God of gods [Papacy, the god of all gods, the chief of all false religions].” We are led by the hand in Scripture from the birth of the baby, the man-child, in AD 314. The baby grew up so that in 539, it was the man of sin. In 800, under Charlemagne, the man of sin (Papacy) had the supremacy over civil power. In 1517, the Protestant Reformation occurred in Germany. Meanwhile, the Reformation was taking place in England under Tyndale. Then the year 1799 marked the defeat of Papacy by Napoleon (when he took the pope prisoner) and the beginning of the Time of the End. Napoleon considered himself superior to all the gods, and particularly to Papacy. A few years later, however, Napoleon compromised. It is interesting that sometimes the strongest opponents end up compromising. Consider Mussolini, who was very opposed to Papacy, but he is the one who subsequently signed the Concordat of 1929, the Lateran Treaty, which restored temporal dominion to Papacy. Thus in that year, the beast started to come out of the bottomless pit (Rev. 17:8). Hitler admired and praised the organizational structure of the Papacy. In return, the pope fraternized with Hitler.

Comment: In describing Papacy, 2 Thessalonians 2:4 says, “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God [a god] sitteth in the temple of God, showing himself that he is God [a god].” This text helps to show that the term “God of gods” in Daniel 11:36 refers to Papacy.

On the one hand, Roman Catholics are very happy today with the explanation of Antiochus Epiphanes as the abomination of desolation in the BC era. On the other hand, Evangelicals look for a future literal man of sin. Thus neither group properly identifies the man of sin.

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

A number of verses are devoted to both Marcus Aurelius and Napoleon in order to nail down a secure point on the pages of history. Here we continue with Napoleon. “Neither shall he [Napoleon] regard the God [Papacy] of his fathers [past emperors].” “Nor [did he] regard any god [except himself]: for he shall magnify himself above all.”

“Neither shall he regard ... the desire of women.” Although Napoleon had a child, he was not influenced by that child. Spiritually speaking, the “women” would be Protestantism. Thus he had no regard for either Roman Catholicism (the mother) or Protestantism (the daughters).

Dan. 11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

“But in his estate shall he honour the God of [military] forces.” The army, of which he was the intellectual leader, was his “god.” Napoleon was instrumental in both wounding and restoring

Papacy. The wound was so deep that eventually, in 1870, Papacy lost all temporal power. In 1798, Napoleon struck a death blow against the pope, undercutting the authority and reverence for Papacy. On one occasion, instead of swearing by the God of heaven (Papacy) or by France, he said, "I swear by myself." Thus Napoleon recognized the god of forces, his army, under his control; that is, he recognized himself. Napoleon was a genius and a brilliant tactician—in fact, he was very learned on many subjects. Incidentally, he made the statement "An army travels on its stomach."

"A god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Napoleon's strategy was to reward his generals with benefices. (Similarly the pope used to give out domains as simony.) Napoleon set his generals over various provinces. In their positions of power, they absorbed or appropriated the revenues that were available under their charge, or jurisdiction. The quantity of Napoleon's own captured loot was tremendous. He distributed the provinces in lieu of a fixed salary. Thus did he "divide the land for gain" (verse 39).

Dan. 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

"Thus shall he do in the most strong holds with a strange god." This alien god was the god of forces, Napoleon's military might. "He shall cause them to rule over many, and shall divide the land for gain." Napoleon divided the spoils of war—the booty and the land—as a reward for loyal service.

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

The "king of the south" was Egypt. The "king of the north" can be interpreted two ways: as England under Lord Nelson with his ships or as Napoleon, who also had many ships. When Napoleon went to Egypt, he took his army with him and that required a great armada. While he was busy fighting Egypt, his ships were in the harbor unprotected. Lord Nelson pursued Napoleon down to Egypt, entered the harbor, and sank all of his ships. As a result, Napoleon found himself and his troops landlocked and in a dilemma. After he won the Battle of the Pyramids and got booty, he left a capable general in charge and then proceeded along the coast, but inland a little, to Gaza and on up to Mount Tabor in northern Israel.

