

DANIEL

STUDY GUIDE

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Daniel

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Chapter 1

Part 1: Daniel 1:1-8

G-d has given humanity a great power - the power to choose. We need to choose wisely, as there are consequences for the decisions that we make. Biblical principles, correctly set into our lives, can help us to make the right decisions. If we know them, and are committed to them, they will change our lives. The Book of Daniel teaches us:

1. How to discern the events of the last days, and how to understand other prophecies so that we can have a right perspective for what is going to take place in the last days.
2. Biblical truth, so that we can be found faithful (at all times, but more specifically) in the last days -if we should be alive at that time.

The name Daniel means 'G-d is my judge'. This is the first principle we can learn in Daniel. **G-d is our judge.** He sees everything we do and hears everything we say, and we will be held accountable for these things (Matthew 12:36-37). If we live our lives constantly aware that G-d is watching us we are going to make wise decisions, live faithfully for Him, and will be prepared for the establishment of His Kingdom. G-d does not judge the words/works of believers as to where they will spend eternity. Instead, believers are going to receive a reward, or are going to suffer loss, for what they have or have not done (see 1 Corinthians 3:10-15). We are not saved by our behaviour. However, being saved by G-d's grace, our behaviour should demonstrate a commitment to righteousness and holiness. We should reflect the character of our Saviour, Messiah Yeshua.

The Tanakh is divided into three sections. "The Torah" or laws, the "Nevi'im" or prophets and the "Ketuvim", the writings or wisdom literature. Although the sages of Judaism recognize that Daniel is full of prophecy it has not been placed in the section with all the prophetic literature. Instead, it falls under the section titled "Ketuvim". Daniel is seen as a sage, just as much as he is seen as a prophet. The principles and prophecies that we learn throughout Daniel help us to be faithful, and to ready ourselves for Messiah's return to earth.

One of the most important events in Jewish history was the Babylonian captivity. Through it the Jewish community realized that, although they are the people of G-d (by that covenant that G-d established with Abraham, Isaac, and Jacob), G-d is a faithful judge. He rewards those who are obedient and punishes those who are not. The Babylonian captivity testified of His judgement.

Daniel is written in both Hebrew and Aramaic.

Verse 1: *“In the third year of the kingdom of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, to Jerusalem; and he laid siege against it.”*

Jehoiakim: Jehoiakim was not a good king (2 Chronicles 36:5-8).

Nebuchadnezzar: The king of Babylon. He went, with a mighty army, to conquer Jerusalem in the 3rd year of Jehoiakim’s reign. Habakkuk 1:6-11 tells us that G-d raised up the Babylonians in order to be his vessel of punishment. Jeremiah 27:6 calls Nebuchadnezzar ‘G-d’s servant’.

This does not mean that G-d was pleased with Nebuchadnezzar, or that he was a righteous man who did this out of obedience to G-d. However, G-d used him, even though he was not a G-dly man, or a servant of G-d, from a confessional standpoint. At this stage of the battle, he did not recognize the G-d of Israel. Nevertheless, G-d used him in order to accomplish His purpose, to punish, or bring His judgement, upon the Judeans - that Southern kingdom. The Northern kingdom, the other tribes that had separated from Judah, had already gone into captivity.

Laid siege: Lacking faith, the armies of Judah did not go out to fight. They knew that they could not, in their own power, defeat Nebuchadnezzar. Living within the besieged city would have been a horrendous experience. No one could leave Jerusalem, and no one could go into it. This would have affected supplies, and the people would have run out of food and things that they needed. The situation within the walls of Jerusalem would have been disastrous, chaotic and a time of great suffering.

Note: The Babylonian captivity did not take place in just a few days, weeks, or months. Nebuchadnezzar had gained control over the people of Judea and made them his servants. They had to pay tribute/taxes. After Jehoiakim, his son (very briefly) and his brother, Zedekiah reigned as king (2 Chronicles 36:8-14) It was during Zedekiah’s administration that the actual captivity took place (2 Chronicles 36:15-21). It was a period of approximately eighteen years from the time that Nebuchadnezzar arrived in Judea until the temple was destroyed and that final captivity took place.

Verse 2: *“And the L-rd gave into his hand Jehoiakim, the king of Judah, as well as some of the vessels of the house of G-d. And he (Nebuchadnezzar) brought them to the land of Shinar, into the house of his god.”*

Note: Jehoiakim, as well as some of the holy vessels/furniture from the temple of G-d, were captured by Nebuchadnezzar and taken to the land of Shinar, Babylon (2 Chronicles 36:6-7). Those captured vessels were no longer able to fulfil their purpose in the temple in Jerusalem, but were taken into exile and placed in the house of a pagan god.

Verse 3: *“The king said to Ashpenaz, the captain of the eunuchs, to bring to him some of the sons of Israel from the seed of the kings and from the noblemen.”*

Ashpenaz, the captain of the eunuchs: Many of the eunuchs, at that time, would willingly make themselves eunuchs. They had no family, no children, no other responsibilities and were not seeking women. Therefore, they could be totally dedicated to the purpose of serving in a governmental capacity. They could rise up faster within a government and were more likely to hold important positions. Ashpenaz was the captain over the eunuchs in the Babylonian captivity.

The seed of the kings: Royal children.

Note: Some of the most influential individuals, who had the best upbringing (royalty or noblemen) were taken into captivity earlier in order that they might serve the king.

Verse 4: *“They were young and there was not in them any defect. They were good in appearance, and had intelligence in all types of wisdom. They knew knowledge, and there was power in them to stand in the palace of the kingdom. They were taught education and the language of the Chaldeans.”*

Young: Children

Defect: This is not talking about a physical defect (the next phrase speaks about that when it says that *they were of good appearance*). This speaks to the fact that there was nothing lacking in them mentally. They were individuals that had great potential, both intellectually and socially.

They knew knowledge: They had understanding in the sciences.

Power in them: They had an authority. They were capable and had ability from every aspect -how they looked, how they thought, their knowledge, etc. They would be valuable servants in the palace of the king.

Education and the language of the Chaldeans: They learnt things that the Chaldeans should know i.e. they were put through their educational process. They had to learn the language so that they would be equipped to be an asset to the leadership of the Babylonians.

Verse 5: *“And the king appointed to them that each day they would be given from the kings delicacies, and from the wine that he drank, in order that they would be grown for three years in this lifestyle. At the end of this time, they would stand before the face of the king.”*

Appointed: This was an order.

Delicacies: The king’s fine foods. They ate the finest food, drank the king’s wine, and studied the Babylonian literature and sciences.

Grown: Raised up

Three years: Three is for the purpose of revealing and for testing. They had to go through the process of education and testing for three years.

At the end of this time: If they showed themselves worthy, after the three years, they would be able to stand before the king.

Stand before the face of the king: An idiom meaning that they would stand in the king's service.

Note 1: When these sons of Israel (from good stock and with great potential) were taken to Babylon, many went into this three-year process of being assimilated. They ate and drank fine foods and wine; and they learnt the culture and the language of the Babylonians.

Note 2: Food and drink play a very large role in culture. The king wanted to give these Israelites his food and drink in order to bring about a change in them.

Verse 6: *“And it came about that among them from the sons of Judah were Daniel, Hananiah, Mishael, and Azariah.”*

And it came about: The word used here (וַיְהִי) tells us that there is a transition, or a change, in the story.

Sons of Judah: We see another change. In Daniel 1:3 we read that Ashpenaz received from ‘the sons of Israel’. Now, within that original group, there is a subcategory of people referred to as ‘the sons of Judah’.

Every time we see a change in the Biblical text there is a purpose behind it. Judah, in its original form, means to throw something. It is not the normal word for throwing, but is a word that has to do with giving (throwing) praise to G-d. The text is alluding to the fact that these individuals wanted to praise, honour, and glorify G-d. The battle was this: the Babylonians wanted to change this about them.

Verse 7: *“The captain of the eunuchs placed upon them names: He gave to Daniel (the name) Belteshazzar; and to Hananiah, Shadrach; and to Mishael, Meshach; and to Azariah, Abed-Nego.”*

Note: Daniel 1:6 told us what their Hebrew names were and then, almost immediately, we find that they were given new names. Their Hebrew names all had significance, Biblically. Their new names did not. According to the scholars, these new names referenced pagan or false gods. All of this indicates a spiritual battle that these men were facing.

Daniel: Means ‘G-d is my judge’.

Hananiah: Means ‘G-d is gracious’.

Mishael: It is a word for ‘Who will ask?’ Many say it is a reference to praying, asking, or beseeching G-d.

Azariah: Meaning ‘G-d helps’.

Verse 8: *“But Daniel put upon his heart that he would not defile himself with the delicacies of the king, nor with the wine which he drank; so, he sought from the chief of the eunuchs that he would not be defiled.”*

But: Shows a contrast. Daniel did something in contrast to what he was expected to do in order for assimilation to take place.

Put upon his heart: Purposed, set/made up his mind (in his heart/thoughts - Proverbs 23:7). The rabbinical sages tell us that this means to choose to pay attention to one thing at the expense of something else.

Not defile: This word is written in the reflexive. It literally means that Daniel decided not to redeem himself. Redemption is something that has to be done for us, done on our behalf. When Daniel said he was not going to redeem himself what he was saying was that he was NOT going to take matters into his own hands in order to save himself. He did not want to conform to the food, drink and lifestyle that was being forced upon them. Daniel’s recognition, that he had to depend upon G-d, caused him not to be defiled. He understood that Redemption is not initiated by oneself, but it is a gift, from G-d, that needs to be received. Daniel wanted to put himself in a location where G-d would move in his life.

Daniel decided that he would not try to save himself by utilizing the tools of man, but rather that he would remain faithful to G-d in a very unfaithful location.

Note: Daniel was one of the children of Judah, but he was not in Judea. He used to worship in the temple, but now there was no temple. Everything that Daniel had held sacred had been taken away, and he was in a foreign country in a very ungodly situation. Many people would think “When in Rome do as the Romans do”. That is what the vast majority of the children of Judah did. They made the most of their circumstances and assimilated. They began to live just like the Babylonians.

He sought: He requested permission to not defile himself by eating unkosher food.

Note: We do not know how Daniel would have reacted if permission had not been granted. Would he have been willing to sacrifice his life in order not to obey pagan principles? Some people will say that G-d has empowered every government, and therefore He wants us, under every circumstance, to obey it. This is a false statement and a wrong understanding of Romans 13. Romans 13:1-7 speaks about a government that bears a sword for good. A government that punishes those who do evil, and rewards those who do good. If we live under a government where our faith and the government do not collide, we should be good citizens. However, in those places where the laws of G-d and the laws of the government are in opposition to each other our first priority is to obey G-d, whatever consequence, or punishment we have to go through - even if it leads to death.

Chapter 1

Part 2: Daniel 1:9-21

Verse 9: “*And G-d gave to Daniel grace before the face of the chief of the eunuchs.*”

Grace: Kindness or mercy. Grace not only saves us (Titus 2:11), but it also teaches us to say “No” to ungodliness and worldly passions, and helps us to live self-controlled, upright and G-dly lives (Titus 2:12)

Chief: Captain

Note: As there are natural laws so, too, are there spiritual laws. Daniel's commitment to Biblical truth caused G-d to move in his life.

Verse 10: “*And the chief of the eunuchs said to Daniel, ‘I fear my lord the king, who has appointed your food and your drink. Why should it be that your faces should appear less than the other young people of your age? Then my head would be obligated to the king.’”*

I fear my lord: The captain's lord was not the L-rd G-d of Israel. He was afraid of Nebuchadnezzar and, in the natural, it made no sense for him to disobey the king's orders.

My head would be obligated to the king: He would be in danger of death.

Verse 11: *“Daniel said to the attendant, appointed by the chief of the eunuchs, over Daniel, Hananiah, Mishael and Azariah:”*

Attendant: A “go-between”. In modern Hebrew this is a word that means a waiter or waitress.

Verse 12: *“Test, please, your servants for ten days, and give to us only vegetation to eat and water to drink.”*

Ten: Ten is a number of testing (Revelation 2:10)

Vegetation: Fruit and vegetables, i.e. food that came from seeds planted in the ground.

Verse 13: *“And then let our appearance be before you, and the appearance of the young people that eat of the kings delicacies. According to what you see, deal with us your servants.”*

And then: After this ten day “experiment”/period of testing.

Our appearance: Speaking of himself, Hananiah, Mishael and Azariah.

According to what you see: Daniel wants their appearance to be compared to those who eat of the king’s delicacies.

Verse 14: *“He heard them, in this manner, and he tested them for ten days.”*

Note: This was a miracle. It made no sense for this man to take a risk, but he did.

Verse 15: *“And at the end of those ten days their countenances appeared good and healthy in the flesh, more so than all the young people that ate from the kings delicacies.”*

Note: Daniel and his three friends honoured G-d by not wanting to eat or drink anything that violated His Word. Although we are not under the law today, the principles of kashrut (kosher) teach us a very important principle – G-d determines everything. We need to submit to His authority and leadership; not only in what we eat or drink, but also in every aspect of our lives. Do what G-d says is permissible, and stay away from those things that He says are forbidden. When we live by this principle it is an invitation for G-d to move in our lives. (Example: In the garden of Eden, Eve decided that her opinion was more important than G-ds. Where G-d had said “Do not eat”, Eve decided the fruit looked good for food and so she ate it. Acting on her opinion brought about death in her life).

Verse 16: *“And it came about that the attendant lifted up from them the kings delicacies and the wine from their drink, and he gave to them vegetation.”*

Verse 17: *“And to these four young people, G-d gave knowledge and understanding in every book and wisdom; and Daniel had understandings of all visions and dreams.”*

Understanding: Intelligence

In every book: Meaning, in every subject.

Note: Because these men had honoured G-d in (what can be seen as) the small things in their lives, G-d moved supernaturally within them to provide them with what they needed in order to be useful to Him.

Verse 18: *“And at the end of the days, which the king had said, they were brought by the chief of the eunuchs before Nebuchadnezzar.”*

The end of the days: That is, after those three years.

Verse 19: *“And the king spoke with them, and he did not find, from all of them, any like Daniel, Hananiah, Mishael and Azariah; therefore, they stood before the king.”*

From all of them: Nebuchadnezzar interviewed all the young noblemen from Israel who had been in preparation for serving him, but none of the others compared to Daniel and his three friends. *They stood before the king:* Meaning this: they were brought close to the king. They became individuals that he trusted, and were given a superior position in this world (in order to fulfil the purposes of G-d).

Verse 20: *“And in everything of wisdom and understanding, which the king sought from them, he found them ten times better than all the wise men, or the enchanters, and also all those who were in his kingdom.”*

Better than all: Daniel and his friends were not only better than the young people that they were in competition against, but were found to be better than all who were in the kingdom.

Wise men: Sages

Enchanters: Individuals that dealt with astrology. Daniel and his friends had supernatural power.

Verse 21: *“And it came about that Daniel was there until the first year of Cyrus the king.”*

The first year of Cyrus: This was the year when the Babylonian empire came to an end. Throughout the Babylonian empire Daniel had been in a chief position, being able to influence king Nebuchadnezzar.

Chapter 2

Part 1: Daniel 2:1-22

Verse 1: *“And in the second year of the kingdom of Nebuchadnezzar, Nebuchadnezzar dreamed dreams. His spirit was troubled, and sleep departed from him.”*

Second: The number ‘two’ speaks of two different opinions. Nebuchadnezzar had his own opinion about what he believed, how he saw reality etc. The other opinion belonged to G-d. The purpose of this chapter is to bring Nebuchadnezzar into agreement with G-d.

Dreams: These were not typical dreams.

His spirit was troubled: He was not at peace. He was agitated. The dreams were like a bell, ringing back and forth. This was troubling and annoying to him.

Verse 2: *“And the king said to call the sorcerers, the astrologers, and the magicians, and the Chaldeans to declare to the king his dreams. And they came and they stood before the king.”*

To call: The purpose was that they might tell him his dreams (his dreams made a great impression upon him. They disturbed him, but he did not remember what they had been about).

Sorcerers: The sages who use black magic (wrong things) in order to try to have power to discern things.

Astrologers...magicians...Chaldeans: The “wise men” in the land. They used different means, sorcery, and deceit in order to try to present themselves as men of knowledge.

Verse 3 *“And the king said unto them, ‘I have dreamed a dream, and it is pounding my spirit that I might know the dream’.”*

Pounding: Agitating or troubling.

That I might know the dream: He wants them to tell him what he had dreamed about.

Verse 4: *“And the Chaldeans spoke to the king in Aramaic: ‘O king, live forever! Tell your servants the dream, and we will make known to you its interpretation.’”*

Aramaic: Up until this verse the book of Daniel was written in Hebrew. There is now a change, and the writings are in Aramaic - the official language of the Babylonian people.

Note: Nebuchadnezzar did not say that he would tell them the dream so that they could interpret it. He does not remember the dream, so he wants them to tell him what his dream was about. If these individuals were really as powerful as they claimed to be then they would be able to do this for the king.

Verse 5: *“And the king answered and said to the Chaldeans, ‘This thing has gone out from before me. If you do not make known to me the dream, and its interpretation, your bodies will be cut into pieces and your homes will be made a heap.’”*

This thing has gone out from before me: In other words: He does not remember his dream.

Verse 6: *“But if the dream and its interpretation you make known to me you shall receive gifts, rewards and honour in abundance from me. Therefore, tell me the dream and its interpretation.”*

The dream and its interpretation you make known to me: These “wise men” presented themselves as knowing the secret or hidden things. They now had an opportunity to do just that. If they could tell the king what he had dreamt about then he would have believed their interpretation.

Verse 7: *“They answered a second time and said, ‘Let the king tell the dream to his servants and we will tell you the interpretation.’”*

Note: It is a lot easier to come up with an interpretation for a dream if the dream is known. To come up with the dream itself was something that they simply could not do.

Verse 8: *“The king answered and said: ‘In truth I know that you are trying to buy time because you have seen that the word has gone up from me.’”*

Trying to buy time: The king is making a conclusion that they are stalling for time.

The word has gone up from me: The king does not remember the dream.

Verse 9: *“For if you do not make known to me the dream (there is only) one judgment for you. For you have been speaking amongst yourselves saying before me words that are deceptive and corrupt in order that the time might change. Therefore, tell me the dream, and I will know indeed the interpretation that you make known to me.”*

One judgment: If the dream is not revealed to the king there will only be one outcome for these “wise men”.

Deceptive: Lying

That the time might change: An idiom meaning that they are hoping that the situation changes.

Note: We are going to see that G-d gave this dream to Nebuchadnezzar. Nebuchadnezzar, not being a man of G-d nor someone submissive to the Word of G-d, is in no spiritual condition to understand this divine dream. In fact, because he is so far removed from the truth of G-d he cannot even remember the dream. Nebuchadnezzar understands the uniqueness of this situation.

Verse 10: *“The Chaldeans answered before the king and said: ‘There is no man upon the earth who is able to tell the thing that the king requires. The king should not require something so great and rare as this from the sages, or from the enchanters, or from the Chaldeans.’”*

There is no man upon the earth: According to their perspective, no one upon the earth was able to fulfil the demand of the king. This is setting the scene for the uniqueness of Daniel’s revelation. Daniel is unique because he trusts G-d - not just in the little things but in the big things as well. Daniel is different to these other “wise men” because of his relationship with the living G-d.

Verse 11: *“This thing is hard that the king asks. There is no one who is able to tell it before the king, only G-d is able to do that - whose dwelling place is not with flesh and blood.”*

Hard: Difficult or impossible.

Only G-d is able to do that: They set up the stage very well, in order for G-d to manifest Himself in this situation (through the man of G-d).

Whose dwelling place is not with flesh and blood: This separation between G-d and man is based on false theology. As believers in Messiah Yeshua (Immanuel, which means “G-d is with us”- see Exodus 29:44-46) we know that G-d is not distant from us. G-d wants to be active in our lives. We need to be participating in the things of G-d and manifesting Him to others. One of the outcomes of redemption is that G-d can dwell with us (1 Corinthians 6:19, Revelation 21:3-5)

Verse 12 *“On account of this the king became hot and very wrathful. He burnt greatly, and he said to kill all the wise men of Babylon.”*

This: Their response.

Hot...very wrathful...burnt greatly: He became extremely angry. The king knew that he had dreamt no ordinary dream. He was angry at these false men who claimed that they had power to reveal hidden things. Now their lies had been manifested, and on account of this the king wanted to put them all to death.

Verse 13: *“And the edict went out to kill the wise men, and also (for) Daniel and his friends to be killed.”*

Note: Although Daniel and his three friends had been faithful to G-d they were still sentenced to death (together with those who were unfaithful to G-d). From an earthly standpoint it did not seem likely that they would escape death.

Verse 14: *“Then Daniel turned with counsel and with knowledge to Arioch, the captain of the king’s slaughter, who went out to kill all the wise men of Babylon.”*

Slaughter: The word used here refers to someone who uses knives (like a chef) in order to massacre. Arioch was in charge of killing people. He was the chief assassin/executioner.

Note: Daniel sought more time from Arioch.

Verse 15 *“(Daniel) answered and said to Arioch, the king’s captain: ‘For what reason has this barbaric edict gone forth from before the king?’ Then Arioch made known to Daniel this command.”*

King’s captain: A high ranking military official of the king.

Barbaric: Cruel or violent

Note: Daniel and his friends were not consulted by the leadership of the wisemen when they were commanded to appear before the king. The wisdom of these four men was not the wisdom of those men, so they made a distinction between themselves and Daniel and his three friends.

Verse 16: *“And Daniel entered in before the king, and he sought from him that he would be given time in order to reveal to the king the interpretation (of the dream).”*

Note: This implies that he would reveal the dream itself and then give its interpretation.

Verse 17: *“Daniel went to his house and made the decision known to his friends Hananiah, Mishael and Azariah.”*

Made the decision known: Matthew 18:19-20

Note: Daniel did not complain. He sought a G-dly resolution to the situation he found himself in.

Verse 18: *“They sought mercy from the G-d of the heavens concerning this secret thing, on account that they would not be put to death with the rest of the wise men of Babylon.”*

Sought mercy: G-d working in our lives is not something that we deserve or can demand. Daniel understood his unworthiness, but he also understood the great mercy of G-d.

Verse 19: *“Then the secret was revealed to Daniel in a night vision. And Daniel blessed the G-d of heavens.”*

The secret was revealed... And Daniel blessed G-d: The first thing Daniel did (instead of quickly running to the king to save himself) was to worship. When G-d moves in our lives, first and foremost, it should produce worship.

Verse 20: *“And Daniel answered and said, ‘Blessed is the name of the G-d who is for ever and ever. Who to Him is the wisdom and the power.’”*

Blessed is the name: Daniel is making a declaration about the character (name) of G-d.

Verse 21 *“He changes times and seasons. He causes kings to pass on, and He raises up new kings. He gives wisdom to the wise men, and knowledge to those who know understanding.”*

He changes times: G-d can change situations.

Verse 22: *“For He reveals the deep and hidden things. He knows what is in the dark places, and light dwells with Him.”*

Dwells: Resides

Chapter 2

Part 2: Daniel 2:23-36

Verse 23: *“To You, O G-d of my fathers, I give thanks and I praise. For You have given to me wisdom and power. Now also that has been revealed to me what I have sought from You. The matter of the king You have made known to us.”*

Sought: Requested

To us: Daniel is not praying alone. He is praying with his three friends.

Verse 24: *“After these things Daniel entered in before Arioch, who the king had appointed to kill the wise men of Babylon. And he (Daniel) spoke saying, ‘Do not kill any of the wise men of Babylon, but bring me before the king and I will make known to the king the interpretation of his dream.’”*

Arioch: He was the commander of the massacre.

Do not kill any of the wise men: Through Daniel (a typology of Messiah) G-d saved lives. The “wise men” had received a death sentence, but now (because of G-d’s intervention) they were to receive life.

Verse 25: *“And Arioch rushed to bring Daniel before the king, and he (Arioch) said to him (the king), ‘I have found a man from the exiles of Judah that will reveal to the king the interpretation of his dream.’”*

Rushed: Hurried. There was an urgency in what he did. Arioch had been given a command to massacre the wise men and, as yet, it had not happened. In one sense he was in a place of disobedience. Just like with the captain of the eunuchs, Daniel had found favour with this man, and Arioch had been moved to show mercy and to be patient with Daniel while he had gone to pray.

Note: The priority of the king was not to put all these men to death. The king’s driving desire was to know what his dream was and to hear its interpretation.

Verse 26: *“The king answered and said to Daniel, whose name was Belteshazzar, ‘Are you able to reveal to me the dream that I have seen, and the interpretation?’”*

Reveal to me the dream: He wanted to be told what the dream itself was (not just the interpretation).

Verse 27: *“And Daniel answered before the king and said: ‘The king’s secret - that he asked the wise men, the astronomers, the sages, and the magicians - they were not able to speak to the king,’”*

Verse 28: *“But there is a G-d in the heavens that reveals secret things. He has made known to king Nebuchadnezzar what will be in the last days. For this is your dream, and these are the visions of your head that were upon your bed:”*

G-d ...reveals secret things: The wise men could not reveal this to the king, but G-d could. Nebuchadnezzar is the one who is used to being treated as a god. Daniel is now testifying of the one and only true G-d.

Last days: The prophetic truth found in the book of Daniel has implications for the end times.

Verse 29: *“For you, O king, when you were upon your bed, came upon your heart thoughts concerning the future. He who reveals secret things made known to you that which will be.”*

Daniel is not yet interpreting the dream. He is speaking about Nebuchadnezzar’s mindset (what Nebuchadnezzar was thinking about) as he lay upon his bed (before he dreamt the dream). Nebuchadnezzar had a desire to know something about the future.

Verse 30: *“This secret was revealed to me, not by wisdom that is in me more so than in someone else that is alive, according to the interpretation that is made known to the king, on account that you might understand the concepts of your heart.”*

Daniel is saying that the interpretation of the dream and the thoughts in the king’s mind can only be known because of G-d who has revealed them. Daniel takes no credit for the interpretation.

Verse 31: *“You, O king, have seen, and behold one great image, a giant statue that shone brightly. It stood before you, and its appearance was awesome.”*

Note: Daniel is telling the king what the king had dreamt about before Daniel gave him the interpretation of the dream. This dream is foundational in regard to understanding future things – those things which have to do with the last days.

Behold: This word always means “pay attention”, because what is going to be revealed has great significance.

One great image: This image relates to different empires – all opposed to the establishment of the Kingdom of G-d. They lay the foundation for understanding that final Empire in the last days.

Awesome: Terrifying, or terrible.

Verse 32: *“The head of the image was pure gold. Its chest and arms were silver, and its stomach and thighs were copper.”*

Note: The most valuable and significant part of this image is seen at its beginning.

Verse 33: *“Its legs were iron; its feet were partly iron and partly clay.”*

Legs: The word used here relates to the lower leg - probably the part of the leg below the knee.

Iron: Very hard.

Clay: Very pliable, easy to shape.

Verse 34: *“You saw a stone that was cut out, but not by man. It struck the feet of the image, that was made of iron and clay, and broke them into pieces.”*

Stone: “Stone” is used in many places in the Scripture referring to Messiah. The stone which Nebuchadnezzar saw is indeed Messiah Yeshua (Jesus Christ).

Cut out, but not by man: Messiah was never created and nor was there ever a time He did not exist. He is eternal. This “cutting”, however, depicts His character and attributes. The very essence of Him transcends man. He is divine.

Verse 35: *“It shattered the iron and the clay, the copper, the silver and the gold and they became as chaff on the threshing floor in the summertime. And the spirit lifted them up and there did not remain any trace of them. The stone, which struck the image, became a great mountain that filled all of the earth.”*

Shattered: Messiah is going to come and destroy the very foundations of all these empires. They will become like dust, blown away and no longer in existence.

Chaff: At the threshing floor the kernel (the part that is useful for food) is separated from the chaff. The chaff (the inedible covering that had been on the kernel) is light and easily blown away by the wind.

Trace: Evidence or remembrance. After years of prominence, they will no longer have any significance.

Mountain: Mountain, in the Scripture, relates to a government. This mountain is going to be the government of Messiah that is going to rule over all the earth. This is prophetic truth concerning what G-d is going to do in the last days. He is going to defeat the empires of the world and is going to establish a new government which is going to be led by this stone – the foundation of the Kingdom. (Messiah -Psalm 118:22, Matthew 21:42-44).

Verse 36: *“This is the dream. And now its interpretation let it be said before the king.”*

This is the dream: Daniel, obedient to the commands of G-d and therefore G-d’s vessel, accurately told Nebuchadnezzar what the sages of Babylon had said no man could do (Daniel 2:10)– he told Nebuchadnezzar what he had dreamt about.

Chapter 2

Part 3: Daniel 2:37-49

G-d revealed to Daniel what Nebuchadnezzar had dreamt. G-d also revealed to Daniel the interpretation of that dream. Everything that needed to be known came from G-d. Daniel was a faithful, humble, obedient instrument that G-d used to make His will known to Nebuchadnezzar.

Verse 37: *“You, O king, are the king of kings whom the G-d of heaven has given the kingdom, and the power, and the authority, and the honour.”*

The first thing Nebuchadnezzar needs to recognise and understand is that he is in the privileged position he is in (a *king of kings*) because G-d has allowed him to be there, and He has placed him there.

Verse 38: *“It has been given into your hand wherever the sons of men, the beasts of the field, and also the birds of the heaven dwell. And you rule over all of them. You are the head of gold.”*

Head of gold: The image that Nebuchadnezzar had dreamt about had a head of gold. This verse reveals to us that that head relates to (this king of) Babylon.

Verse 39: *“After you shall be established another kingdom - inferior to yours. And then a third kingdom will be established, made of copper, and it will rule over all the earth.”*

Inferior: In the same way that silver is inferior to gold so too will the second kingdom (the Persian Empire) that will arise – represented by the chest and arms of silver - be inferior to Babylon.

Third kingdom: That third kingdom (The Greek Empire) is represented by the copper (or bronze) belly and thighs of the image.

Verse 40: *“And a fourth kingdom shall be strong as iron, but just as iron crumbles and breaks everything so also will iron be broken and crumble, just as this kingdom, it is also going to be broken of all of these.”*

This fourth kingdom (the Roman Empire), which was to come out of the third kingdom, and which was going to rule over all of the world, was going to be very strong. However, even though it was so strong, it too (like all the other kingdoms) was going to be broken, and become like dust.

Verse 41: *“And you have seen its feet, and the toes of its feet, that it was partly potters clay and partly iron. And it shall be that this kingdom will be divided. Its strength shall be as iron, just as you have seen that iron is mixed with ceramic clay.”*

Potters clay: Able to be formed and moulded.

Ceramic clay: This is referring to the liquid that goes on clay to make it almost like a different substance. What it is saying here is that this clay is going to be diluted.

Note: The strong foundation is going to be able to be changed. Because it is so malleable it is divided and is not going to be able to endure (Mark 3:24-26).

Verse 42: *“And as the toes of its feet were partly iron and partly clay so will this kingdom be partly strong and partly brittle.”*

Partly iron and partly clay: There is a problem with the foundation. Although it has a strength to it there is also a clay aspect to it. This kingdom is going to become brittle, and it is going to be broken – it is going to surrender, give up.

Verse 43: *“The iron that you saw mixed with the watery clay, even though it is mixed one with another with the seed of men, will not cling to one another -just as iron is not mixed with clay.”*

Mixed...with the seed of men: Even though this kingdom has strength it has a problem - because of human influence this kingdom is going to be divided, diluted, brittle. In the end it is going to be defeated because of the shortcomings and frailties of human beings.

Note: This is a Biblical principle: Human beings cannot be taken and mixed with the spiritual without redemption.

Verse 44: *“In the days of these kings the G-d of heaven will establish a Kingdom that will not be destroyed. This Kingdom will not pass to a different people. It shall break to pieces all of these kingdoms and will set them to an end. And it will be established forever.”*

The G-d of heaven will establish a Kingdom: The Kingdom of G-d.

Verse 45: *“That which you saw from the mountain, the stone that was cut out not by human hands, is going to break the iron, the copper, the clay, the silver and the gold. Behold the Great G-d has made known to the king what will be in the future. True is this dream, and faithful is its interpretation.”*

Mountain...the stone: Mountain, Scripturally, relates to a government. Here it is placed within the context of the stone (Messiah – Psalm 118:22-24, Matthew 21:33-44). This is a reference to the Kingdom/government that Messiah is going to establish.

Iron, the copper, the clay, the silver and the gold: These kingdoms of man are being broken down in reverse order (from the end to the beginning – Nebuchadnezzar saw forward into history, we see backwards into it), but the clay appears to be out of the order from where we would expect it to be. It is placed in the middle of all the other kingdoms. The purpose of this is to show us that throughout history this empire keeps manifesting itself in different ways, and different locations, but it is the same empire. These empires, throughout history, have always tried to use unredeemed man (the clay – Isaiah 29:16, Isaiah 64:8 and Romans 9:21-23), and for that reason they are not going to prosper, they are not going to be successful, and they are going to be destroyed.

Made known...what will be in the future: This passage reveals, clearly, to us that this is about the last days.

Verse 46: *“Then Nebuchadnezzar, the king, fell with his face to the ground and he bowed to Daniel. He commanded that there be brought to him an offering and incense.”*

Bowed: Nebuchadnezzar, a great king (earlier called a king of kings), worshiped after he received revelation (the revelation of the dream, as well as its interpretation, as given to Daniel by G-d). In one sense this is problematic - a man should not worship another man. We need to however not miss what the Scripture is revealing to us – Daniel is a typology for Messiah in this passage. What this, therefore, hints to is that Messiah is going to be worshipped (Philippians 2:6-11).
Offering and incense: These images of worship confirm that Messiah is going to be worshipped.

Verse 47: *“The king answered Daniel and he said: ‘True is this thing. Your G-d is the G-d of gods and the L-rd of kings. He reveals the secrets. For you are able to reveal this secret.’”*

Your G-d: “Your” is written in the plural. This emphasizes the sons of Judea (Daniel and his friends). This emphasizes that it is G-d who receives praises.

Verse 48: *“So the king promoted Daniel and gave to him great gifts and many gifts. He put him in power over the province of Babylon and set him as the head over all the wise men of Babylon.”*

Promoted: The word used here is a term of promotion but is also a word of recognition. King Nebuchadnezzar set Daniel apart from all the other wise men in Babylon.

Head: Chief. Leader

Verse 49: *“And Daniel requested that the king appoint Shadrach, Meshach and Abed-Nego over the charge of the country of Babylon. And Daniel remained in the courtyard of the king.”*

Daniel and these three men (*Shadrach, Meshach and Abed-Nego*) were discerned to be different by Nebuchadnezzar. They were different because they did not defile themselves, they did not assimilate, and they were men that chose the commandments of G-d. Nebuchadnezzar was wise enough to put them in charge over the affairs of his province.

Chapter 3

Part 1: Daniel 3:1-19

Faithfulness to the G-d of Israel and faithfulness to the Messiah -Yeshua, the Son of G-d - can cause us to be put to death. This is going to become a reality, throughout this world, in the last days.

Verse 1: *“King Nebuchadnezzar made a golden image whose height was sixty cubits and whose width was six cubits. And he set it up in the plains of Dura, in the province of Babylon.”*

King Nebuchadnezzar: In the same way that we have typologies of Messiah throughout the Old Testament so to do we have typologies of the antichrist. Nebuchadnezzar is a typology of an antichrist. Nebuchadnezzar was a wicked man, but G-d called him His servant (Jeremiah 43:10-13). Pharaoh, another antichrist type, was also raised up by G-d for a purpose (Romans 9:17). It is important to note that the final antichrist will also be raised up by G-d for a purpose.

Plains: Could also be translated “valley”.

Note: At the end of chapter 2, Nebuchadnezzar concluded (after the revelation that G-d knows the secret things and how to interpret them) that the G-d of Israel is the only true G-d. No sooner had he acknowledged G-d then he began to violate the law of G-d. It could be argued that he is not Jewish, but what the Book of Daniel so clearly teaches us is that G-d’s Word and commandments are for all people. Although we are not saved by the commandments, under the leadership of the Holy Spirit we can live in a way that fulfills the righteous of the law (Romans 7:6).

Sixty...and...six: The number six, Biblically, relates to grace. Here, Nebuchadnezzar is testing G-d’s grace.

Verse 2: *“And King Nebuchadnezzar sent to gather up all the government officials, those who were rulers, the governors, the judges, those involved in the treasury, those who had counsel for judgment, the magistrates and all those who were in the administration of the country on account that they should come to the dedication of the image which King Nebuchadnezzar had set up.”*

Sent to gather up all: All the leaders of the government were expected to go to the dedication of this image that Nebuchadnezzar should not have made.

Verse 3: *“And behold the government officials, the rulers, the governors, the judges, those involved in the treasury, the counsellors, the magistrates and all those who were in the regime were gathered for the dedication of the image that Nebuchadnezzar had set up.”*

Were gathered: Nebuchadnezzar gave the word, and they all came to this dedication.

Verse 4: *“And the announcer proclaimed in a great voice: ‘This is the commandment given unto you - all the people, nations and languages.’”*

Announcer: Herald. One who proclaims or announces.

A great voice: Loudly

This is the commandment: The purpose for this image, and its dedication, is beginning to be revealed. We are given commandments (good and bad) from the time we are born until the time we die. Throughout our lives we are going to be choosing which ones we obey and which ones we disobey. This commandment is against the things of G-d.