The Pastor connected verses 29 and 30 with the Napoleonic invasion of Egypt. "At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." These two verses, referring to Napoleon in Egypt, were a roadblock to the understanding of Daniel 11. The ships of Chittim refer to Lord Nelson's going down to Egypt with his armada and destroying all of Napoleon's vessels. "Chittim" is England, which was part of the Roman Empire at that time.

The purpose of this whole chapter is to fix the point of the beginning of the time period known as the Time of the End. In Marcus Aurelius's day, the Time of the End was aborted. Hence verses 29 and 30 were inserted as an afterthought, for Marcus Aurelius also went to Egypt and returned. The Pastor reasoned that verses 29 and 30 were a parenthetical thought, like a side remark, to show that the king of the north (Napoleon) would be back again.

Dan. 11:41 He shall enter also into the glorious land, and many countries shall be

overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

“He shall enter also into the glorious land [Palestine], and many countries shall be overthrown.” Napoleon was successful wherever he went, until he got to Acre up near Mount Tabor. His next purpose would have been to conquer Ammon, Moab, and Edom, but trouble in France caused him to change his plans. Eventually he conducted a campaign to Russia, conquering all others as he went along. However, with the severity of the winter in Russia, he lost almost his entire army and barely escaped back to France with his life.

Dan. 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Napoleon was entirely successful in the land invasion until the bad news about France reached him. At his subsequent battle at Acre, he could not defeat his enemies for the first time, probably because of a lack of concentration.

Dan. 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

The account about Napoleon is not always sequential. It tells of various things he did and even repeats. However, enough information is presented to pin him down as the character being described.

Dan. 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

“Tidings [or rumors] out of the east and out of the north [France] shall trouble him [Napoleon].” When an alliance conspired against Napoleon, he returned in haste to France.

The account is like scrambled eggs—it is hard to pinpoint—yet all the ingredients point to Napoleon. The verses were designed not to be understood until the days of William Miller and Pastor Russell. Gabriel was explaining to Daniel different events that would occur in history (Dan. 11:1,2). The scenario actually began in Chapter 9. Daniel was given a little information, then a little more and a little more, continuing through Chapter 12.

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

The “holy mountain” is Mount Tabor (the Mount of Transfiguration), which is “between the [two] seas,” the Mediterranean and the Sea of Galilee. Mount Sinai is also a holy mountain between two seas, the Red Sea and the Gulf of Eilat, but the reference in verse 45 is to Mount Tabor because at that site, Napoleon heard the news of trouble back in France, the homeland. With his power at the home base being threatened, he returned to France as fast as possible, leaving his army behind.

“Yet he shall come to his end, and none shall help him.” After losing the Battle of Waterloo, Napoleon died in exile on an island in the Mediterranean. It is felt that he was poisoned.

Napoleon was set up in power as a result of the French Revolution. After a while, even the anarchists got sick of their actions. Leader after leader was being assassinated. Thus there came a time when the people saw that something had to occur to stop the confusion. Of the three leaders, the other two felt Napoleon was the only one who could halt the trouble and hence elected him as the president of France. But Napoleon was not satisfied to share his power with

a committee. When he went to Egypt, the forces of the other two wanted to take his place.

What part of Daniel 11 specifically points to the date 1799? Verse 40 pinpoints Napoleon's invasion of Egypt as marking the date 1799, the beginning of the Time of the End. "And at the time of the end shall the king of the south push at him [Napoleon]: and the king of the north shall come against him like a whirlwind."

Daniel 11 started with Alexander the Great as the horn, or empire, that was broken and divided into four; that is, the empire had four divisions with a different general over each part. The account pointed out Augustus Caesar, the raiser of international taxes to keep Rome on a stable basis. He died a natural death in contradistinction to those who both preceded and followed him, their deaths being caused by poison, slaying, or violence. Then the account skipped to Marcus Aurelius and Zenobia. Next two kings (civil and ecclesiastical Rome) were shown conniving at a table with ulterior motives. After that came Napoleon. By grasping the date 1799, we are helped in understanding the next chapter, Daniel 12, with its time periods. And we are aided in understanding God's thinking and method. Just as one event did not immediately follow another in Chapter 11, so Michael did not stand up immediately after the French Revolution.

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

"At that time" is the time of *Jacob's Trouble*, which will occur at the *end* of the period known as the Time of the End, beginning in 1799. Michael will "stand up" to stop Jacob's Trouble and deliver the Holy Remnant. Chapter 12 is a continuation of the prophecy that began in the tenth chapter.

"Michael," meaning "who as God," was the Logos. The nominal Church leaders brand as a cult any who say that Michael was Jesus in his prehuman existence. Right away they would know we do not believe in the Trinity. Why are many in the nominal Church so opposed to the thought that Michael was the Logos? What is the problem from their standpoint? This issue has to be addressed—and addressed *aggressively*. Because they believe that Jesus is God, they adamantly oppose any suggestion that he was an angel. Jude 9 refers to Jesus as "Michael the archangel."

To refute nominal Church thinking, we will review texts about Michael. Since Michael fought the Adversary, he has to be greater than the Adversary. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9). In Daniel 10:13, Gabriel said, "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me." Satan is called the "prince of the power of the air" (Eph. 2:2) and the "god of this world" (2 Cor. 4:4).

Both Satan and Jesus are called "prince." Here in verse 1, Michael is called "the *great* prince." In Daniel 10:13, Michael is called "one of the *chief* princes." Lucifer and the Logos (Michael) were both archangels, but the Logos was the superior of the two.

Let us try to prove that Jesus in his prehuman existence was called a prince, for we should not remain silent when this is denied. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, *The Prince of Peace*" (Isa. 9:6). Jesus is the "mighty God" but not the "Almighty God." "Know therefore and understand, that from the going

forth of the commandment to restore and to build Jerusalem unto the *Messiah the Prince* shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times” (Dan. 9:25). The nominal systems cannot deny that Jesus is the Messiah, and here he is called “Prince.” “But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but *Michael your prince*” (Dan. 10:21). “And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the *prince of the covenant*” (Dan. 11:22).

The argument is that if Jesus is God, how can he be called a “prince”? That would not be true if Jesus were God. To then call him a prince would be incongruous. Therefore, we have a right to say they are separate beings because he is called the Messiah and *Messiah the Prince*. What is so terrible about saying that Michael (meaning “who as God”), “the great prince which standeth for the children of ... [Daniel’s] people” is the Logos? This is the same Michael who withstood the Adversary (called the “prince of Persia”) earlier and who is mentioned in the Book of Jude with regard to the body of Moses. Michael made sure that Moses’ corpse was not raised and used as a symbol of worship—nor the pole with the serpent on it. Satan wanted to bring these items to the fore as relics to be worshipped.

Who do the nominal systems say Michael is? “A great prince,” is all they can reply.

In the New Testament, Acts 3:14,15 is helpful: “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the *Prince of life*, whom God hath raised from the dead; whereof we are witnesses.” Therefore, even after his earthly ministry, Jesus was called a “Prince.”

“And at that time shall Michael *stand up*, the great prince which *standeth* for the children of thy people.” Notice the posture. Previously Michael was sitting, which is a relative position of repose, or rest. At present, Jesus is seated on the right hand of authority, but of course we know that a seated posture normally represents a presence—with one exception. Jesus is seated on a cloud. The sitting can be judgmental in the sense that we are all to be brought before the judgment seat of Christ. All down the Gospel Age, Jesus, as the High Priest, has been observing Christians as to whether they qualify to be members of the Little Flock. Those who were found worthy slept in the tomb, awaiting awakening, but judgment had already been passed on them. God was involved in the judgment. In 1878, the sleeping saints, those who made the Little Flock, were raised. Additional saints were raised subsequently as they died. Finally the feet members have to be taken to complete the Little Flock. Next the Great Company have to all die and be raised so that the Ransom will no longer be mortgaged and the merit can be applied for the world. Jesus “is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2).

Michael will rise from a sitting position to “stand up.” Simultaneous with his standing up will be a “time of trouble, such as never was since there was a nation even to that same time.” (Daniel 12:1 is not saying there will be *no trouble* before Jesus stands up, for all kinds of trouble have occurred and are occurring, especially here at the end of the age. However, the great Time of Trouble is yet future.) Why will Jesus stand up? The purpose is to deliver the Holy Remnant, to judge Gog, to still the antitypical waves, etc. He will stand up at the *zenith* of the trouble.