Verse 5: *“When you hear the sound of the horn, the flute, the lyre, the harp, the piano, the (bag pipes) and the rest of all the instruments you are to fall down upon the ground and worship the image of gold which King Nebuchadnezzar has set up.”*

Note: A list of instruments is given in this verse. Their exact names are debatable, but their purpose remains the same – they are all instruments that make music. Music plays a significant role in what is happening here.

Image: This image is a composite that represents the different kingdoms (empires) that rule over this world. All of these empires have something in common - they are satanic in nature.

An empire is going to rise up in the last days, and it is going to be related to worship. The real battle is going to be around the outworking of this question: Who are we going to worship?

Verse 6: *“Whoever does not fall down and worship will be cast immediately into the midst of a furnace that burns with fire.”*

Fall down and worship: If you can control how someone worships you can control them.

Cast... into the midst of a furnace: There will also be a consequence for not obeying the command of the final antichrist (Revelation 13:9-10 and v15)

Verse 7: *“Therefore, when all the people heard the sound of the horn, the flute, the lyre, the harp, the piano and the rest of the instruments the peoples, nations and languages fell upon their faces, and they worshipped the golden image which King Nebuchadnezzar had set up.”*

The people heard...(and) fell: The world went along with the program. Likened to mouldable clay, they did not question the origin or nature of this image. They did not want to be judged by Nebuchadnezzar, and thrown into the fiery furnace, so they complied and worshipped this image.

Verse 8: *“At that time, men from the Chaldeans approached in order to accuse the Jews.”*

At that time: These words introduce a change. Up until this time Nebuchadnezzar's plans had been going very well, but something changed.

Accuse the Jews: satan’s plan always involves a desire to exterminate the Jewish race. This is going to be repeated in the last days.

Verse 9: *“They answered and said to King Nebuchadnezzar: “O king, live forever!”*

Verse 10: *“You, O king, have commanded that when every man hears the sound of the horn, the flute, the lyre, the piano, the other type of flute and the rest of the instruments he is to fall on his face to the ground and worship the golden image.”*

Verse 11: *“And whoever does not fall upon his face, and does not worship, he should be cast into the midst of the furnace that burns with fire.”*

Nebuchadnezzar knows that what they have said is true.

Verse 12: *“There are Jewish men who you have appointed over the command of the province of Babylon: Shadrach, Meshach and Abed-Nego. These men do not pay attention to you, O king, nor to your gods. They do not bow down to the golden image that you have set up.”*

Shadrach, Meshach and Abed-Nego: It is possible that Daniel was not mentioned with these three men because the accusers maybe thought he was too powerful, or perhaps they had forgotten about Daniel as he was in the courtyard of the king and not leading them, directly, in the province.
Do not bow down: They do not worship.

Verse 13: *“Then Nebuchadnezzar, with anger and wrath, commanded to bring Shadrach, Meshach and Abed-Nego. These men were brought before the king.”*

Verse 14: *“Nebuchadnezzar answered and said to them: ‘True is this matter that my god you do not worship, and the image of gold that I have set up you do not bow down to?’”*

Nebuchadnezzar: It is unusual for the name of Nebuchadnezzar to appear in this form – usually it is accompanied by ‘The king’ or just ‘king’. The reason for the absence of ‘king’ in front of his name is to reveal to us that he is not the true king. Nebuchadnezzar is in a position of temporary authority. He is not the ultimate judge.

Them: Shadrach, Meshach and Abed-Nego

Verse 15: *“Now if you are ready to fall down on your face to the ground and worship the image which I have set up, as you hear the sound of the horn, the flute, the lyre, the harp, the piano, the (bagpipe) and the rest of the instruments, this will be good. But if you do not worship you shall be cast into the midst of the furnace that burns with fire, and who is the G-d that is able to save you from my hand?”*

Now if you are ready: Nebuchadnezzar is ready to forgive them and act as if this never happened.
Who is the G-d that is able to save you: Nebuchadnezzar has forgotten the true G-d, the G-d who knows, and who is able to do, all things.

Note: There is a battle going on here as to who is really king – Nebuchadnezzar or G-d.

Verse 16: *“Shadrach, Meshach and Abed-Nego answered, and said to the king, ‘O Nebuchadnezzar, there is no need that we should return to you.’”*

There is no need that we should return to you: Nebuchadnezzar knows who they are, and he knows how they behave. For these reasons, he should know that they are not going to give him the answer that he desires to hear.

Verse 17: *“For behold our G-d, it is Him that we serve. He is able to deliver us from that furnace that burns with fire. And from your hand He will save us O king.”*

Note: They are displaying their unwavering confidence in G-d. This is reminiscent of the same boldness that Peter and John had when they were brought before the government officials for speaking in the name of Yeshua, Jesus (Acts 5:29)

Verse 18: *“Also, if He does not do this still you are to know, O king, that your god we will not serve, and the golden image, which you have set up, we will not bow down to.”*

Also: They are revealing to Nebuchadnezzar that G-d could save them from death. However, if He did not save them from death they were going to remain true to G-d rather than obey Nebuchadnezzar.

Note: These men obeyed G-d in the small things (not eating the king’s food – Daniel 1:8-15), so they were prepared to obey G-d in the big things (those things in regard to right worship – Luke 16:10). From a Jewish perspective there is a connection between eating food and worship (Deuteronomy 8: 10). In the book of Daniel there is a connection between chapter 1 and chapter 3. In this chapter it is revealed to us that these men do not compromise their faith in regard to the little or big things.

Verse 19: *“Then Nebuchadnezzar was full of anger, and the expression of his face changed toward Shadrach, Meshach and Abed-Nego. And he answered and said to heat up the furnace seven times.”*

Then: As a consequence of what the men had said to Nebuchadnezzar.

Seven times: Seven is the number of purpose. To heat up the furnace to that temperature was going to take some time. Nebuchadnezzar was giving these men time to submit to him and obey. However, this extra time was not going to make any difference in the lives of these men, because the L-rd G-d Almighty was in charge of their lives and not Nebuchadnezzar.

Chapter 3

Part 2: Daniel 3:20-30

Being faithful to the truth of Scripture is not going to make us popular. In fact, it is going to cause people, especially as we edge closer to the return of Messiah, to want to put us to death. If we are walking in the love of the L-rd (loving Him with all our hearts, souls, and might, and loving our neighbours – Deuteronomy 6:5) then we are going to live obedient lives that are free from fear (1 John 4:18). Persecution is a call, and an opportunity, to display faithfulness (see Luke 21:12-19).

Verse 20: *“And the men who were valiant soldiers were commanded to bind Shadrach, Meshach and Abed-Nego and cast them into the midst of the furnace that burns with fire.”*

Valiant soldiers: These were men, in the army, who were loyal to Nebuchadnezzar.

Bind: This is an important word that repeats itself over and over in this passage. These three men were powerless and lost authority - even over their own bodies. They were unable to do what they wanted to do, but were at the mercy of others.

Verse 21: *“Then these men were bound in their coats, in their trousers, in their turbans, and in the rest of their garments, and they were cast into the midst of the furnace that burns with fire.”*

Verse 22: *“Because of the barbaric charge of the king, the furnace was heated more than ever, and died by the flames of the fire those men that brought up Shadrach, Meshach and Abed-Nego into the furnace.”*

Barbaric: Most translators translate this word as ‘urgent’.

Died by the flames of the fire: The fire was so intense that those who carried up Shadrach, Meshach and Abed-Nego to toss them inside it were overcome by the heat and the flames and they lost their lives. The principle we can learn here is this: It is a dangerous thing to serve those whose words are in conflict with G-d. These men submitted to the wrong commandment, and, because of that, they died.

Verse 23 *“And these three men, Shadrach, Meshach and Abed-Nego fell into the midst of the furnace that burns with fire, and they did so being bound.”*

Three: The number three is used Biblically for the purpose of testing. It is only when we take a test that we discover (or it is revealed to us) how well we know the material that we are being tested on. These men did not fail their test – they continued to trust in and obey G-d.

Verse 24: *“Then King Nebuchadnezzar was amazed; and he got up in fear and answered and said to his cabinet officials: ‘Surely, were there not three men cast into the furnace of fire and were they not bound?’ They answered and said to the king: ‘Correct is the matter.’”*

Bound: This word is repeatedly repeated. Repetition serves as emphasis. The enemy wants to control us, bind us, and keep us from being free (the opposite of redemption – Galatians 5:1). What this fire did to these men was to burn off their bonds and set them free! (James 1:2-4). They were able to walk in the fire and be a testimony to their enemies.

Verse 25: *“The king answered and said, ‘Behold, I see four men walking free in the midst of the fire, unhurt. And the appearance of the fourth one is as the appearance of the son of G-d.’”*

Four: The number ‘four’ has global implications. This truth, being set free (from the bondage of sin), is important for ALL of mankind and not just a select few.

Walking (dancing, rejoicing): In Scripture, the term ‘walking’ has to do with lifestyle/behaviour. These three men had a testimony of walking with Messiah Yeshua. They did not submit to the things of the world, but they submitted to G-d.

Free: The only effect that the hot fire had was to burn up that which bound them. That fire set them free, and here they are walking in that freedom! G-d didn't deliver them FROM the fire. He delivered them IN THE MIDST OF the fire. In the midst of the fire, they were not consumed (Exodus 3:2)

Son of G-d – We cannot be dogmatic about this but in all probability this is a reference to Messiah. When we suffer for Him, we are brought into fellowship with Him (Romans 8:16-17, 1 Peter 4:12-19)

Verse 26: *“Then Nebuchadnezzar approached the entrance of the furnace that burns with fire, and he answered and said: ‘Shadrach, Meshach and Abed-Nego, servants of the Most High G-d, come forth!’ And Shadrach, Meshach and Abed-Nego came out from before the midst of the fire.”*

Most High G-d: A name of G-d that is usually understood as the One and Only, true, G-d. There is a renewal/repentance taking place in Nebuchadnezzar. By calling G-d this name it reveals to us that he has come to a place where he recognises that the images he has set up are not gods. He realises that they are going to ultimately be defeated.

Verse 27: *“And the government officials, the rulers, the governors and the cabinet officials of the king were gathered, and they saw that the fire had no authority over the bodies of these men. For the hair of their head was not singed, the appearance of their coats was not changed, and there was no smell of fire upon them.”*

The fire had no authority: Why? Because G-d is a defender. G-d is able to keep us from harm. We do not need to worry about the enemies who threaten us.

Verse 28: *“Nebuchadnezzar answered and said: ‘Blessed is the G-d of Shadrach, Meshach and Abed-Nego, that sent His Messenger and saved His servants who trusted in Him, and who transgressed the commandment of the king, and offered up their bodies on account that they would not worship nor serve any other god but rather only their G-d alone!’”*

Blessed is the G-d: What Nebuchadnezzar is doing (worshipping G-d) is very reminiscent of what Daniel did when G-d revealed the dream and its interpretation to him in Daniel 2:20. Revelation leads to worship. G-d is emphasised in this verse.

Messenger: Angel. When we hear the word 'angel' we usually think of a created spiritual being. This same word, however, could simply mean 'messenger' – one who has been sent with a message to proclaim.

Trusted: If we expect G-d to deliver us it is presupposed that we are trusting in Him – without wavering or doubting. This passage is speaking about how G-d delivers us from the consequences of sin eternally. We do not need to worry about fire, condemnation etc because with Messiah we are going to overcome these things.

Transgressed the commandment of the king: We are commanded to be faithful to G-d. Faithfulness to G-d might mean that we may disagree with or not be able to keep some governmental commandments (Acts 5:29).

Verse 29: *“From me (Nebuchadnezzar is still speaking) goes forth the command that among all people, nation and language anyone who says a thing against the G-d of Shadrach, Meshach and Abed-Nego will have their limbs cut off, and their homes shall be made a heap of ash; because there is no one other who is able to save like Him.”*

People, nation and language: These are written in the singular. The use of the singular is to show unity, togetherness. Obedience to G-d brings unity.

Verse 30: *“And the king therefore exalted Shadrach, Meshach and Abed-Nego in the province of Babylon.”*

Shadrach, Meshach and Abed-Nego: These men were obedient to G-d and were willing to suffer for right.

Note: It is G-d alone who determines what is right and what is wrong. We are in no position whatsoever to question G-d on this. We are called to trust in Him, depend on him. These men were not under the false belief that they could control their circumstances, or make decisions (based on their limited intellect and faulty perspective) in order to work out their own deliverance. As human beings we are absolutely in need of G-d's deliverance in our lives. In all circumstances we need to trust and rely on G-d and follow His instructions – regardless of what the world says.

Chapter 4

Part 1: Daniel 4:1-17

G-d does not tolerate rebellion. He equates it to witchcraft (1 Samuel 15:23). We need to be an obedient and submissive people – living in a way that reflects and glorifies G-d. When we live in this way then G-d moves to bless us. When we do not, G-d moves against us. In this chapter we are told of Nebuchadnezzar’s rebellion against G-d and we see how G-d moved against him.

Note: Chapter 4:1-3 in the English Bible is the end of chapter 3 in the Hebrew Bible (3:31-33)

Verse 1: *“King Nebuchadnezzar: To all the peoples, nations and languages who dwell in all the earth. Your peace be multiplied.”*

Peoples, nations, and languages: Nebuchadnezzar is sharing the revelation that he received (in chapter 3) with all of those in the earth who were under his authority. These words are very reminiscent of the description of the congregation of the L-rd – i.e. the church (Revelation 7:9-10). The principles that we see in this book are relevant for believers (the church) -especially for those who live in the last days.

Peace be multiplied: When we walk in obedience to truth (the truth that the G-d of Israel is the one true G-d and that He has a son, Messiah Yeshua, who is a deliverer from persecution, distress, hardship etc) we will have peace in abundance. Peace is the outcome of the will of G-d.

Verse 2: *“It was good in my eyes to tell of the signs and the wonders which the Most High G-d has done with me.”*

Most High G-d: This is a way of saying that the G-d of Israel is the supreme authority. He is the One who is over all things. He is our Authority, and as such everything in our lives needs to be subjected to Him.

Verse 3: *“How great are His signs, and how awesome are His wonders! His Kingdom is forever, and His Government is from generation to generation.”*

Awesome: Strong or powerful.

His Kingdom is forever: There is an eternal quality to the Kingdom of G-d. G-d revealed this to Nebuchadnezzar in a very personal way.

Note: A key, foundational for understanding this chapter, is this: When G-d reveals something to us will we continue to walk in the truth of that information, or are we going to fall back into our former way of life?

Verse 4: *“I, Nebuchadnezzar, was at rest in my house, and was being refreshed in my sanctuary.”*

Refreshed: This word is an important one and can, oftentimes, have spiritual overtones.

Sanctuary: (הֵיכָל) Most English Bibles translate this word as ‘palace’. However, because Nebuchadnezzar’s palace has already been alluded to (*at rest in my house*) and a word with spiritual overtones (*refreshed*) is used before this word it would be more accurately translated “sanctuary” or “temple”. In spite of the fact that G-d had revealed to Nebuchadnezzar who He was, Nebuchadnezzar was back in his pagan sanctuary.

Verse 5: *“I saw a dream and I was frightened, and the thoughts on my bed and the visions of my head troubled me.”*

Thoughts...troubled: He could not stop thinking of what he had dreamt. He thought of this dream over and over again. This dream caught his attention in a very significant way.

Verse 6: *“Then I commanded that all the wise men of Babylon should be brought before me, in order that they should declare to me the interpretation of the dream.”*

The wise men: This verse should alert us to the fact that Nebuchadnezzar has fallen back into his old ways. He knows Daniel. If he had continued to walk rightly with G-d, he would have immediately called in Daniel, who had always been a blessing to him. Instead, once again, he is consulting with his (so called) “wise men”.

Verse 7: *“Then came in the wise men, the wizards, the Chaldeans and the magicians, and I told to them the dream; but they were not able to inform me of its interpretation.”*

They were not able: One of the messages of this passage of Scripture is how insufficient, inadequate, and deceptive these individuals are. This is also an example of progressive revelation for us, the reader. In Daniel 2:4 these men had told the king that they would be able to give him the interpretation of his dream if he told them what the dream was. Here Nebuchadnezzar remembers the dream and has told it to them, but they (despite what they had inaccurately said earlier) were still unable to interpret his dream. The Scripture is revealing to us that these are men of deception.

Verse 8: *“At last Daniel entered in unto me, whose name was Belteshazzar -according to my god, a man who has the Spirit of the Holy G-d in him. And I told to him my dream.”*

According to my god: Nebuchadnezzar had changed Daniel’s name (which means “G-d is my judge”) to the name of his pagan god – Belteshazzar (which means “Bel protects his life”). Nebuchadnezzar was under the false impression that Bel (the name of his false god) had provided Daniel for Nebuchadnezzar's well-being.

Spirit: The Holy Spirit

G-d: (אֱלֹהִים) This word is written in the plural. There are many times, however, that plural words, written in Hebrew and in Aramaic, have a singular understanding. This is the case here.

Verse 9: *“Belteshazzar, leader of the sages, I know that the Spirit of the Holy G-d is in you. All things that are hidden are not difficult for you. This is the vision of the dream that I saw, say to me its interpretation.”*

Leader: Daniel was the master or chief over the wise men.

Hidden: Secret

Verse 10: *“Upon my bed I saw visions of my head. And behold, a tree in the midst of the earth which was great in its height.”*

Earth: This word reveals to us that this message has global implications attached to it.

Verse 11: *“This tree grew, and it became strong; its height reached into the heavens, and it appeared to the ends of the earth.”*

Reached into the heavens: This is talking about a kingdom/an empire that has spiritual implications.

Appeared to the ends of the earth: The rule or administration of this empire covered the entire world.

Verse 12: *“The leaves were lovely, and its fruit was abundant. It came about that it was food for all; in its shade the beasts of the field took refuge, and in its branches dwelt the birds of the heaven. All flesh found from it nourishment.”*

Food: Nourishment. Materialistically successful (powerful and expansive), this empire will be a provider for all flesh.

Verse 13: *“I was looking at the visions of my head, while upon my bed, and behold there was a watcher, a holy one, and he came down from the heavens.”*

Watcher: Another name for an angel. An angel does not necessarily mean a created being. The word ‘angel’ in Hebrew (מַלְאָךְ) means simply: “one sent”. Messiah, who was not created and who is eternal - there was never time that He did not exist - has also been called a Messenger or a Sent One.

Holy: This word ‘holy’ has to do with purpose.

He came down: He saw something, and he responded to it, by bringing judgment upon this empire.

Verse 14: *“And he cried out with a loud voice, and thus he said: ‘Cut down the tree, trim the branches, shake off its leaves and scatter its fruit. The beasts fled from below it, and also the birds from its branches.’”*

Cut down: There is going to be a judgment.