Let us consider the statement “there shall be a time of trouble, such as never was since there was a nation.” What are the worst times of trouble we can think of to date? The following all come to mind: the Flood in Noah’s day, the lust and violence caused by the fallen angels prior to the Flood and their intermarriage with human females, the destruction of Sodom and Gomorrah, Israel’s trouble in AD 69-70, and the French Revolution. And yet this future trouble will be WORSE.

The Great Company will die as a class in the future trouble. As stated in 1 Corinthians 5:5, they will be delivered “unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” As a class, they will incur a judgment during which their lives will be terminated abruptly. When the fallen angels materialize en masse just prior to Jacob’s Trouble, their first object will be to put the Great Company class to death. The fallen angels will know which Spirit-begotten ones are left after the Little Flock is gone, and they will go after these consecrated ones first. The next enemy will be Israel, the nominal natural people of God. The fallen angels have been given time for repentance. Therefore, those who manifest their true disposition by materializing and doing such evil work will be cut off in Second Death. Then Israel (the Holy Remnant) will be delivered from their natural enemies. Among other things, a spirit of confusion will come on Gog, the enemy host.

The phrase “the children of thy people” refers to the children of Daniel’s people, i.e., to natural Israel. Many brethren believe Jesus “stood up” and began his reign in 1878 with the act of raising the sleeping saints. They say he came as a King with a sharp sickle in his hand and a golden crown on his head and started to exercise his authority at that date. The eleventh chapter of Daniel brings us up to the date 1799, which is the beginning of the Time of the End. But we must remember that Daniel 12 also shows dates—the 1,290 days and the 1,335 days—which are an extension. Verses 1-4 are a conclusion, and then verses 5-12 are an addendum.

”At that time thy people [the Holy Remnant] shall be delivered, every one that shall be found written in the book.” Isaiah 4:2-4 not only speaks of this same time and event, but confirms the thought of the names of the survivors being recorded in advance. “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, *even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.*” Thus one of the purposes of Michael’s standing up is to deliver Jacob. Subsequent verses tell what will happen as a result of the events in verse 1. For instance, “many of them that sleep in the dust of the earth shall awake.”

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

The Ancient Worthies are among those who “sleep in the dust of the earth” and will awake. They will come forth from the tomb first (at “midnight”—Psa. 119:62), and the rest of mankind will follow in successive waves after the Kingdom is established. After Jacob’s Trouble, the Kingdom will be inaugurated. The deliverance of natural Israel will be followed by a period of time in which mankind are awakened from death. However, the current generation will be dealt with first, before the general resurrection begins. They will have to be organized under the Kingdom authority and bow the knee and be educated that Christ is indeed reigning. Then the principle of “the last shall be first, and the first last” will operate in regard to the general resurrection.

The Ancient Worthies will come forth to “everlasting [age-lasting] life.” In Acts 24:15, the Apostle Paul spoke of the “resurrection of the dead, both of the just and unjust,” which is another way of saying “some [will come forth] to everlasting life, and some to shame and everlasting [age-lasting] contempt.”

Dan. 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

“They that be wise shall shine as the brightness of the firmament [the sun]” refers to the Little

Flock. Matthew 13:43, part of the Parable of the Wheat and the Tares, confirms the thought that the Little Flock will shine as the sun: “Then shall the righteous shine forth as the sun in the kingdom of their Father.”

“They that turn many to righteousness [will shine] as the stars for ever and ever” refers to the Ancient Worthies. Their work during the Kingdom Age will be to “turn many to righteousness.” As the agents through which Kingdom power is exercised, they will be the mouthpieces of the reigning invisible Church.

When we look up at the heavens at night, we see the stars, but those stars shine in the daytime too, even though we cannot not see them. The sunlight blocks our view.

Comment: The term “stand up” is used several times in the Book of Daniel referring to the exercise of *power*.