Verse 15: *“But the stump and its roots remained in the earth. It was fastened with iron and with bronze in the grass of the field, and with the dew of the heavens it will be watered. With the beasts will be its portion, and with the grass that is upon the earth.”*

Stump and ... roots remained: Although this empire was cut down a remnant of it was left intact. Not only were they left intact, but they were also preserved. This is important. It foreshadows a restoration – a resurrection of this empire (so to speak).

Note: This tree is going to be treated like an animal, rather than as an individual.

Verse 16: *“And the heart of this man changed, and in its place it was given the heart of a beast. Seven epochs of time (will) pass over it.”*

This man: Speaking about the ruler of this empire.

Seven epochs of time: Probably seven years (Seven years, as we are going to see, are very important in terms of end time years)

Verse 17: *“By a decree of the watchmen this thing was brought about, this word through the holy ones was established - on account that all life should know that the Most High G-d rules in the kingdom of men. To whom He delights He gives it. The ones that are humble among men He establishes over it.”*

The Most High G-d rules: G-d is Sovereign, and He is in control.

Kingdom of men: Humanity.

To whom He delights He gives it: He gives it (the kingdom) to whomever He wants to give it to.

The ones that are humble ... He establishes: There is a Biblical relationship between humility and trust. Those who are humble trust G-d. Those who are full of pride reject G-d’s Authority, and will not rely upon the revelation of Scripture.

Chapter 4

Part 2: Daniel 4:18-34

We are accountable for our actions, how we perceive things (the thoughts of our heart) and how we respond to the various situations that we find ourselves in. As born-again believers, and followers of G-d, we begin to behave differently. We respond to the truth of Scripture and are faithful to the things that G-d has revealed to us.

G-d gave Nebuchadnezzar great revelation, but he did not put this truth into his life by responding to it.

Verse 18: *“This is the dream that I, king Nebuchadnezzar, have dreamed. Now you, Belteshazzar, are to tell me its interpretation, since all the wise men of the kingdom could not tell me its interpretation; but you are able, because in you is the Spirit of a Holy G-d.”*

Wise men: Nebuchadnezzar still calls these individuals wise men, sages, despite the fact that they were deceitful and were unable to reveal anything to him.

Now you... since all the wise men ... could not: G-d makes a distinction between people who worship Him, like Daniel, and people who are involved in idolatry (pagan pursuits).

Verse 19: *“Then Daniel, whose name was Belteshazzar, was astonished for a time, and his thoughts troubled him. And the king spoke and said: ‘Belteshazzar, do not be troubled by the dream and its interpretation’. Belshazzar answered and said: ‘Sir, this is a dream for your enemies and its interpretation for your opponents.’”*

Time: (שעה) Literally, an hour.

Do not be troubled: Nebuchadnezzar could see that Daniel discerned the meaning and ramifications of the dream and was uncomfortable to share it with him.

A dream for your enemies: Nebuchadnezzar’s enemies are going to take great delight in this dream and in its interpretation.

Enemies ... opponents: Rivals. Nebuchadnezzar needed to know that he had opposition. The only way that he could be successful was if he was experiencing the success of G-d. This is an important truth: If we are going to have enemies we need to make sure that they are also the enemies of G-d. In this way, G-d will be our defence - for us and not against us (Mark 9:40)

Verse 20: *“The tree that you saw, that grew and was strong and whose height reached into the heavens, and which appeared over all the earth,”*

Verse 21: *“Its leaves which were good and its fruits which were abundant. It had nourishment for all. The beasts of the field they dwelt underneath it, and the birds of the heavens dwelt in its branches.”*

Nourishment for all: It fed everyone and everything that was in the world.

Note: Daniel repeats what Nebuchadnezzar had told him in Daniel 4:10-12. He wants Nebuchadnezzar to understand that he had been attentively listening. He had heard what was said, and the interpretation of this dream was based purely upon what Nebuchadnezzar had revealed to him.

Verse 22: *“It is you, O king, who have grown up and have become powerful; you have become great and abundant, and this kingdom of yours has reached into the heavens. Your government has arrived to the ends of the earth.”*

It is you: Nebuchadnezzar’s kingdom had greatly expanded. Daniel is saying that this tree reflects him and his kingdom.

Verse 23: *“Whereas the king saw a watcher, a holy one, coming down from the heaven and said: ‘Cut down the tree and destroy it, but the stump and its root in the land leave it. Bind it with iron and copper, and in the grass of the field it shall be. From the dew of the heavens it shall become wet, and with the beasts of the fields shall be its portion, until these seven epochs of time pass full fruit.”*

The king saw: Daniel is again confirming that he has attentively listened to what King Nebuchadnezzar has said.

Note: When G-d gives prophecy He gives it because it has far-reaching implications. Prophecy is always about G-d moving or working to establish His Kingdom. The more we understand prophecy, the more we study it and apply its truth to our lives the better prepared we are going to be for the Kingdom of G-d (even now, in this generation).

Verse 24: *“This is the interpretation O’ king: The edict of the Most High has come upon my lord the king:”*

Edict: Judgment or decree. Sooner or later judgement day comes for every human being (for the believer this is not a judgement related to salvation, but a judgement related to reward – 1 Corinthians 3:10-15).

Lord: This word means ‘sir’. It is a term of respect.

Note: Through this dream G-d is calling Nebuchadnezzar to repentance.

Verse 25: *“They will drive you from the midst of human beings, and with the beasts of the field will be your dwelling place. As an ox they are going to feed you grass. From the dew of the heavens you will become wet. Seven epochs of time shall pass over you, then you shall know that the Most High G-d dwells in the kingdom of men, and to whom He delights He gives it.”*

Seven epochs of time shall pass over you: It is only at the end of this time that Nebuchadnezzar (a type of antichrist) will realise that G-d is the ultimate authority.

Note: Nebuchadnezzar is going to suffer great loss. He is going to go through seven years of a form of insanity. He is going to be banished from his palace, from his role as king, and he is going to live as a wild animal – not even knowing to take shelter when it rains.

Seven: This is a number relating to holiness or purpose. G-d’s purpose is to discipline Nebuchadnezzar in order that he might recognize and demonstrate the purposes of G-d in his life. The potential of suffering is to teach us obedience to the will and purposes of G-d (Hebrews 5:8)

Verse 26: *“And what was said concerning the leaving of the stump and the roots of the tree: this is your kingdom, and it will return and stand unto you- when you know that in the heavens is the Rule.”*

When you know: Nebuchadnezzar chose to ignore G-d’s truth, that he was G-d’s servant, for seven years. Therefore G-d had to humble him and put him into a situation that he did not like.

Rule: The power, the authority.

Verse 27: *“Therefore O king, if my counsel has found favour before you: redeem your sin with righteousness, and your iniquity with kindness to the afflicted ones, in order that your tranquillity might be lengthened.”*

Counsel: Daniel is recommending that if Nebuchadnezzar believes what he has revealed to him then the way forward would be for Nebuchadnezzar to change his lifestyle in order to reflect kindness, righteousness, and mercy.

Afflicted ones: The poor.

Tranquillity: The wholeness of his mind.

Verse 28: *“And all this came upon King Nebuchadnezzar.”*

This came upon: It happened just like Daniel had said it would.

Verse 29: *“At the end of twelve months he was walking in the upper chamber of his sanctuary in Babylon.”*

At the end of twelve months: There was no immediate outcome of Nebuchadnezzar’s dream.

Sanctuary: A word that has religious/spiritual overtones. Possibly a pagan shrine that Nebuchadnezzar had within his kingdom.

Verse 30: *“The king answered and said: ‘There is not in Babylon any greatness which I have not built to be a house for my kingdom, and in the abundance of my power I have done this - for the glory of my honour.’”*

The glory of my honour: Nebuchadnezzar was living in pride as he looked at this vast kingdom of Babylon. If he had been wise he would have acknowledged that it was G-d who had moved and placed him into this position of authority and responsibility. G-d, in His grace, had moved in Nebuchadnezzar’s life to bring individuals like Daniel and his three friends before him. G-d uses the people around us, the circumstances we find ourselves in etc to bring about change in our lives. G-d wanted to bring about a change in Nebuchadnezzar’s life – but Nebuchadnezzar had to learn this the hard way.

Verse 31: *“While this word was still in the mouth of the king, a voice was heard from the heavens: ‘To you it is being said, O King Nebuchadnezzar, for your kingdom is removed from you!’”*

Your kingdom is removed: G-d is able to bring about instantaneous change. For twelve months Nebuchadnezzar had seen no change in his situation. He probably let down his guard and slipped back into his old ways. And then suddenly...things changed.

Verse 32: *“And they will cast you from the midst of men, with the beasts of the fields shall your dwelling place be. They shall make you eat grass like an ox, and seven times will pass over you, until you know that the Most High G-d rules in the kingdom of men, and He can give it to whomever He pleases.”*

Verse 33: *“At that very hour the word was fulfilled in Nebuchadnezzar; and he was cast from the midst of human beings, grass like an ox he ate. From the dew of the heavens he was made wet, his hair grew as the feathers of an eagle, and his fingernails become like claws of a bird.”*

Verse 34: *“And at the end of those days I, Nebuchadnezzar, lifted up my eyes towards the heavens, and my knowledge was restored to me; and I blessed the Most High G-d who lives forever, and I gave Him praise and glory. His Kingdom is forever, and His administration is from generation to generation.”*

At the end of those days: This reveals to us a very simple truth: G-d is faithful. Every word and every prophecy spoken of in the Scripture will come to pass. Not one will be left out.

I blessed the Most High G-d: Nebuchadnezzar came to the realization that the Most High G-d, rules over all the affairs of men. This does not mean, however, that everything that happens in our lives can be attributed to G-d. G-d did not cause Nebuchadnezzar to walk around in a prideful way. This came from an entirely different source.

Chapter 4

Part 3: Daniel 4:35-37

Verse 35: *“All the dwellers of earth are thought of as nothing; but He has made all things according to His will, with the hosts of heaven and with the dwellers of earth. There is no one who can protest against His hand or say: ‘Why have You done this?’”*

Nothing: This is quite an admission for Nebuchadnezzar to make (Psalm 8:4 – although we are as nothing G-d is still mindful of us! This should bring about a desire to honour Him, to respond with gratitude and thanksgiving - which are foundational in worship)

He: G-d

Protest: Put up an opposition.

(No-one can say) *Why have You done this?:* G-d is beyond criticism. He is Sovereign. Questioning Him, in order to blame Him for things that have happened in our lives, is rooted in an improper theology. As an outcome of rebellion against Biblical truth, G-d allows (even unpleasant) things to happen in our lives.

Verse 36: *“At that same hour my knowledge returned unto me, and for the glory of my kingdom, my honour and splendour returned to me. The cabinet officials and the honourable ones they sought me, and they returned me to my kingdom. And was added to me even additional greatness.”*

At that same hour: In the same way that Nebuchadnezzar’s throne and sanity was instantaneously removed from him (Daniel 4:33) so too was it all instantaneously restored to him. G-d can bring about restoration, in an instant, in a person’s life. G-d loves to restore what has been stripped away from us.

My honour and splendour returned: The prestige of his rule as king was restored.

Note: G-d restored Nebuchadnezzar in a mighty way in order that he would be a mighty source of influence for the kingdom. When G-d works in our lives it is so that we can become a herald of His truth – not only speaking His message, but also demonstrating it.

Additional greatness: G-d gave Nebuchadnezzar a second chance.

Verse 37: *“And now I, Nebuchadnezzar, praise, exalt and glorify the King of the heavens. All of His deeds are truth, and His ways are righteous. According to His hand He is able to humble the prideful ones.”*

King of the heavens: There is a change. Up to this point G-d has been referred to as “the G-d of heaven”. The word ‘*King*’ is important as it shows sovereignty - authority and rule. This change informs the reader that Nebuchadnezzar understands that G-d is the one and only, true authority. Do we demonstrate G-d’s authority over every aspect of our lives? Our finances, leisure time, resources etc?

His deeds are truth: Everything that G-d does is based upon truth. Everything that we do should also be based on His truth. When we live in this way we acknowledge and express G-d's authority in our lives.

Righteous: Righteousness is an outcome of His truth. When we live according to His truth we are going to find that our ways are going to become righteous – and it is righteousness that manifests G-d's glory. When we behave righteously it is an invitation to G-d to draw close to us, to move in our lives.

According to His hand: G-d has the authority to humble those who are proud.

Prideful ones: Nebuchadnezzar was speaking about himself. He had experienced this first-hand.

Note: G-d moves in one of two ways (based upon our spiritual condition) – either to lift us up or to humble us.

Chapter 5

Part 1: Daniel 5:1-16

Most scholars agree that approximately 20 years elapsed between chapter 4&5.

Verse 1: *“King Belshazzar made a great feast for a thousand of his cabinet officials, and he drank wine before a thousand men.”*

Feast: A banquet

A great feast for a thousand... he drank wine: Belshazzar was showing off his great wealth.

Verse 2: *“And Belshazzar, when his heart was influenced by the wine, said: ‘Bring forth the golden and silver vessels that Nebuchadnezzar, my father, took from the sanctuary which is in Jerusalem. In order that the king, his officials, his wives and his concubines might drink from them.’”*

Belshazzar: Nebuchadnezzar’s son.

Influenced by the wine: There are things that we keep within ourselves that we do not want people to know about us. Wine, alcohol in general, can cause us to lose our inhibition. It has a way of bringing the hidden things of our hearts into the light.

Golden and silver vessels: When Nebuchadnezzar destroyed the temple in Jerusalem he took some of the vessels, that had been used in the temple service, and he brought them back to Babylon and placed them in the temple of his god.

Sanctuary: A reference to the temple.

Verse 3: *“Then these vessels of gold were brought, the ones that were taken by Nebuchadnezzar from the house of G-d which is in Jerusalem, and they drank from them - the king, his officials, his wives and his concubines.”*

Verse 4: *“They drank wine, and they gave praise to the gods of gold and silver, bronze and iron, wood and stone.”*

They gave praise to the gods: Another influence of wine is to reveal one's true intent. After Nebuchadnezzar had experienced G-d's judgment, and he had been restored, he used that opportunity to praise, honour and glorify G-d. Belshazzar, a few years later, had either forgotten the message from the life of Nebuchadnezzar or he had ignored (or rebelled against) it.

Gold and silver, bronze and iron, wood and stone: What these all have in common is value (to varying degrees), and all of them can be used to build/make things. All of these were being used here for idolatry. Idolatry is always focussed on a desire to exalt oneself. This is exactly what they are doing.

Verse 5: *“At that same hour the fingers from the hand of a man wrote, before the candlestick, on the plaster that was upon the wall in the king’s sanctuary. The king saw the part of the hand that wrote.”*

At that same hour: Notice the timing of G-d (see also Daniel 4:33, Daniel 4:36)

The hand of a man wrote: G-d wrote down revelation for these people.

Candlestick: The menorah or lampstand. The relevance of the menorah being mentioned in the text is that it reveals to the reader that this passage has revelation in it - it high-lights this passage – so to speak.

Sanctuary: The place where the king would go and worship.

Verse 6: *“Then the expression of the king’s face was changed, and his thoughts were troubling to him. The joints of his loins were loose, and his knees shook.”*

Then: This is a word of outcome

The king’s face was changed: This was not some false or evil supernatural manifestation that the people were used to (from their magicians or “wisemen”), but now G-d was moving.

Verse 7: *“And the king called in a loud voice to bring forth the wizards, the Chaldeans and the magicians. And the king answered and said to the wise men of Babylon: ‘Anyone who is able to read this inscription, and reveal to me its interpretation, will be clothed in argaman and a golden chain will be placed upon his neck; he will rule as the third one in the kingdom.’”*

A loud voice: This shows the king’s seriousness and fear.

The wise men: These men have retained their positions in the kingdom – despite the fact that it had been proven, time and again, that they were lying deceivers who had no power. Daniel, a Jewish man who had been a blessing in the lives of the kings, was not immediately called. This shows a constant rebellion and unwillingness to do what one should.

Argaman: Royal purple

Note: The king knew that what had been written had great significance.

Verse 8: *“Then came all the wise men of the king, but they were not able to read the inscription and declare to the king its interpretation.”*

Verse 9: *“Then King Belshazzar was very much afraid, and the appearance of his face changed, and his officials were ashamed.”*

Ashamed: Embarrassed. They knew their inadequacy.

Verse 10: *“The words of the king and his officials were heard, and the queen came to the banquet house. The queen answered and said: “O King, live forever! Do not allow your thoughts to be troubling to you, and do not allow the expression of your face to be changed.”*

The queen came: Women are created to be a helpmeet to their husbands. This woman comes to the king and offers him wise counsel. She is a true helpmeet to her husband.

Live forever: This is an expression that reveals her faithfulness to him. She is sincere, as we are going to see that she desires to be a blessing in his life.

Do not allow: She knows that there is an individual (Daniel) that can reveal, to the king, what this writing says.

Verse 11: *“There is a man in your kingdom in whom is the Spirit of the Holy G-d. In the days of your father, it was found in him (in Daniel) illumination, intelligence and wisdom, like the wisdom of G-d. And the king, Nebuchadnezzar your father, placed him as head over all the enchanters, wizards, Chaldeans and the magicians. Thus your father did.”*

The Spirit: One of the primary ministries of the Holy Spirit is to bring G-dly order into our lives and into any given situation.

Holy G-d: ‘Holy’ speaks of purpose. There is a relationship between order and the purposes of G-d. If we want order in our lives we need to be pursuing the purposes of G-d.

Verse 12: *“For he has an excellent spirit, he has knowledge, intelligence, is able to interpret dreams, able to declare hidden things and to release those things which are closed up. These are all found in this Daniel, whom the king called Belteshazzar. And now let Daniel be called, that he might declare to you the interpretation.”*

Note: This queen knows her history and is a woman of confidence. These two assets allow her to give wise counsel to King Belshazzar.

Verse 13: *“Then they brought Daniel before the king. And the king answered and said to Daniel: ‘Are you him, this Daniel from the children of the exiles of Judah, whom my father the king brought from Judah?’”*

From the children of the exiles of Judah: Some commentators say that even though Daniel had a great testimony of faithfulness and success he was not immediately called for as he was firstly a captive, an exile, and secondly (as is repeated and emphasised in this text) he was from Judah – i.e. a Jew.

Verse 14: *“I have heard that the Spirit of G-d is in you, and that illumination, intelligence and surpassing wisdom are found in you.”*

G-d: (אֱלֹהִים) Although this word has a plural construction it is singular in meaning.

Verse 15: *“Now, behold, the wise men and the wizards were brought before me in order to read the inscription and to make known to me its interpretation, but they were not able to tell me the interpretation of the matter.”*

They were not able: Again and again they have failed – but this has not led to them facing any consequences...yet. This is a good way to describe the world. When we are not walking in the illumination of G-d's Word we are going to fail. So often, we are not going to learn from our mistakes – “History repeats itself”. Because of this we are not going to see a change in this world – until Messiah comes again!