Comment: In a movie scene years ago, a king and queen were sitting on elevated thrones. The court below them was filled with hundreds of people. All were talking and going about their own business until the king stood up. Immediate silence followed, and everyone stood at attention.

Reply: Yes, the Lord God will arise and “shake terribly the earth” (Isa. 2:19,21). From the moment Messiah stands up for natural Israel, a lot of things will begin to transpire. And then, following a period of dumbfounded silence, a great change will begin.

Dan. 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Verses 1-3 are one picture, a continuous flow. In verse 4, Gabriel interrupted, speaking only to Daniel. Then verse 5 marks the start of a scene change. Hence there is no contradiction to say that the running to and fro and the increase of knowledge happen *prior to* Jesus’ standing up.

Comment: The running to and fro and the increase of knowledge are merely describing the Time of the End, which began in 1799.

Reply: Yes. The continuous flow is verses 1-3. Then comes an interruption, so verse 4 should not be mixed in with the first three verses, as many have been doing. Knowledge has been increasing since 1799, for very shortly after that date, the Bible societies began to flourish. The light of the Bible rubbed off on the world. When the Bible was put in the hands of the people, it had an effect even on the unconsecrated.

Comment: According to the *Berean Manual*, because Sir Isaac Newton concluded from Daniel 12:4 that sometime in the future, men would travel 50 miles an hour, Voltaire referred to him as a “poor old dotard.”

Reply: And Voltaire was a very brilliant person.

Comment: Revelation 12:15,16 is tied in with the increase of knowledge: “The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood.”

Reply: Yes, out of the mouth of the dragon came forth water to overwhelm the woman in regard to the French Revolution, but that was a different type of knowledge. The Bible did not come out of Satan’s mouth. The Bible was the true water, the rain that came after the 1,260

days in the Elijah picture. Water along political lines came out of the mouth of the Adversary, who thought it would cause “anarchy” with everyone being a radical in society, but the Bible had a stabilizing influence that curbed Satan’s water. Thus there were two kinds of water: one Biblical and one not.

Satan did not want the nominal Church. He used it only because it was expedient to do so way back in the days of Constantine. And he was successful with the policy “If you can’t fight city hall, join it.” Thus Satan joined the nominal Church as an angel of light. But he does not want a Christian kingdom—he wants his *own* kingdom. For instance, he uses Mariolatry as a lever to introduce new thoughts, and incidentally, Catholics are waiting for her to give a message. The emphasis on Mary is like a rattle that diverts attention away from the Bible. To those who love the Bible, such things are not an attraction but a distraction—just the opposite.

Thus Daniel was told to “shut up the words, and seal the book, even to the time of the end: [for] many shall run to and fro, and knowledge shall be increased.” How much has happened since 1799! What a change has taken place!

Dan. 12:5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

Dan. 12:6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

In antitype, the “river” was the French Revolution. One proof is Revelation 10:2, “And he [Jesus] set his right foot upon the sea, and his left foot on the earth.” This verse is telling us that Jesus exercised authority, miraculous power, to keep the French Revolution from getting out of hand. Another proof is Revelation 12:15,16, “And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” The time period of Satan’s casting a flood of water out of his mouth was also the French Revolution.

Comment: The *Diaglott* has “river” instead of “flood” in Revelation 12:15,16.

In the vision here in Daniel, the personage standing “upon the waters of the river” was the Logos. To call him “the man clothed in linen” is a low-key description. (Another example of a low-key description is Daniel 7:9, which pictures Jehovah in symbol as the “Ancient of days.”) Since standing on the waters was a supernatural posture, we know immediately that the individual was very unusual.

Four principal characters are in the vision: Daniel, one on one side of the river, one on the other side of the river, and one on top of the river. The two individuals, one on each side of the river, represent the saints both before and after the French Revolution. On one bank were the saints *looking forward* to the French Revolution, and on the other bank were the saints *looking back* at the French Revolution. The consecrated who were living at the time of the French Revolution (from 1789 to 1799) thought it was the great Time of Trouble, and those who lived after the French Revolution (around 1801 to 1802) were confused and puzzled. They did not know how to coordinate the event with prophecy. When the end evidently had not come because they were still on the scene, they wondered what was happening.