Verse 16: *“I have heard that you are able to clarify interpretations and to release those things which are closed up. Now, if you are able to read the inscription and to make known to me its interpretation you will be dressed in purple, and a golden chain will be placed upon your neck, and you will rule as third in my kingdom.”*

Purple: The colour of the royal garments. Daniel is being offered a garment of prestige – one that reflects a uniqueness within the kingdom.

You will rule: Daniel is being offered a position of prominence.

Chapter 5

Part 2: Daniel 5:17-31

Verse 17: *“Daniel then answered, and he said before the king: ‘Your presents keep for yourself, your gifts give to another; but the inscription I will read for the king, and its interpretation I will tell him.’”*

Your presents keep: Daniel is going to do what he has been asked to do, but he wants nothing from it. Daniel is not concerned about what he can get from this world. He knows that great prestige and honour, in the kingdoms of men, has no lasting significance. Daniel is also not concerned with having a position of authority under a pagan king.

The inscription I will read: Daniel knows that this inscription is from G-d. As a faithful servant of G-d, he wants to make known the revelation of G-d.

Verse 18: *“O King, the kingdom, the greatness, the honour and the glory is given by the Most High G-d. It was given to Nebuchadnezzar your father.”*

It was given to Nebuchadnezzar: Daniel wants Belshazzar to know that he is in this position because his father was placed there by the G-d of Israel – not by the gods of gold, silver, bronze, iron, wood and stone.

Verse 19: *“And because of the greatness that was given to him all the peoples, nations and languages shook and feared him. Whom he wanted, he was able to put to death; whom he wanted, he was able to keep alive; whom he wanted to exalt he could exalt, and whom he wanted to make low he could make low.”*

Shook and feared: Nebuchadnezzar was so exalted that all the people acknowledged his greatness.

Whom he wanted: Nebuchadnezzar had all of this authority and power.

Verse 20: *“But when his heart was exalted, and his spirit was mighty for evil, he was brought down from the throne of his kingdom, and his glory was removed from him.”*

Evil: Nebuchadnezzar used the honour and provision he had received, from G-d, against the purposes of G-d. It had had consequences.

Note: Belshazzar (as confirmed in Daniel 5:22) knew what had happened to Nebuchadnezzar. Nebuchadnezzar had been a recipient of G-d’s grace, given another chance, in order that his life could be a testimony to others, and that others could learn from him and not make the same mistakes. Although Belshazzar had been a recipient of that revelation he rebelled against it.

Verse 21: *“And he was cast forth from humanity. His heart was likened to that of a heart of a beast, and with the wild donkeys was his dwelling place. Grass they fed to him as an ox, and from the dew of the heavens he was made wet, until he recognized that the Most High G-d rules in the kingdom of men, and to whom He wants He establishes upon it.”*

The Most High G-d rules: The truth that G-d is Sovereign has been emphasised over and over again. The implication of the text is that this man, Belshazzar, would have witnessed all of this but he did not respond to the testimony of G-d.

Verse 22: *“And you, Belshazzar, are his son. You have not humbled your heart even though you have known all of this.”*

You have known: Nebuchadnezzar’s testimony made no difference in Belshazzar’s life. It did not lead him to humility.

Verse 23: *“You have exalted yourself over the L-rd of heaven. The vessels of His house have been brought before you, and you and your officials, your wives, and your concubines, have drunk from them wine. And you have given praise to the gods of silver and gold, bronze and iron, wood, and stone, that are not able to see or hear or know; and the G-d who your breath is in His hand - and all of your ways - you have not given glory.”*

L-rd of heaven: The master, the authority of heaven.

His house: The house of G-d, the temple.

Silver and gold: People worship things that have no true, lasting, authority.

Given glory: Honoured

Verse 24: *“Then a portion of a hand was sent before you, and inscribed this inscription.”*

Verse 25: *“And this is what is inscribed: ‘MENE, MENE, TEKEL, PARSIN.’”*

MENE, MENE...: In order to show that Daniel knew exactly what the words meant he was able to enunciate those letters - which the other enchanters, magicians, wizards, Chaldeans, and wise men of Babylon were not able to do.

Verse 26: *“This is the interpretation of the matter: MENE: G-d has appointed the days of your kingdom and He has found them to be coming to an end.”*

Verse 27: *“TEKEL: you have been weighed in the balances, and you have been found to be lacking.”*

Verse 28: *“PERES: Your kingdom will be taken from you and given to the Medes and the Persians.”*

Your kingdom will be taken: G-d is saying that there is a change coming. Nebuchadnezzar had had his kingdom restored to him. Belshazzar’s kingdom was not going to be restored to him. It was going to be completely taken away from him and given to another.

Medes and the Persians: A new empire

Verse 29: *“Then Belshazzar commanded that Daniel be dressed in royal purple and that a golden chain be placed around his neck, and he proclaimed that he should be the third ruler in the kingdom.”*

Belshazzar commanded: Belshazzar honoured his word. He knew, within himself, that what Daniel had revealed to him about this writing was true. He had witnessed what had gone on during his father's lifetime. Although Belshazzar knew the truth he was not displaying it. Are we faithfully carrying out what G-d has revealed to us?

Verse 30: *“That same night Belshazzar was killed, the king of the Chaldeans.”*

Night: This world is in darkness. It is absent of the revelation of G-d. Many people do not want the Kingdom of G-d as they like darkness. They do not want the righteous changes that G-d wants to bring about in their lives and in the world. Belshazzar, although he knew the truth, refused to respond in obedience to G-d. As a result, in darkness, he was cut down.

Belshazzar was killed: In one night the empire changed. When we rebel against the things that G-d has made known to us it will bring about an end. Belshazzar found this out the hard way.

Chaldeans: A synonym for Babylon.

Verse 31: *“And Darius the Mede was about sixty-two years old when he began to reign.”*

Note: This is the last verse of chapter 5 in the English Bible, but is chapter 6:1 in the Hebrew Bible.

Darius: (דָּרְיָוֶשׁ) Literally pronounced ‘Dar ya vesh’

The Mede: This empire is going to have a vastly different character to the Babylonian empire. There were times within the Mede and Persian empire when things went very well for the Jewish people (Cyrus was used by G-d to bring the people back from exile to the land of Judah)

Sixty-two years old: This is an old age for someone to begin to be king. This is speaking about someone who has maturity, someone who has experienced and learned many things in his life.

Note: Daniel made it through this transition of empires, and G-d used him to become a person of great influence in the new Empire. G-d had His hand on Daniel, an exile from Judah, for the purpose of bringing blessing to the nations he found himself in. Like Daniel, G-d is going to use Israel in a mighty way in the last days. In doing so more Gentiles will come to faith, and then His Kingdom will be established.

Chapter 6

Part 1: Daniel 6:1-17

Do we believe that G-d is able to deliver His people no matter what we are experiencing? Faith is not only believing that G-d exists, but also that He is active in the lives of His people. He is working and moving in the lives of believers to help us to overcome.

Verse 1: *“And it came about that it was good in the eyes of Darius to appoint over the kingdom one hundred and twenty officials that were in every part of the kingdom.”*

One hundred and twenty: Related to the number 12. Darius set up these officials to be a blessing in his kingdom. He realised his inadequacies - one man could not rule over that vast empire – so he set others into a position whereby they would be able to help him ensure that the kingdom functioned properly.

Verse 2: *“And it went up from them three supervisors, of whom Daniel was one. And it was to them (the 3 supervisors) that the officials would have to give an account of what was done, in order that no bad thing would come upon the king.”*

It went up from them: 3 men were chosen from these 120 officials to supervise them.

Daniel was one: It is surprising that Daniel was chosen as one of these supervisors as he was out of the old administration. But, in fact, Daniel is of the new – he lives in a Kingdom reality.

Them: These 3 supervisors

Verse 3: *“And it came about that Daniel was greater than all the supervisors and the officials, on account that there was an excellent spirit within him. The king thought to establish him over all of his kingdom.”*

An excellent spirit: Many times in this account, we have been told that the Spirit of the Holy G-d was in Daniel. Daniel did not rely upon his own abilities or intellect. He did not do things according to his own plans. The Holy Spirit brought order into Daniel’s life, and He gave Daniel success.

Verse 4: *“(Upon hearing this) The supervisors and the officials sought to find a charge against Daniel in regard to the kingdom, but they were not able to find any charge or anything that was lacking, because he was faithful and there was not found in him any error or deficiency whatsoever.”*

Find a charge against: They tried to find something that Daniel was doing that was not right in regard to his position.

Verse 5: *“Then these men said: ‘We will not find concerning Daniel any accusation against him, other than from the worship of his G-d.’”*

Worship of his G-d: They knew that, above all things, the priority in Daniel’s life was to worship G-d. We cannot ignore the significance of this. Daniel was thoroughly committed to the worship of G-d. This is why G-d had chosen Daniel for the position he found himself in. Daniel was a great man because he worshipped G-d.

Verse 6: *“These supervisors and officials hurried to the king, and they said to him: ‘Darius, the king, live forever!’”*

Live forever: This is a good statement to make, but these men proclaimed it in a very false way - they used it as a form of flattery. They were not interested in helping Darius and nor were they concerned with the kingdom. Their actions were inspired by their concern of their own positions. They were full of corruption and did not like having to be held accountable by giving a report to Daniel. They wanted Daniel out of the equation.

Verse 7: *“All the supervisors of the kingdom, the administrators and officials, the counsellors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever should seek, in the following thirty days, any requests from G-d or man other than from you, O king, this one should be cast into the den of lions.”*

Establish a royal statute: The king had been wise to delegate the administration of his kingdom to the 120 officials. To have all the people’s requests going through himself for 30 days would have been a mammoth task for the king. It was unwise. The king, however, because of pride, desiring to be the sole focus for 30 days, and the supreme authority, accepted the decree.

Thirty days: In Jewish culture the number 30 is related to death. The fact that they chose these 30 days was because they desired Daniel's death.

Verse 8: *“And now, O king, bring forth this injunction. Write it as a document that cannot be changed -according to the laws of the Medes and the Persians, a law which cannot be revoked.”*

A law which cannot be revoked: The Medes and the Persians had a tradition that when a king made a law it was not able to be changed. This was a way of saying that the kings were infallible. This appealed to the king’s pride. He did not take into consideration that no one, except for G-d, is infallible.

Verse 9: *“Therefore the King Darius signed the written decree.”*

Verse 10: *“When it was made known to Daniel that the document which was written went into effect he entered into his house. And in his upper chamber, with the windows open towards Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his G-d, as was his custom since early days.”*

Three times that day: In Judaism there are three times of prayer per day – morning, afternoon, and night.

As was his custom: This law did not impact his faithfulness, commitment, and worship to G-d. Many people wrongly interpret Romans 13:1-5, thinking that we have to do everything that the government says. However, Romans 13:3 reveals to us that the governments being referred to (and the ones we need to submit to) are the ones that punish evil, reward good, and who are not a terror to those who do good things. Obviously, when there is a government that says you cannot pray to G-d that government should not be obeyed. We should pray to G-d and not worry about the consequences. We need to be faithful to the Word of G-d. Man does not take precedence over G-d – he is not the priority, G-d is (Acts 5:29). In the Scripture there are numerous examples of people disobeying the government in order to remain faithful to G-d - even when the consequences could be one's life.

Note: Daniel did not lobby against this, or spend all of his money trying to stop this law from being in place. Daniel was faithful to do the things that G-d had told him to do. He did not worry so much about the activity of the enemy. All too often we worry about what the enemy is doing, rather than doing what we are called to do.

Jerusalem: Jerusalem is important to G-d - not just in the past, but also today, and especially into the future. Messiah Yeshua (Jesus Christ) is going to rule and reign from there for one thousand years.

Verse 11: *“And these men quickly found Daniel praying and supplicating before his G-d.”*

Quickly found: They were watching and waiting for him to break the law.

Verse 12: *“And they approached the king and they said before him: ‘Surely an injunction was written that any man that should seek during these coming thirty days a request from either G-d or man, except for from you O king, shall be cast into the den of the lions?’ And the king answered and said: ‘This matter is correct, as the law of the Medes and the Persians a law which cannot be revoked.’”*

Verse 13: *“They answered and said before the king: ‘Daniel, from the sons of the exiles of Judah, does not obey you O king, and nor the injunction that you have written. He prayed three times a day his prayer.’”*

Of the exiles of Judah: Whenever someone wanted to bring a negative statement against Daniel they would point out that he was from the exiles of Judah.

Verse 14: *“And when the king heard this thing he was very angry, and he gave his mind over to Daniel to save him. And he laboured until the setting of the sun to deliver him.”*

Very angry: He was not angry with Daniel – he was angry with himself. Darius knew that Daniel was a G-dly man, and that G-d was more important to him than anything/anyone else. Daniel was also a great blessing to King Darius, and he knew that he had signed into law a decree that he could not revoke.

He gave his mind over: His thoughts were all about Daniel and how to save him.

Until the setting of the sun: The day ends with the setting of the sun - the time for the king to try to deliver Daniel was over. It was time for the law to be enforced. Daniel had to die that same day. There was no longer any opportunity for Darius to physically do anything to save Daniel.

Verse 15: *“These men went to the king, and they said to the king: ‘You know, O king, that the judgement of the Medes and the Persians is that all commandments that come from the king must be fulfilled, and they cannot be changed.’”*

Verse 16: *“Then the king commanded that they bring Daniel, and they cast him into the den of lions. And the king answered and said to Daniel: ‘Your G-d, whom you serve continually, He will save you.’”*

Your G-d, whom you serve: Darius knew that Daniel, first and foremost, served G-d before he served anyone else. Daniel’s allegiance, faithfulness and fidelity was to the G-d of Israel.

He will save you: King Darius had faith in the G-d of Israel.

Verse 17: *“And they brought the stone and set it upon the mouth of the lion's den. And they sealed it with the king's signature and with the seal of the noblemen, on account that this matter could not be changed in regard to Daniel.”*

This matter could not be changed: Daniel had to be in there for a period of time - until the next day.

Chapter 6

Part 2: Daniel 6:18-28

Do we really believe in an all-powerful G-d? A G-d who is not bound by the laws of nature, but who frequently transcends these laws in order to reveal Himself? (His power, His attributes, and His character). Many times, in Scripture, we see G-d violating the laws of nature in order to demonstrate His love, His mercy and His grace.

Verse 18: *“And the king went to his sanctuary, and he lodged there. He fasted, and the music he did not bring before him. And his sleep went from him.”*

The activity of King Darius, from the moment Daniel was cast into the den of lions until the next morning, is very significant.

Note: Daniel had a much greater influence on the kings of the Medes and the Persians (Darius and Cyrus) than he did on the Babylonian kings (Nebuchadnezzar and Belshazzar).

Sanctuary: Almost all the English translations use the word ‘palace’. Although this word (הֵיכָל) can be translated either palace or temple, the context (King Darius behaving in a spiritual manner) suggests that it should be translated ‘sanctuary’ or ‘temple’ – a place of spiritual activity.

He lodged: He did not go home, but he spent the night in the temple.

He fasted: In Judaism there is no fasting without prayer - they always go together.

The music he did not bring before him: It was not a normal evening for him – he did not have the enjoyments of music, food etc

His sleep went from him: He did not sleep – a night of intercessory prayer.

Verse 19: *“Very early in the morning the king got up and he went with haste to the den of lions.”*

Very early: At first light (at the break of dawn)

Verse 20: *“As he drew near to the den he cried out in a sad voice to Daniel. And the king said to Daniel: ‘Daniel, servant of the Living G-d whom you serve at all times, has He raised up His hand to save you from the lions?’”*

He cried out in a sad voice: This shows something that is so human. Many times, we can have faith for something, and we pray for it, but a niggle of doubt remains (Mark 9:24). Darius believed that G-d was able to save Daniel – if he did not believe he would not have spent the whole night praying and fasting. However, when he came to the lion’s den (knowing that Daniel had been in with the lions for many hours) he was overcome with grief knowing what could have happened to Daniel.

Servant of the Living G-d: This did not bother Darius. He knew that this, being a faithful servant of the Living G-d, was a blessing for Daniel. Daniel serving G-d was an asset (a blessing) to Darius’ government and not a liability.

Verse 21: *“Then Daniel said to the king: ‘O king, live forever!’”*

Live forever: When Daniel says this he is being sincere.

Verse 22: *“My G-d has sent His angel to close up the mouths of lions that they would not harm me, on account that I was found faithful before Him. And before you, O king, no evil have I done.”*

I was found faithful: Faithfulness produces G-dly activity in our lives (Hebrews 6:10).

No evil: Daniel did not act maliciously against the will of the king or his government.

Verse 23: *“And the king rejoiced greatly, and commanded to bring Daniel up from the den. So, Daniel was taken up out of the den, and there was not found on him any wound because he believed in G-d. ”*

There was not found on him any wound: Luke 21:17-18. For those who live by faith: we might lose our lives, but ultimately (eternally) no harm will come to us who believe in G-d.

Verse 24: *“And the king commanded that they bring these men who brought charges against Daniel, and they cast them into the den of lions – them, their children, and their wives; and the lions overpowered them, and crushed their bones before they even came to the bottom of the den.”*

Before they even came to the bottom of the den: They met judgment swiftly. There was no help or provision for them because they rejected G-d.

Verse 25: *“And King Darius wrote: ‘To all the peoples, nations, and languages that dwell upon the earth: peace be multiplied unto you.’”*

Note: For commentary on this verse see Daniel 4:1

Verse 26: *“And I send forth a command that in all the governments of my kingdom men should be fearful and pious before the G-d of Daniel, who is the Living G-d and exists forever. Whose Kingdom will not be destroyed, and whose reign will not come to an end of days.”*

Verse 27: *“For He delivers and saves, and He works signs and wonders in heaven and earth. He saved Daniel from the hand of the lions.”*

Verse 28: *“And this Daniel he did valiantly in the days of the kingdom of Darius and in the kingdom of Cyrus.”*

Valiantly: This is a word that relates to power. The reason why Daniel was so successful was because he was faithful to worship G-d - three times a day. Worshipful people can expect to receive G-d's presence, power, and provision in their lives.

Cyrus: Known as ‘The Anointed One of G-d’. He was the one who gave the edict for the Jewish people to go back to their land.

Chapter 7

Part 1: Daniel 7:1-12

From this chapter until the end of the book, this book now takes on a very different character. Instead of dealing with principles of how we should live (chapters 1-6) we see that Daniel moves into prophecy – primarily revealing things about the future – especially in regard to the very last days. This chapter would be more easily understood if read in conjunction with Revelation 13.

Verse 1: *“In the first year of Belshazzar, the king of Babylon, Daniel had a dream and visions of his head that came to him when he was on his bed. Then he wrote down the dream, and the primary things of his head he told.”*

Verse 2: *“Daniel answered and said: ‘I have seen visions of the night. Behold! The four winds of the heavens were disturbing the Great Sea.’”*

Four: Four is a global number – it relates to the world. Although this prophecy has its origins in the Mediterranean area (Europe and Middle East) we need to realise that it is going to have implications for the entire world. All people are going to be impacted by it.

Great Sea: The Mediterranean Sea. This is revealing to us the geographical framework of the area of the world that is going to be of great significance in the last days - the Middle East and parts of Europe (ground zero, so to speak). In Revelation 13:1 we read about a beast who comes out of the Sea. The sea, prophetically, speaks about disturbance, chaos, something that is not in order. This empire that is going to rise up in the last days is not only going to affect the whole world, but it is also going to rise up when the world is in a place of turmoil – the world is going to be full of great instability.

Verse 3: *“And four great beasts were rising up from the sea, each one was different from the other.”*

Beasts: A beast is an empire. Whenever we see prophetic writings and they speak about some type of animal or primarily this word, beast, we are talking about empires. By understanding these empires, we are going to have a better understanding of what we should be looking forward to in the last days.

Rising up from the sea: Meaning this: they came up out of chaos.

Verse 4: *“And the first one was as a lion, but it had wings like an eagle. I was looking, and its feathers were plucked off; and it was lifted up from the earth and it stood upon the feet of a man, and a human heart was given to it.”*

The first one was as a lion: Most Jewish and Christian scholars agree that this first beast represents the empire of Babylon. A lion has authority, it is very intimidating, and (in literature) it represents rulership (Revelation 5:5). “The king of the beasts”.

Eagle: An eagle is a majestic bird. Also called “the king of the birds”.

Plucked...lifted...stood: A transition, a progression of change.

Note: Egypt and Assyria (The first two fallen empires mentioned in Revelation 17:9-10; Babylon being the third) had preceded Babylon and had been simply interested in power and rule. The establishment of the Babylonian Empire was unique. Babylon was interested in also using its power for cultural purposes - the arts, education, the sciences etc.

Verse 5: *“Behold, another beast – a second one - and it was similar to a bear standing. It had three ribs that were in its mouth between its teeth. It rose up and ate much flesh.”*

Another beast: This second beast represents the empire of the Medes and Persians. They were more powerful than Babylon. Ahasuerus, or Xerxes, (we can read about him in the book of Esther) was one of the kings who ruled over this empire. Esther 1:1 gives us an indication of how massive this empire was, just in terms of land mass. They ruled over 127 provinces.

A bear: A bear is strong, but the way it utilises its strength is with its very large feet. This empire was very destructive, and it ruled with power as well as fear.

Three ribs: As this Empire expanded to its fullness it was going to take over three additional nations.

Verse 6: *“Afterwards I was still looking, and behold another beast - this one like a leopard. It had four wings of a bird on its back. Four heads were to this beast, and it was given rule.”*

Another beast: This third beast represents the Greek empire. This one was also unique, but for another reason.

Rule: Power

Verse 7: *“Afterwards I was looking at the night visions, and behold the fourth beast. He was terrible, strong, and very powerful. It had great teeth of iron that were to it; and it was eating and destroying, and what remained it crushed with its feet. It was different from the beasts that preceded it, and it had ten horns.”*

Note: This is the beast/the empire (Rome i.e. Europe) that is of the greatest importance, and it is uniquely related to the last days or final empire.

Terrible: One that is very frightening. His appearance causes great fear.

Crushed: It trampled anything that was left.

Ten horns: The final empire is also known for having these ten horns (Revelation 17:3). These ten horns are ten kings - kings that have never ruled, but who will be given leadership for a very short period of time (Revelation 17:12)

Verse 8: *"I was looking at the horns, and behold another horn, a small one, and it sprouted up between them, before whom three of the first horns were uprooted before him. Behold, it had eyes as the eyes of a man, and they were in the horn. And it had a mouth that spoke great things."*

Another horn, a small one: The little horn is not an empire. It is a leader of an empire (most people see him as the antichrist) who is going to take authority over all the world (see Daniel 7:20&24-25 and Revelation 13:11-17).

Before whom three of the first horns were uprooted: The ten kings are down to seven. The number seven speaks about holiness. This empire is going to give an impression of holiness, but it is a false holiness.

Eyes: A source of knowledge. This horn (leader) is going to have great knowledge and understanding – abundant information. He is going to use that information, that knowledge, in order to rule and to enslave people.

Great: Blasphemous things (Revelation 13:5-6)

Verse 9: *"I was looking, and behold thrones were established. And the Ancient of Days was seated: He was dressed in white, as snow. His hair upon His head was like clean wool. His throne was as the tongues of fire, its wheels were like blazing fire."*

Note: This verse shows a change that is taking place. So often in prophecy, before the details of the prophecy are given, we get a statement of encouragement. G-d gives a message of hope before the bad things come. This verse is given to encourage us.

Thrones: Seats. These have to do with government and judgment.

Established: Set in place.

Ancient of Days: A reference to G-d Himself.

The Ancient of Days was seated: G-d takes a seat for the purpose of judging, setting things in order. G-d is going to judge this wicked, evil empire.

His throne was as the tongues of fire, its wheels were like blazing fire: This is very similar to what we see described in Ezekiel 1:26-27

Verse 10: *"There was a river of fire that continued out and went before Him. A thousand thousands served Him, and a myriad of myriads stood before Him. The judgement was seated, and the books were opened."*

Myriad: An extremely large number. In classical history: a unit of ten thousand.

The judgement: G-d's courthouse.

Books: Books record deeds. G-d is going to be judging based upon deeds. This empire's deeds are evil. They are blasphemous. G-d is going to bring it to an end.

Verse 11: *“I was looking because of the voice of those great things that were spoken by the horn; the beast was killed, and I was looking, and its body was destroyed and thrown into the fire.”*

Note: The message of hope is that this beast, this empire which has a blasphemous character, is going to be destroyed by G-d.

Verse 12: *“And the rest of the beasts had their government taken away, yet their lives were lengthened for a season and for a time.”*

The rest of the beasts: Babylon, the Medes and the Persians, the Greeks and Rome.
Their lives were lengthened for a season: They are going to continue for a dispensation (a measure of time) – the period of time that we are living in right now. They will be allowed to continue until His judgment is manifested in the world (through Messiah).

Chapter 7

Part 2: Daniel 7:13-22

It is an absolute necessity that we understand who Messiah is - not just His name, but also His character, i.e. that He is divine. In this section we deal with a very important Messianic prophecy - one that gives us facts concerning the divinity of Messiah. G-d the Father's judgment is going to be poured out in this world by the Lamb - that is by Messiah.

Verse 13: *“I was looking at these night visions. And behold with the clouds of heaven came One who looked like the Son of Man. He came unto the Ancient of Days and was brought before Him.”*

Night visions: Written in the plural. Daniel had several visions, and this is one of them.

With the clouds of heaven came One: This is not talking about Yeshua's second coming (when He comes again to judge the empires of the world), but is talking about Him ascending in the clouds and being brought before God the Father (Acts 1:9-11)

Son of Man: This is a prophetic term. Daniel and Ezekiel were also both called 'son of man' (Daniel 8:17, Ezekiel 2:3 etc). Both Daniel and Ezekiel spoke about the glory of heaven coming to earth - i.e. the establishment of the Kingdom of G-d, of which Messiah is the key. He is the One who is going to establish the Kingdom of G-d.

Ancient of Days: G-d the Father

Verse 14: *“A rule and honour and a Kingdom were given to Him; and all peoples, nations and languages will worship Him. His Kingdom will be an everlasting Kingdom, and His rule will never be removed from Him. It will not end.”*

Rule: A government, or a kingdom.

A Kingdom: Two different words for 'rule' or 'kingdom' are used in this passage.

Given to Him: G-d the Son being brought before G-d the Father was for the purpose of inheritance.

Worship: (פָּלַח) This passage was written in Aramaic. Aramaic words are different to Hebrew words. If this passage had been written in Hebrew the word עֲבֹדָה, which means 'to serve', 'to work', 'to worship,' would have been used. If this had been the case we could not dogmatically have said that all people, nations, and languages would worship Him - we would have had to say that they would serve Him, and this does not necessarily have religious connotations attached to it. However, the Aramaic word that was used had to be translated into the Hebrew as פָּלַח. Whenever this word is used it is always in reference to worship (both true or false worship). It is a word that has spiritual overtones to it, and is never used for someone physically serving another (like a servant serves his master). This is very clearly a word that speaks to the divinity of this Son of Man – Messiah Yeshua (Jesus Christ).

Verse 15: *“And I, Daniel, was grieved in my spirit and in the midst of me. I was in turmoil because of these visions of the night.”*

I was in turmoil: Daniel was disturbed by what he had seen in regard to the empires – especially that last and blasphemous empire.

Verse 16: *“I approached one of the ones standing there, the truth of this matter I desired from him concerning all of this. And he said to me that he would make known to me the interpretation of these things.”*

One of the ones standing there: Most scholars believe this was an angel.

Verse 17 *“These four great beasts are four kingdoms that will rise up in the world.”*

Four...beasts: Four empires that, for the most part, rule over the whole world (four is a global number)

Verse 18: *“And the saints of the Most High will receive a kingdom, and they will become strong in this kingdom forever, even forever and ever.”*

The saints: The holy ones. There is a debate about who is being spoken about here. According to the book of Revelation, however, we believe that this is referring to the believers.

Note: This verse is a summary statement for the purpose of encouragement. G-d, in His wisdom, has given the saints (believers) a verse of hope and a promise of victory (good news) that they can cling to while they have to live through the time of trouble (the “bad news”).

Verse 19: *“And I was seeking the truth concerning the fourth beast that was different from all the rest. He was exceedingly fearful. He had teeth of iron and claws of copper, and he was devouring and smashing all that remained.”*

The fourth beast: This fourth beast was unique – different to all the beasts (empires) that preceded it. In Revelation 17:3 we read that John saw a beast with seven heads and ten horns. The angel then reveals to John (Revelation 17:9-10) that those seven heads are seven kingdoms (empires) that will rule over the world, in specific allotments, over certain periods of time. These seven kingdoms are inter-related – i.e. they all have something in common. When John wrote Revelation five of these kingdoms had already come and gone – Revelation 17:10 (namely: Egypt, Assyria, Babylon, Medes & Persians, and the Greeks). One of these kingdoms (the Roman empire) was present at the time of John – “one is” refers to this sixth Roman empire. After the Roman empire there is a seventh empire that rises up - in a way very similar to the Roman (European) empire.

Note: Daniel’s four beasts relate to the last four empires – Babylon, Medes & Persians, Greek and Roman.

It is also interesting, and important, to note that John received a new and surprising revelation about this seventh empire. Out of the seventh empire (a European empire) an eighth empire (also European in origin – as will be seen further on in our study) is going to be birthed, for a very short period of time (Revelation 17:11-12). It is in this final, eighth, kingdom that the ten horns reign (Revelation 17:12) Their purpose, in a unique way, is to be in opposition to the saints of the Most High.

Verse 20: *“and concerning his ten horns that were on his head, and another horn that sprouted up, before which three (horns) were consumed because of him. And to this horn there were eyes and a mouth speaking great things, whose vision was greater than his friends.”*

Ten horns: The number ten speaks of completion - that which is in its entirety. This beast will complete the beast empires. Its kingdom will be powerful and all encompassing.

Another horn: This is the final horn, the very last leader of the world empires. Also known as the antichrist.

Sprouted up: ‘Sprung forth’ (branch out). The word used here is oftentimes used in regard to Messiah (Zechariah 6:12)

Ten horns - three (horns) = 7 horns left. The number seven speaks of holiness. This empire is going to give the impression that it is holy, but this is going to be a false holiness.

Speaking great things: Revelation 13:5 tells us that these things (words) are blasphemous.

Vision was greater: This Empire is going to be more significant, have greater power, than the empires that preceded it.

Verse 21: *“I was looking and behold this horn made war with the saints and overcame them.”*

Note: This verse is very important, and has significant theological implications attached to it.

This horn (the antichrist) made war with the saints (believers): To call the saints ‘believers’ (as we did in Daniel 7:18 and now here) is problematic to many people, as they believe the antichrist will not be revealed in the world until after the removal (rapture, blessed hope) of the church (believers). The people who believe this will, very dogmatically, say that this verse has to be speaking about Old Testament saints. However, a careful look at Revelation 13 reveals this to us:

Note on Revelation 13: This is a prophecy about an end time empire that is going to rise up out of chaos (the sea, meaning out of a place of great instability – Revelation 13:1). This instability is going to be the key that gives rise to this wicked empire. At this time, all the dwellers of the earth (i.e. those who do not have a G-dly mindset and therefore do not have a connection with G-d's Kingdom, those whose names are not written in the Lamb's book of life – unbelievers - Revelation 13:8) are going to worship the beast (this antichrist). This same evil empire makes war with the saints and overcomes them (he has a temporary victory over these saint. See Revelation 13:7). Reading verse 7 in light of verse 8 we have to draw the conclusion that the saints are the ones who are saved – the ones whose names are written in the Lamb's (Yeshua's) Book of Life. Another hermeneutical clue that can help us to understand that these saints are believers (the church) can be found in Revelation 13:9 ("If anyone has an ear, let him hear"). In Revelation 2&3 seven messages are written to seven different churches. At the end of each message, to every church, this same refrain is repeated: "He who has an ear, let him hear..."

Verse 22: *"Until the Ancient of Days came, and He judged their judgment of the saints of the Most High, and the time will arrive that the saints will be strong in the Kingdom."*

He judged their judgment: This prevailing, of the antichrist empire, against the believers carries on until G-d comes to vindicate us (we are going to be victorious) through Messiah.

The saints will be strong (empowered): Our strength and hope is in the covenantal promises of G-d. The enemy may be able to hurt or kill our physical bodies, but he cannot take the eternal promises and our hope away from us.

Chapter 7

Part 3: Daniel 7:23-28

Verse 23: *"And thus he said to me: 'The fourth beast is the fourth kingdom that will be in the earth. It will be different from all other kingdoms, and it will devour all the earth – it is going to tread down and destroy it (the earth).'"*

Fourth kingdom: This is a kingdom that is going to be global in nature -ruling over all the people of the earth.

It will be different: It is satanic in nature. Satan has certainly had his hand in all of the empires (Egypt, Assyria, Babylon etc). They have all been evil, and all have been in opposition to the things of G-d. However, this last one is unique in that it is going to be led by the antichrist -who will, in a distorted manner, be like Satan incarnate (Satan in the flesh). This final empire is going to be the epitome of evil. It is going to possess a demonic force and is going to be able to do signs and wonders for the purpose of deceiving the world (Revelation 13:13-14)

Devour all the earth: Another clear indication that this is going to be a worldwide empire.

Verse 24: *"The ten horns, from this kingdom that will rise up, are ten kings. And another shall rise after them; he will be different from those who preceded him, and he will cause to fall three kings."*

Ten horns...ten kings: See Revelation 17:12-14 and commentary on Daniel 7:20. A ten nation confederacy is going to be established.

Another shall rise after them: The antichrist is going to rise up from within this confederacy.

He will cause to fall three kings: He is going to remove three of the kings (rulers) in that alliance, leaving it with seven leaders (displaying a false/counterfeit holiness).

Verse 25: *“He spoke great things against the Most High, and he afflicted the saints of the Most High. And he will consider to change the times and judgment (law). Then the saints will be given into his hand for a time, times and a half time.”*

He spoke things against the Most High: This is a great example of progressive revelation. In Daniel 7:11 we were simply told that he spoke great things, but now we are told specifically that he is speaking these words against G-d, the Most High.

Change the times: He will want to change the Biblical calendar – G-d’s appointed times. He will want to get rid of the Biblical festivals, as they are festivals of revelation (G-d teaches us principles through these times).

Time, times, and a half time: 3.5 years. For the most part of these 3.5 years, the antichrist will be free, with very limitation, to do what he wants to do without much opposition from G-d.

Verse 26: *“And the house of judgment will be seated, and his (the antichrist’s) kingdom will be removed from him. It will be destroyed, and he will perish forever.”*

The house of judgment (the court) will be seated: The antichrist will be allowed to carry on to a point and then G-d is going to take His judgment. This evil empire does not continue indefinitely, but rules for a relatively short period of time.

Verse 27: *“And the kingdoms, and the governments and the great things of the kingdoms of this world, all under the heavens, will be given to the people of the saints of the Most High. His Kingdom shall be a Kingdom forever, and all governments will worship and obey Him (Messiah).”*

His Kingdom: The outcome of G-d’s judgement will be the establishment of His Kingdom. If we are not aware of this, and if we are not prepared for this (equipped by the Holy Spirit), then we are not going to be praying properly. This will lead to a lack of faithfulness in the last days. This does not mean that the believers have to go through this entire seven-year period. We will only be in this world until just before the wrath of G-d falls (1 Thessalonians 5:9).

Verse 28: *“This is the end of the matter. And I, Daniel, was thinking and I was greatly disturbed, and the appearance of my face changed. This thing was in my heart, and I kept it.”*

Greatly disturbed: Daniel knows that his people (both the Jewish people who are connected to him by blood, but also the believers – who are connected to him through faith) are going to have to go through hard times.

In my heart: The Bible tells us that a man thinks in his heart (Proverbs 23:7). Daniel kept these things in his heart – this means that he thought about them continuously. Like Daniel, this should be a foundational principle for us. We need to constantly be keeping these same things, about the last days, in our heart. If we are not interested in the last days, and if prophecy is not important to us, then we are going to have the wrong perspective and understanding of what is going to happen before Messiah comes to establish His Kingdom. This is going to lead to us being ill-prepared (physically and spiritually) for the things we are going to need to face before that day.

Chapter 8

Part 1: Daniel 8:1-7

This is possibly one of the most important chapters in the Bible for preparing us for last day events. The author of Daniel switches back to writing in Hebrew (for the most part chapters 2, 3, 4, 5, 6 and 7 were written in Aramaic). Some of the rabbi's point out this change in language points to a renewal – the Jewish people going back to their origin, back to the purposes of G-d. This Hebrew language, revealed to the people of G-d in the past, ceased, but will be (and is even now being) renewed for the people of G-d in the last days.

Note: Too often people miss out on the hermeneutical indicators in a book or text of the Bible (hermeneutics is a big word, but it is simply the methodology - rules and laws – that helps us to rightly divide the word of G-d so that we can arrive at Biblical truth – 2 Timothy 2:15). In so many places in this book of Daniel we are told that his visions and dreams relate to the end times. This does not mean that what we are studying could not have had earlier fulfilment or relevance. However, any earlier fulfilment of these dreams or visions give us a paradigm for understanding what will be restated in the last days. Oftentimes, prophetically, there is a repetition. Something may be established, to serve as an example or paradigm (framework) and then at a later date it is revisited. This repetition helps us to understand what will be, based on what has been.