In examining this subject, the Pastor properly equated the French Revolution to a mini earthquake that was a precursor of the real Time of Trouble. In 1 Kings 18:44, the French Revolution is pictured as a cloud that appeared like a man’s fist. Elijah saw this phenomenon after the 1,260 days of famine. “And it came to pass ... that he said, Behold, there ariseth a little

cloud out of the sea, like a man's hand." A great rainstorm followed.

Comment: There are several Scriptural precedents for two individuals being on either side of an event or time period. (1) On the Mount of Transfiguration, Jesus was in the middle between Elijah (picturing the Little Flock) and Moses (picturing the Ancient Worthies). (2) Two Ancient Worthies have been preserved in the Garden of Eden: Enoch lived *before* the Flood (he came from the world that was), and Elijah lived *after* the Flood (coming from the present evil world). (3) With their Tabernacle sacrifices, the Israelites (unknowingly) looked *forward* to Christ, and in the Kingdom with the Third Temple, Israel and the world will look *back* to Christ.

Reply: Yes, the same principle is shown. In the vision on the Mount of Transfiguration, Elijah and Moses, the *two* on either side of Jesus, the *one* in the middle, were speaking about Jesus' death. Only a fragment of that conversation is recorded.

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

One of the two individuals inquired of the man clothed in linen, "How long shall it be to the end of these wonders?" The answer was "a time, times, and an half," or $3 \frac{1}{2}$ times. In other words, 1 time + 2 times + $\frac{1}{2}$ time = $3 \frac{1}{2}$ times. And $3 \frac{1}{2} \times 360$ (the number of days in a lunar year) = 1,260 prophetic days, which are translated into 1,260 years, the period of Papacy's rule from AD 539 to 1799.

"When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Revelation 10:5,6 refers to the same time period, the end of the 1,260 days/years: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." These verses were a puzzle to the saints living back there. Jesus was saying, "Enough! Stop! This is the end of the long persecuting power over the holy people." The saints living after the French Revolution saw that this verse was past tense and correctly related it to their day.

What the Pastor explained, in effect, is that at the time of the French Revolution—that is, at the end of the 1,260 days (years)—the back of Papacy was broken. The thought is that when "the power over the holy people" was scattered, "all these things" would be finished. As prophesied in Daniel 11, Napoleon was a chief character involved in that work. Never again in the future would Papacy have such an oppressive rule of *enduring* suffocation. However, there will be a future "*hour*" of power, as shown by other Scriptures.

Dan. 12:8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

Dan. 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

From Daniel's standpoint, the $3 \frac{1}{2}$ times were a LONG period of time. In fact, the time period was overwhelming to him, for he knew it indicated years, not days. He "heard" but "understood not." Then he pursued the matter: "O my Lord, what shall be the end of these things?" He was crying for more information, for more details. The answer he was given was not really satisfactory, but he was told, "That is all you will know, so you might as well be resigned to the fact. In due time, you will get your reward." But what was puzzling was that

the vision continued on, and other things happened.

The beloved prophet was told, “Go thy way, Daniel: for the words are closed up and sealed till the time of the end.” Although the vision was sealed in Daniel’s day, there would come a time in history when it would be unsealed—when it would be *revealed*. In other words, the vision was not to be sealed forever. The Harvest period, in which we are living, is the time of revelation.

Comment: In verse 4, Daniel was told to “shut up the words, and *seal* the book, even to the time of the end.” Now in our day, pertaining to the end of the Gospel Age, the message is to “*seal not* the sayings of the prophecy of this book: for the time is at hand” (Rev. 22:10).

Q: Is the question in verse 6 (“How long shall it be to the end of these wonders?”) the same as the question in verse 8 (“What shall be the end of these things?”)?

A: In both cases, Daniel was seeking further information. His whole experience in receiving the strange series of visions and explanations was supernatural. In fact, it was really all one vision, beginning in Chapter 10. The information was mind-boggling to him, but he was seeking still more information in the hope that something would click and the information would become meaningful. Daniel was concerned about his people, Israel. (Remember, he was in captivity in Babylon, and these visions took place shortly before his death.) He was given the assurance that at the appropriate time, Michael would stand up for Israel, and the restoration of Israel would take place. There would also be “a time of trouble, such as never was since there was a nation.” Many would run to and fro, and knowledge would be increased. But Daniel desired more information.

Think of the length of the vision Daniel received, from Chapter 10 on, and especially the long eleventh chapter. For Daniel, the experience was overwhelming—just one thing after another, with specific details about the king of the north, the king of the south, etc. With those details, he wanted understanding to satisfy his longings, but he was told the book was sealed.

Just like Moses, who was given *great quantities* of instruction, Daniel received *much* information—and both remembered the details and wrote them down. How startling! Even though the information was mind-boggling, Daniel remembered because he was so developed intellectually with his endowed capabilities. Thus he was remarkable in that not only was he wise, but also he had great memory retention and was thus able to record exactly what had happened. Of course the Holy Spirit helped his memory too.

If we quote Revelation 10:2 in its entirety, we find that the angel (Jesus) had a little book in his hand: “And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.” The “little book” was like a mini plan of the ages, which eventually worked out to be the Harvest message. However, *time* was needed for the revealing. First, the Bible had to be published internationally. And in the 1800s, Bibles were made available in English, French, German, etc. A groundwork was laid when the Word of God was put in the possession of the people. Toward the end of the century, along came a faithful and wise messenger who explained the plan of God in brief. (We say “in brief” because the Bible is much bigger than the *First Volume*.) In humility, the Pastor gave credit to William Miller and the 1829 date. The point is that the “little book” was being disclosed in the Time of the End. Stated another way, in the Time of the End, the little book was being unsealed. From Daniel’s standpoint (he was on the *far side* of the French Revolution, approximately 500 BC), the book was sealed, for he was not given any more information. But from our standpoint (we are on *this side* of the French Revolution), the book is being unsealed.

Dan. 12:10 Many shall be purified, and made white, and tried; but the wicked shall do

wickedly: and none of the wicked shall understand; but the wise shall understand.

This period of time covers from 1846, when the Evangelical Alliance was formed to establish orthodoxy, through the end of the age, a date yet future. The Evangelical Alliance was a testing period, for those not identified with it were considered a cult. Daniel 12 indicates several time periods, 1846 being one, and then definite mathematical dates in verses 7, 11, and 12. Thus the purification process began in 1846 and keeps progressing; it will get down to individuals more and more.

“But the wise shall understand.” In other words, the time periods are important. The correct understanding of the 1,260, the 1,290, and the 1,335 days is almost essential for one to be in the “wise” class. To have this understanding does not mean one is of the Little Flock, however, but it does mean the individual is enlightened. The implication is that conditions will get worse, and this is *needed* information.

Notice, “*none of the wicked shall understand.*” Why not? Because they do not attach significance to the understanding. The Apostle Paul said that the natural mind cannot perceive the things of the spirit (1 Cor. 2:14). Thus from 1846 on is a crucial time, for we are getting nearer and nearer to the end of the age when conditions are like Sodom and Gomorrah.

Are “the wise” in this verse the Little Flock only, or does the term embrace all of the truly consecrated with Harvest truth? Here “the wise” include all of the truly consecrated. However, the Parable of the Wise and Foolish Virgins in Matthew 25 is another matter.

Q: Can we insert the word “progressively”? “The wise shall [*progressively*] understand.” We should continue to expect the unfolding of details of truth right down to the end of the age.

A: That is right. Eventually the wise class will narrow down. The Scriptures show that there is an enlightening period, but at the end of the age, the Adversary will deceive *all* but the Very Elect (the Little Flock). Thus the unfolding of truth is progressive, and then it narrows down to the wise of the wise class, as it were.

A person can be enlightened and then subsequently go into darkness, but not necessarily utter darkness, or perdition, as spoken of by the Apostle Jude. The point is that there are different degrees of darkness. Brethren can be instructed—they can understand the instruction—and then not follow it. Thus the word “wise” has two different senses.