Verse 1: *“In the third year of the kingdom of Belshazzar, the king, a vision appeared to me - I Daniel- after the vision which was to me at the beginning.”*

Third: The number 3 is a number used for the purpose of revelation - revealing or documenting something. This is a hermeneutical indicator that something is going to be revealed in this 8th chapter.

After the vision which was to me: Daniel had had other visions. This was not his first one. Although this is a new vision for him, this Scripture links it to his previous visions (i.e. the vision recorded in chapter 7 – in the first year of Belshazzar’s reign).

Verse 2: *“And I **looked** at this vision, and it came about when I **saw** it that I was in Shushan, the capital, which is in the province of Elam; I **looked** at this vision and I was at the River Ulai.”*

Looked...saw: In many places in this chapter, we see what appears to be a redundancy of these words – looking and seeing. The purpose of redundancy informs us that Daniel got a good look at this vision. It was not something that just went by him quickly. He was able to study it, look at it, pay attention to it. Daniel recognized that it was a highly significant and important vision.

In Shushan: This location confirms to us that Daniel is still in exile. This is an important truth. It gives us a framework – informing us that this prophecy has a purpose - to take G-d's people, who are in exile, and bring them into the kingdom. In one sense all of humanity is in exile. We need redemption to take place, the final work of redemption being the establishment of the Kingdom of G-d on earth.

The River: The river is a very significant place. When Ezekiel had his vision of G-d (Ezekiel 1:1) he was by a river. In Acts 16:13 we find that Paul, staying in the idolatrous city of Philippi, left the city on the Sabbath day and went down to the river to pray and worship. All of these men (when in idolatrous places) went out of the cities and to the rivers in order to worship G-d. Daniel and Ezekiel received visions (revelation) from G-d in the midst of worship. G-dly worship, proper worship, leads to G-d's revelation - His illumination/insight.

Verse 3: *“And I lifted up my eyes and I saw. Behold! A ram standing by the river. And to him were two horns and one was higher than the other. And the highest one came up at the end.”*

Lifted up my eyes: This is a Hebrew idiom for prayer. As Daniel was by the river worshipping G-d he began to pray.

A ram: We have already learnt that a beast (the ram in this case) represents an empire. In Daniel 8:20 we learn that the empire being referred to here is that of the Medes and Persians (modern day Iran). This empire, although it was the fourth of the seven empires, is going to briefly reappear again in the last days. The purpose of its reappearance is to bring about greater instability in the world – to aid in causing end time birth pangs - “wars and rumours of war” (Matthew 24:6). These birth pangs are going to cause political, economic, and social instability.

Two horns: These two horns represent two different leaders of this empire (Daniel 8:20) – they represent two different dispensations in this empire.

Verse 4: *“I was looking at the ram and he was charging to the west, to the north and to the south. None of the other beasts were able to stand before him, and there was not any saviour from his hand. He did according to his desire, and he became great.”*

Charging: When a bull is angry and getting ready to charge he tosses his head about forcefully. He widens his stance slightly and lowers his head, which is then followed by pawing the dirt. The bull may even move to position himself in such a way that he shows off how big he is on side view. This is the kind of behavior this ram is displaying.

West...north...south: The ram empire (Iran) is an empire out of the east. Usually, when we are dealing with directions, ground zero or the base point is Jerusalem. Biblical prophecy is truth. Therefore, we can expect Iran to grow in its influence and power in the last days. It is going to become an empire that expands its boundaries to the west (Europe), north (Turkey, Syria, Lebanon) and south (Egypt, Yemen etc). Initially nothing is going to be done to stop this expansion.

Other beasts: All other empires, kingdoms, or governments.

None...were able to stand: Other countries will try to stand against Iran, but they will not be successful.

There was not any saviour: No one was able to help.

Verse 5: *"I was trying to understand, and behold a goat came from the west, upon the face of the earth, without touching the ground. And this goat had a horn in the centre, between the eyes."*

Trying to understand ...a goat: Daniel was trying to understand this first vision of the ram when he was given a second vision - one of a goat.

Note: These two visions deal with two related, but distinct, periods of time - which are going to overlap, or come together, at a certain point of time. A verse that is important in helping us understand this prophecy is 1 Thessalonians 5:1. Paul makes a distinction between the words 'times' and 'seasons'. Paul does not feel the need to write to the believers about these two (distinct, but related) time periods, as this distinction has already been explained to us by the prophets. Paul did not use these two terms to speak about the same period of time, but he used them to make a distinction between two different allotments of time. These two allotments of time correspond with this first and second vision that Daniel saw. In the first allotment of time the ram grows powerful and expands.

Behold: When this word is used it should cause us to pay attention. What follows it is always important.

Goat: A goat is another beast, another (and final) empire. Based upon Scripture we are going to see, undeniably, that the goat empire is the empire that the antichrist is going to come from.

Came from the west: With Jerusalem as ground zero, "coming from the west" would mean that this empire came out of Europe.

Without touching the ground: He is flying. This empire moved over the surface of the earth in a supernatural way. This empire is going to be marked by the supernatural, by the demonic. There is a satanic aspect to it.

Verse 6: *"He came to the ram that had horns, which I saw standing before the river. And he ran at him with wrathful power."*

Wrathful power: Anger, one of the key characteristics of this goat empire (Europe), gave them greater power/strength.

Verse 7: *"And I saw it approaching the ram: and with rage unto him he struck the ram and broke its two horns. There was no longer power for the ram to stand before him, and he cast it to the ground and trampled it. And there was no one to save the ram from his hand."*

Note: The measure that the ram had used (barbaric cruelty) will be measured back to it (Luke 6:38)

Broke its two horns: The ram's two leaders are going to be destroyed.

Trampled it: The ram is going to be trampled upon and will be no more.

Chapter 8

Part 2: Daniel 8:8-27

Verse 8: *“And the goat will become very great, and when he is strong his great horn will be broken, and it will come up four under him and to the four winds of the heavens.”*

Become very great: The goat empire (European empire) grows very strong after it defeats the ram (the Iranian empire).

Note: Many people, based upon this verse, want to take this prophecy and stick it into the time of Alexander the Great and leave it there. They say that Alexander is the goat, and after his death the four rulers that came up out of his administration are related to the four that we see rise up to rule at the end of this verse. However, there is a problem with this interpretation. When we get to Daniel 8:17&19 we are told three times that these visions are related to the last days, the time at the very end – of which Alexander the Great has nothing to do with. Although this was something that did happen in Alexander’s day it can be seen as a foreshadowing of what is going to ultimately, and finally, happen again (refer to the note made at the beginning of Daniel 8, part 1).

When he is strong: This empire reaches its strongest point. This is not referring to when this leader dies, when he is overcome or when he is defeated. This happens at a time when there is no threat to his administration.

His great horn will be broken: This brokenness is for a purpose. It enables this empire to spread out even more.

Will come up four under him: They rise up in order to serve under his authority.

To the four winds of the heavens: This empire is going to increase in all four (global) directions.

Verse 9: *“And from one of them will come forth a little horn. He is going to become great, and is going to spread out to the south, and to the east, and to the beautiful land.”*

One of them: From one of these four leaders.

Little: (צַעִיר) The base of this word (translated ‘little’) is also found in Micah 5:2. It is a word that speaks of something (in the book of Micah it refers to Bethlehem) initially being perceived as insignificant. In Micah this word was used prophetically to describe the humble beginnings of Messiah (Yeshua). In Daniel this same word is being used to describe the beginnings of the antichrist – the false messiah.

To the beautiful land: The land of Israel. The antichrist will have his sights set on Jerusalem. He is going to want a temple to be set up in Jerusalem, as he wants to go into that temple – into the Holy of Holies – to proclaim that he is the son of G-d, that he is Messiah, and therefore should be worshipped.

Verse 10: *“And he became great even to the hosts of heaven; and it cast to the ground some of the host and some of the stars, and trampled them.”*

Became great even to the hosts of heaven: This is not a natural leader - he has a spiritual objective. He does not only want to rule over all the kingdoms of earth, but he also wants to rule in the heavens (Isaiah 14:13-15 – the antichrist is satan incarnate, and, like satan, he will want to establish his throne above G-d).

Some of the host and some of the stars: Talking about a group of angels.

Verse 11: *“Even unto the Prince of the host he exalted himself; and he cast down the daily sacrifice, and he cast away his holy place.”*

Prince of the host – the general of the armies of heaven – Some people interpret this to be the Lord of Hosts (G-d the Father). Some say he is the Prince of Peace (Messiah). Still others say it is Michael. We can't be dogmatic about who it is.

He cast down the daily sacrifice: He is opposed to everything which is of G-d. He does not want sacrifices to be offered up to G-d, so he calls a halt to them.

He cast away his holy place: He does not want the temple in Jerusalem to be a place where the G-d of Israel is worshipped, but he wants to be the one worshipped in this temple instead (2 Thessalonians 2:3-4).

Verse 12: *“And an army will be given to him, concerning the daily sacrifice, in transgression. He will cast truth towards the ground, and he will do so successfully.”*

An army will be given: The antichrist is going to do away with the daily sacrifice. He wants a cessation of any worship of the G-d of Israel. This army will ensure that his wishes and orders are carried out.

He will do so successfully: He is going to have a period of success.

Verse 13: *“I was listening to one of the holy ones speaking and he said to another holy one that was speaking: ‘How long until the vision of the daily sacrifice and until the transgression of abomination that will be given unto the holy place and the heavenly hosts to be trampled underfoot?’”*

I was listening: A heavenly conversation is taking place between two angels and Daniel is listening in.

One of the holy ones: This is an angel.

How long: (עַד-מַתַּי) This phrase has end time ramifications. These angels have seen all of what has been described - this attack against the heavenly hosts and the degree of success that there has been with angels being cast down. The attack has even gone so far as to reach the Prince of the hosts – although he will not be cast down. These angels are talking to one another, and are wanting to know how long this will go on for before the Kingdom of G-d is established.

The transgression of abomination: Also known as the abomination of desolation (Matthew 24:15). By using the word ‘transgression’ we can logically deduce that this abomination is based in sin, and it is going to bring about utter destruction.

Verse 14: *“And he said to me: ‘Unto an evening and a morning two thousand three hundred days, and the holy place will be made righteous.’”*

Evening and a morning: This is a very Jewish way of looking at the timing of the day – from evening to morning (Genesis 1:5).

Two thousand three hundred days: Approximately 6.3 years

Note 1: Although a period of 1 week, i.e. 7 years, is spoken about in Daniel 9:27 this verse seems to suggest that the antichrist’s reign will be shortened to a 6.3 year, 2300 day, period of time. He will not reign for the entire 7-year period. This could explain the meaning of the verse in Matthew 24:22 about the time being shortened.

Note 2: Another explanation could be that the antichrist does not immediately take the throne when the evil kingdom is established. It is possible that although the empire rises in a period of instability (Revelation 13:1: sea speaks of instability) only after a time of tranquillity, stability, does the antichrist begin to reign (in Revelation 13:11 if speaks of another beast coming up out of the land – land speaks of stability). It could take a couple of months for the new empire to stabilise and the antichrist to rise to power.

Holy place will be made righteous: The Kingdom of G-d will be established.

Verse 15: *“And it came about that when I, Daniel, saw the vision I was seeking understanding; and behold there was one standing by me, and he had the appearance of a mighty one.”*

Mighty one: An angel (Probably Gabriel)

Verse 16: *“I heard the sound of a man between the river, and he called, and he said: ‘Gabriel, give understanding to this one of the vision.’”*

This one: Daniel

Verse 17: *“He came where I was standing, and when he came I was afraid, and I fell upon my face. And he said to me: ‘Understand, son of man, that for the end times is this vision.’”*

I was afraid: Daniel was terrified when Gabriel approached him to give him understanding of the vision that he had seen.

For the end times is this vision: This is a problematic truth for those who want to relegate the prophecy of Daniel to the past – to the times of Antiochus Epiphanes, Alexander the Great etc.

Verse 18: *“When he spoke to me I fell asleep, and my face was to the ground. And he touched me, and he stood me upon my posts.”*

He stood me upon my posts: Gabriel made Daniel stand up on his feet.

Verse 19: *“And he said, ‘Behold, I am making known to you what will be at the end of wrath, for the end will be at the appointed time.’”*

The end of wrath: The end of wrath happens when Messiah returns, and His judgement defeats the enemy. It is at the end of wrath that the Kingdom of G-d is going to be established on earth. This verse is another indication that this prophecy is about the time of the very end of this dispensation.

Appointed time: (מִיְעָד מִיְעָד) This same word מִיְעָד is found in Leviticus 23:2 in relation to the festivals, appointed times, that G-d instructed the Israelites to keep. Paul teaches us (Colossians 2:16-17) that these same festivals, appointed times, are there to give us revelation about the end times – they are a shadow of the things which are to come.

Note: Gabriel told Daniel three times that this prophecy has to do with the time of the very end.

Verse 20: *“The ram which you saw, the one who had horns, are the kings of the Medes and the Persians.”*

The kings: These (two) kings are future leaders.

Medes and the Persians: Around the area of modern-day Iran today.

Verse 21: *“And the goat is the king of Greece. The great horn, which was between his eyes, is the first king.”*

Greece: Greece is an Old Testament designation for Europe. The Greek empire was a European empire – much larger than the modern-day Greece of today.

Note: The antichrist religion is NOT going to be Islam. The antichrist is not the ram – i.e. the Medes/Persians/Iranians who are Islamic. The antichrist rises out of this Greek (European) empire – a different rule, a different empire and religion.

Verse 22: *“As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, and it will stand but not in its own power.”*

Four kingdoms shall arise out of that nation: These four kingdoms will be from this one nation.

Not in its own power: He is going to be empowered by satan.

Verse 23: *“And at the latter time of their kingdom, when the transgressions have reached their fullness, a powerful king will stand who is brazen-faced. He is going to be able to understand riddles.”*

Riddles: Things that are hidden. This prideful man is going to have great wisdom.

Verse 24: *“In the power of his strength, but not of his own power, and in wonders he is going to bring about corruption and he is going to be successful. He is going to make strong corruption (in the world) and also with the people of the holy ones.*

Power of his strength: It will not be of his own power, but will be satanically inspired.

The holy ones.: Referring to Israel.

Verse 25: *“And concerning his insight and his success, deceit is going to be in his hand and in his heart. He is going to exalt himself in power during a period of tranquillity, and is going to bring destruction to many – even against the General of the Captains he will stand. But without any human power he is going to be broken.”*

Insight: Understanding – it is a word that has to do with intelligence.

Deceit is going to be in his hand: There is a play on words here. ‘Hand’ oftentimes is a word that speaks of power. The success that the antichrist is going to have is through the power of deceit. It is only going to be through knowing truth that people will not be deceived. Truth is the only antidote against lies. If we are not aware of prophetic truth we are going to be deceived by his power.

A period of tranquillity: The empire of the antichrist is going to come out of utter chaos, a great instability in the world (a lot of it caused through the ram – Iran). However, the goat empire is going to lead the world into a time of stability and tranquillity (a false peace).

General of the captains: There are different thoughts as to who it could be speaking about here. Some say it may be speaking about Michael (Daniel 12:1). Others believe it is Yeshua Himself (2 Thessalonians 2:8).

Broken: Destroyed.

Verse 26: *“And the appearance of the vision of the evening and the morning, which was said, is true: but you close up this vision for it is for many days.”*

The vision of the evening and the morning: Referring to what we read about in Daniel 8:14 – the antichrist having rule for 2300 days (evening and morning).

You: Speaking about Daniel.

It is for many days: Meaning that this is a future prophecy. It has nothing to do with the time of Daniel. It is a prophecy for the very end of times – when the antichrist is going to be destroyed.

Verse 27: *“And I, Daniel, became sick for days, but I rose up and did the work of the king. I was amazed concerning this vision, and I did not understand.”*

Became sick: This vision really bothered Daniel. It made him physically ill.

I rose up and did the work: Although Daniel was sick he nevertheless got up and carried on his business. This tells us that those who are living in the time of the fulfilment of this prophecy must not just give up on everything that they are doing. It will not be a good thing to become so prophetically minded that they ignore and neglect the things of this life. When these prophetic indicators are seen we have to respond in obedience to G-d's call on our lives for that unique period of time.

Chapter 9

Part 1: Daniel 9:1-13

Most of this chapter is dedicated to Daniel's prayer. In this prayer Daniel reveals to us that it was because of Israel's disobedience to the Word of G-d that they went into exile. Many people who are replacement theologians (believing that G-d has finished with Israel, and has replaced all the promises that He gave to her by giving them to the church instead) use this prayer to say that because Israel had been disobedient and cast from the land they no longer had any right to it. However, what they fail to recognise is that G-d was not going to abandon His people in exile. Daniel's prayer points to the fact that the 70 years of exile were coming to an end. G-d was going to take His people back to the land for a Messianic purpose – Messiah was going to be born in Israel. Likewise, in the last days, G-d is going to bring the people back to the land. He has been taking them back since 1947. Israel, after nearly 2000 years of exile, once again became a nation state on the 14th of May 1948. In the same way G-d brought the people back to the land for Messiah's first coming, He is bringing the people back to the land for His second.

Verse 1: *"It was in the first year of Darius the son of Ahasuerus, from the lineage of the Medes, that he ruled over the kingdom of the Chaldeans."*

Note: Darius was part of the Mede and Persian empire. They conquered Babylon and greatly expanded their territory.

Verse 2: *"In the first year of his kingdom I, Daniel, understood by the books that the number of years, which was the word of the L-rd to Jeremiah the prophet, was fulfilled in regard to the destruction of Jerusalem - 70 years."*

Understood by the books: Daniel was studying the Word of G-d prophetically. This is a wise thing to do.

Books: He is referring to Biblical books - the Tanakh, the Hebrew Bible.

The number of years...was fulfilled: G-d had revealed to Jeremiah, the prophet, that 70 years had been set aside for Jerusalem's destruction (Jeremiah 29:4-14). According to Daniel's calculations these years were coming to an end. That meant that G-d was about to move to take His people back to the land of Israel – out of the land of exile.

Verse 3: *"And I set my face to the L-rd G-d to seek by prayer and supplication, with fasting, with sackcloth and with ash."*

I set my face: Daniel knew that G-d was about to move. A transition was about to take place. Daniel did a wise thing in this circumstance - he sought G-d. If we have spiritual discernment, rooted in prophecy, we will know that G-d is beginning to move in a mighty way in these last days. We should be readying ourselves -praying to G-d, approaching G-d to hear His truth so that we can be found faithful in these last days - leaders for the truth of G-d.