“Many shall be purified, and made white, and tried.” This portion of verse 10 also has a broader application to the truly consecrated. Actually it even includes the Great Company when they wash their robes in the tribulation. Thus there are different degrees of wisdom. The Parable of the Wise and Foolish Virgins is very pointed—it talks about the wise *of the wise class*. We should not forget that the foolish virgins are still of the “wise class,” for they have knowledge of spiritual things and are far above mankind. The purification process goes on. One class ends up as the Little Flock; the other ends up as the Great Company.

Comment: The Masoretic reads, “Many shall purify themselves, and make themselves white.” This wording is a reminder of Revelation 7:14, which speaks of those who come out of the great tribulation, having “washed their robes, and made them white in the blood of the Lamb.”

Comment: If the wicked did understand these prophecies, they could do a lot of damage to the plan of God.

Reply: That principle is shown in Matthew 24:43, “But know this, that if the goodman of the house [Satan] had known in what watch the thief [Jesus] would come, he would have watched,

and would not have suffered his house to be broken up.” In other words, if Satan knew in advance the hour when Jesus would enter his domain, he would converge all of his forces at that time. That Scripture is usually given an 1874 application, but that date does not answer the details. The text is discussing the entering of Satan’s “house,” his *personal headquarters in earth’s atmosphere*. The time when Jesus will invade Satan’s house and bind him is an unknown future (“X”) date. In other words, Satan will be caught off guard. The point is not that Jesus could not handle Satan, but there is an *economy* of no waste of undue time or effort in accomplishing God’s purpose. The binding of Satan will be done in *God’s way* at the proper time with a *minimum* of effort.

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

“From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up” would be a time period of 1,290 days (years). The “abomination that maketh desolate” actually began before Justinian’s day. That doctrine started in the 300s, but it was “set up” by Emperor Justinian when he gave Papacy its power as the man of sin in AD 539. Two things happened: (1) The daily merit of Christ’s sacrifice was taken away by the substitution of the doctrine of the Mass. (2) Papacy was established as a contending power. The little man-child was caught up to “heaven” and became the false Michael (Rev. 12:5,7-10). A war in heaven ensued, and the dragon was cast out. In effect, Justinian opened the door to Papacy by recognizing the pope as the head of the Christian Church, even though the Eastern Orthodox Church was right in Constantinople. Justinian probably thought that by throwing out this bone, he would be unifying the eastern and western divisions of the empire, Constantinople and Rome being the respective headquarters. But instead Papacy was strengthened so that it became its own entity. The tables were turned. No longer was Papacy the servant of the government; instead the government became the servant of Papacy. Thus AD 539 was a very critical period of time, for the starting point of the 1,260 days, the 1,290 days, and the 1,335 days is all that same year. From that point, we add the prophetic time periods.

$$539 + 1,260 = \text{the year 1799}$$

$$539 + 1,290 = \text{the year 1829}$$

$$539 + 1,335 = \text{the year 1874}$$

In 1829, the Millerite movement began. William Miller, who had an interesting ministry, understood the 1,260 and the 1,290 days, but he expected the Lord to return visibly from 1844 to 1846.

Dan. 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The 1,335 days mark the beginning of the *parousia*, our Lord’s secret presence, the return of our Lord to earth’s atmosphere in 1874.

Dan. 12:13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

The twelfth chapter of Daniel is saying that there are four end periods: 1,260, 1,290, 1,335, and “X,” the unknown date yet future. One of the many things that will happen at that unknown date is the resurrection of the Ancient Worthies. Daniel will stand in his lot then, “at the end of the days.” In other words, the Ancient Worthies will come forth not like mankind, with the last being first and the first last, but right away as a group at the midnight hour of Jacob’s Trouble.

Daniel was told he would “rest” for a long period of time, and then “stand in ... [his] lot at the end of the days.” He was told in effect, “This information is being given to you, even though you do not understand it.” And Daniel recorded the information, realizing it would benefit others, not himself. The suggestion was that when the 1,335 days came, it would be a wonderful time, for it would mark the real beginning of the unsealing process. As time went on, “the words,” “the book” (that is, present truth), would be unsealed more and more (Dan. 12:4,9). In the beginning of the *parousia*, the key to present truth was given *to start to unlock the mystery (or mysteries) due to be understood at the end of the age.*