Verse 4: *"I was praying to the L-rd my G-d and confessing, and I said: 'Please, my L-rd, the great and awesome G-d, who keeps His covenant and grace with those who love Him and those who keep His commands.'"*

Keeps...covenant: G-d had made a covenant with the Jewish people. G-d does not keep that covenant based upon Israel's faithfulness (just as G-d does not keep His New Covenant with us based on our faithfulness). He keeps it according to His grace and mercy, based on His faithfulness.

Grace: G-d wants His covenant promises to be realized by His people. Therefore He gives grace in order that the covenant might be maintained.

Those who love Him... keep His commands: This same teaching was given by Messiah Yeshua in John 15:10. Disobedience towards G-d shows a lack of love. In Revelation 2:4-5 we find that the church of Ephesus was told that they had lost their first love – the remedy: to return to doing the works (deeds) that they had at first done.

Verse 5: *“For we have sinned and have done iniquity; we have acted wickedly and have rebelled. We have turned away from Your commandments and Your judgments.”*

Note: When we do not accept G-d's grace we are going to be in disobedience and in rebellion toward the commandments and the judgments of G-d.

Verse 6: *“And we have not listened to Your servants the prophets, when they spoke in your name concerning our kings, our leaders, our fathers and all the people of the land.”*

We have not listened to Your servants the prophets: Daniel is going to repeat (therefore emphasise) this in Daniel 9:10. Israel disobeyed, rebelled, sinned etc because they were not sensitive to the message of the prophets. Are we? Prophecy has a renewing effect in our lives. Prophecy drives us to obedience. It speaks about the hope that G-d has set before us, and the judgment that will come if we do not pursue this hope.

All the people of the land: There is a debate as to whether this is simply talking about the land of Israel, or if this is a reference to all the people of the earth.

Verse 7: *“To You, my L-rd, is righteousness, but to us is a shameful face to this day – to the men of Judah, to the inhabitants of Jerusalem, and to all of Israel, those who are close and those who are far away in every land where You have driven us. For they have rebelled against You.”*

They have rebelled: There has been no change in the people, but nevertheless G-d, because of His mercy, grace and faithfulness was going to take them back to the land of Israel.

Verse 8: *“O L-rd, to us is the shameful face, and to our kings, and to our leaders, and to our fathers which have sinned against You.”*

Shameful face: Repetition shows emphasis.

Verse 9: *“To the L-rd our G-d is mercy and forgiveness, but we have rebelled against Him.”*

Note: We are totally guilty (*rebelled*) before G-d, but we have a G-d who is merciful and forgiving!

Verse 10: *“We have not listened to the voice of the L-rd our G-d, to walk in His laws which He has set before us by the hands of His servants, the prophets.”*

Laws: Torah

Note: We see a relationship between G-d's instruction (His law) and the prophets. Prophecy should bring about a renewal, that will bear itself out in faithful obedience to the instruction and the Word of G-d. This is not only for the people who lived in the Old Testament times. This is also applicable for us today (Romans 8:4). We will not fulfil the righteousness of the law if we do not know the commandments of G-d.

Verse 11: *“For all of Israel has transgressed Your law, and they have turned without listening to Your voice; and You have set upon us the curse and the oath, which is written in the law of Moses, the servant of G-d. For we have sinned against Him.”*

The curse and the oath, which is written in the law of Moses: Deuteronomy 28:15-68

Verse 12: *“And He has established His word which He spoke unto us, and to our judges who have judged us, to bring upon us this great evil - which has never been done under all the heavens as has been done to Jerusalem.”*

Never been done: Israel has suffered like no other people have suffered. They have paid back double for their sins (Isaiah 40:2)

Verse 13: *“Just as it is written in the Law of Moses: all this evil has come upon us because we have not sought the face of the L-rd our G-d, to turn from our iniquity and to be wise in truth.”*

Evil: Not according to G-d's good and perfect will. G-d did not want to exile Israel and cause her to suffer. That was not His good and perfect will. He wanted to reward them for faithfulness. However, when we live in a way that is unfaithful G-d is going to be faithful to His Word and is going to bring judgment.

We have not sought: The people did not want to walk in G-d's truth, so they did not seek Him in order to repent. Repentance would have brought about a renewal – a spiritual change. Daniel was unique. He was praying, he was spiritually sensitive, and he was prophetically driven. Do not underestimate the value of one person. One man or woman who are insightful to G-d's truth, living and speaking it out, can bring change in others. That is the call upon every believer. We need to be committed to that (Matthew 28:18-20).

Chapter 9

Part 2: Daniel 9:14-23

Verse 14: *“And the L-rd was diligent concerning the evil and brought it upon us. For righteous is the L-rd our G-d over all of His deeds which He has done, but we have not heard His voice.”*

Diligent: Serious. G-d was faithful to bring this judgment upon Israel. He is diligent about punishing evil, and He is equally diligent to reward good.

Righteous: Because G-d is righteous He punishes evil and rewards good.

We have not heard: Are we sensitive to the voice of the L-rd? Are we listening to Him so that we are able to obey Him?

Verse 15: *“And now, O L-rd our G-d, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day – we have sinned, we have done wickedly.”*

Brought Your people out of the land of Egypt: Daniel’s prayer is a prayer that prepares people for redemption. There are two ways to understand redemption – there is a physical redemption and there is spiritual redemption. When the L-rd took the people out of Egypt that was a physical redemption. After the Babylonian captivity was completed the L-rd again took the people back to the land of Israel. The final outcome of redemption, however, is the establishment of the Kingdom - when G-d brings the people back to the land, in the last days, for the return of Messiah.

Verse 16: *“My L-rd, according to all your righteousness, Your anger has come and Your wrath upon our city of Jerusalem, and upon Your holy mountain, because we have sinned. And for our iniquity, and that of our fathers, all this has come about. Jerusalem and Your people have become a disgrace to all those around us.”*

All this: This judgment has come about because of sin. This teaches us that G-d does not wink at, or think lightly of, sin.

Your people have become a disgrace: Israel was supposed to be a testimony to the nations. Instead of being a testimony for righteousness and of the truth of G-d they had become a disgrace, a poor witness. Despite this, G-d did not cast them aside eternally -just for a period of 70 years.

Verse 17: *“And now hear, O G-d, the prayer of your servant - and his supplication. Cause Your face to shine upon Your sanctuary, which is desolate on account of the L-rd.”*

On account of the L-rd: Daniel is not saying that there is any reason for G-d to respond to his prayer other than because of who G-d is. Man has no merit. We have sinned, we have disobeyed, we have not been faithful.

Daniel knows, however, that G-d is going to move because of His mercy, His loving-kindness and because He is a forgiving G-d. He moves because of who He is, and not because of who we are (2 Timothy 2:13).

Verse 18: *“Turn, my G-d, Your ear and listen. Open up Your eyes and see our desolations, and the city which is called according to Your name. For there is not concerning us any righteousness, for we are placing our supplication before You because of Your abundant mercy.”*

Note: Daniel is emphasising, again and again, that we have no merit. There is nothing we can point to in our lives that would cause G-d to act on our behalf. Daniel is coming before G-d, prayerfully, realizing that if things are going to change, if there is going to be a renewal, if Israel is going to be brought back to the land it is not because of who the Jewish people (or anyone) are, but it is because of who G-d is – merciful, forgiving, kind. G-d gets all the glory for the great things that He does.

Verse 19: *“O L-rd, listen! O L-rd, forgive! O L-rd, pay attention! Do not delay, on account of You my G-d. For Your city and Your people are called by Your name.”*

Your city and Your people are called by Your name: Daniel realizes that the only thing that he has, with which he can petition G-d, is this covenantal relationship. No where in the Scripture will we find that G-d has changed (Hebrews 13:8) and rejected His people or His city (Jerusalem) forever. In the book of Hosea G-d does reject them for a season (Hosea 1:9, Hosea 9:17 etc) but then, because of His faithfulness (2 Timothy 2:13), He restores them and calls them His people once again (Hosea 1:10-11).

Verse 20: *“While I was still speaking and praying and confessing my sins, and the sins of my people Israel, and presenting my supplication before the L-rd my G-d concerning the holy mountain of my G-d,”*

Holy mountain: The Temple Mount. Daniel had a burden for the temple to be rebuilt, and for worship to be reinstated there.

Note: During the millennial reign of Messiah (Revelation 20:6) there will be a temple in Jerusalem and people will be worshipping there (Zechariah 14:16-21). Just before the 70-year Babylonian exile was about to end, Daniel was anticipating the return of the people to the land of Israel, but he was also anticipating and desiring the rebuilding of the temple. In the last 70 years, after a nearly 2000-year exile, we have witnessed the return of the Jewish people to the land of Israel. If we are prophetically minded we should be expecting a temple to be built on the Temple Mount in Jerusalem. At the writing of this study guide, it may seem like an impossibility in our eyes – the world would say that is too much of a provocation to the Muslims -but it is going to happen. The temple is going to be rebuilt on the Temple Mount. It is just a matter of time. This third temple is going to, however, be inhabited by the antichrist (Daniel 9:27, Matthew 24:15, 2 Thessalonians 2:3-4)

Although there is going to be a temple in Jerusalem during the 1000-year reign of Messiah, in the New Jerusalem there will be no temple (Revelation 21:22).

Verse 21: *“I was still speaking in prayer, when the man Gabriel, who I saw in the vision at first, was flying, and he touched me at the time of the evening sacrifice.”*

Speaking in prayer: Prayer caused Daniel to have an angelic encounter. Daniel was praying for the will of G-d to be done, praying in the Spirit, and he received revelation.

Man: See Daniel 8:15-16. Gabriel has the appearance of a man, but he is an angel.

Verse 22: *“And he made me to understand, and he spoke with me and said: ‘Daniel, now I have gone forth to make you wise in understanding.’”*

Make you wise in understanding: Gabriel was commissioned to give Daniel insight. When we pray according to the will of G-d He instructs His angels to minister to us, to help us to mature and grow (Hebrews 1:14, Psalm 91:11-12).

Verse 23: *“At the beginning of your prayer and supplication went forth the word. I came to declare that you are greatly desired, and for you to understand the word and understand the vision.”*

Greatly desired: (רָמְדָה) The word for ‘desired’ is written in the plural, which means that it is therefore translated ‘greatly desired’.

Understand: Daniel was not going to understand what was going to happen without divine intervention.

Chapter 9

Part 3: Daniel 9:24-27

This prophecy, called ‘Daniel’s 70 weeks’, is a glorious prophecy and one of the most famous in regard to the last days. It gives us an allotment of time for G-d to fulfil His promises. This prophecy came to Daniel as an outcome of prayer. We will only understand this prophecy through prayer. We will only be able to live according to this prophecy (being prepared for it and being found faithful in the midst of it) by means of prayer. We are going to explore how parts of this prophecy are relevant for the church and how parts of it are not.

Verse 24: *“Seventy ‘sevens’ have been cut out for your people and for your holy city: to close up transgression, to seal up sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and also to anoint the Holy of Holies.”*

Sevens: Weeks. Usually when we think of a week we think of seven days. There is Scriptural evidence, however, that Daniel is not speaking about seven days here, but rather about a seven-year time period. The Hebrew word for a week (seven days) is שָׁבוּעַ (Shavoo). In the plural (i.e. weeks, feminine plural) this word changes to שָׁבוּעוֹת (Shavuot). Here, ‘seventy sevens’ are written: שבעים שבעים. This different (masculine, plural) ending lets us know that we are speaking about seven-year periods and not seven days.

The calculation for this then would be: 70 x 7 years = 490 years. This prophecy of Daniel concerns a 490-year period of time.

Cut out: Determined

Your people: This is a reference to Daniel’s people i.e. the Jewish people. For the most part this prophecy affects the Jewish people.

Your holy city: Jerusalem.

Note: In this time period of 490 years six main things are going to be accomplished, namely:

1. *Transgression* (iniquity) will be done away with, finished.
2. *Sin* is going to be ended.
3. *Atonement* for iniquity is going to be made.
4. Everlasting righteousness (an adjective that describes the Kingdom of G-d) to be brought in. This is talking about the establishment of the Kingdom of G-d.
5. Vision and prophecy are going to be brought to their conclusion, allowed to come into their fullness.
6. The anointing of the Holy of Holies speaks about the establishment of the temple for the Millennial Kingdom, to inaugurate worship once more in the temple of G-d.

Verse 25: *“Know and understand that from the going forth of the word, to restore and build Jerusalem unto the Messiah the Prince, there are going to be seven weeks and sixty-two weeks; they are going to build up the street, and also the moat, in difficult times.”*

From the going forth of the word (command) to restore and build Jerusalem: This was the starting point of those 490 years. Most scholars agree that this happened in the time of Nehemiah and Ezra. This verdict would have been given around the middle of the 5th century BC.

Messiah the Prince: Yeshua (Jesus Christ)

Seven weeks: 7 x 7 years = 49 years

Sixty-two weeks: 7 x 62 years = 434 years

Note 1: 7 weeks + 62 weeks = 69 weeks (one week short of the 70-week total)

This can also be calculated as 49 years + 434 years = 483 years (7 years short of the 490-year total amount)

Note 2: Why does the Bible break the weeks up into 7 week and 62-week periods? Many people surmise that something significant happened after 49 years. And after that significance another 434 years elapsed. This cannot be proved, however. Many of the rabbis see this division as having another purpose – to emphasize the number seven. Seven has to do with holiness – the purposes of G-d. They say that what is being emphasised here is that all that is happening has to do with the fulfilment of the purpose/will of G-d – which Messiah is going to bring about. He is the One who is going to make those six things, spoken about in Daniel 9:24, possible.

Moat: This was probably around the walls of the city of Jerusalem.

Verse 26: *“And after the sixty-two weeks Messiah will be cut off, but not for Himself; the city and the Holy Place will be destroyed, and the people of another prince will come. His end is going to be with a flood, until the end of war and the determination of destruction.”*

After the sixty-two weeks: We need to remember that 7 weeks preceded this 62 weeks. So, this is now speaking about 483 years after the command given to rebuild Jerusalem [This will take us to around 29 or 30 AD – scholars debate the actual year of Yeshua’s crucifixion (what we do

know is that He was crucified on the 14th day of Nisan) but it would be around this time. What we can be 100% sure of is that 483 years elapsed from the giving of the edict until the crucifixion]. *Cut off*: This is referring to the crucifixion. This word 'cut' is the same word that is used for making a covenant. This informs us that Messiah's death was going to establish a covenant, a new covenant. The purpose of this new covenant (Messiah's blood is completely sufficient to pay the price for sin) is to atone for sin, to deal with iniquity, to make an end to transgression, and to enable the Kingdom to be established. This is why Messiah died. When Messiah was cut off that concluded the first 69 weeks of Daniel's 70 weeks of prophecy.

Not for Himself: The covenant is not for His benefit, but is for ours.

The city and the Holy Place (the temple) will be destroyed: This happened in AD70.

Another prince: The people that are the ancestors of the final antichrist.

Flood: He is going to be swept away quickly.

The determination of destruction: Messiah is going to return and is going to devour the false messiah, the antichrist.

Verse 27: *"Then he is going to make firm a covenant with many for one week; but in the middle of the week, he will bring a stop to sacrifice and offering. And upon the wing of abominations shall be one who makes desolate, until the end has been determined and poured out upon the desolation."*

Note: This is a very important and key event. Yeshua spoke of it when He was giving insight to His disciples about the last days. Before the end of the church age, after the gospel of the Kingdom has been proclaimed to all nations as a testimony (Matthew 24:14), this event is going to take place ((Matthew 24:15).

He: The antichrist

Make firm: (הִגְבִּיר) This is a word that means 'to make strong' (to validate, to put into effect).

With many: This does not say that this covenant is going to be made specifically with Israel. This is a covenant made with many peoples/nations.

One week: This is that final week – the seventieth week or last 7 years. After Messiah was cut off the prophecy of the 490 years was also paused. It is only in the last 7 years (of life in this dispensation), when the antichrist makes a covenant with many, that this prophecy is going to be resumed and completed.

Middle of the week: The halfway point of the week - three and a half years, 42 months.

Note: This week begins with a functioning temple in Jerusalem – sacrifices and offerings are going to again be a part of daily life in Israel.

This temple (and it is debatable as to whether the sacrifices and offerings will be pleasing to G-d, as Messiah Yeshua's sacrifice on the cross was all sufficient) is not going to be a temple that is pleasing to G-d. It is going to be a temple that the antichrist, and that evil empire in the last days, will use for their own purposes.

Abomination: Yeshua spoke of this in Matthew 24:15, as did the Apostle Paul in 2 Thessalonians 2:3-4. The abomination of desolation is when the antichrist stops the offerings and worship to the G-d of Israel, goes into the Holy of Holies and professes himself to be G-d, to be the Messiah, and demands worship. Israel is going to reject this false Messiah, and this is the reason why they

go through such intense persecution (“the time of Jacob’s trouble – Jeremiah 30:7) at the end. At this time the remnant of Israel is going to receive the seal and protection of G-d upon them (Revelation 7:1-8) so that they are able to live through the time of the wrath of G-d. It is also at this time that the rapture of the church is going to take place (Revelation 7:9-14, 2 Thessalonians 2:1-4)

The end has been determined and poured out: After this abomination of desolation G-d is going to move/begin to pour out His wrath. The church is not going to be a recipient of the wrath of G-d (1 Thessalonians 5:9) and is raptured just after the abomination of desolation has occurred and just before the wrath of G-d falls (In Revelation 7:9-10 we have a picture of the rapture. It is only from Revelation 8 onwards that we see the wrath of G-d being poured out). The purpose of G-d’s wrath is to pour out G-d’s judgement on all things which are desolate – all things which disagree with His purposes.

Chapter 10

Part 1: Daniel 10:1-13

In this chapter we see that when Daniel got a glimpse of the last days he was so overcome that he was physically weakened by the vision. How much more so will it be for those who have to live in the midst of it? Without prayer (and prophetic understanding of those times) those who are alive at that time will fail. It is vital to understand what is going to happen in the last days so that we can prayerfully prepare for it, and so that we will be found to be a faithful testimony in the midst of it.

Verse 1: *“In the third year of Cyrus the king of Persia the word was revealed to Daniel, whose name was called Belteshazzar. True was this word, and it concerned a large army. It gave him understanding of this word and also understanding of the vision.”*

The word was revealed to Daniel: Daniel received these visions and dreams as an outcome of worship and prayer.

Large army: צְבָא גָדוֹל In this context we are going to see that this is not speaking about a physical army but a spiritual one. This is an army that fights in the heavenly domains. Although we cannot see it with our eyes it is very real.

Verse 2: *“In those days I, Daniel, was mourning for three weeks of days.”*

Days: (יָמִים): This word makes it very clear that we are not speaking about a week being a seven-year period, but in this case it is referring to a week of seven days.

Three weeks of days: i.e. That is a total of 21 days. On the 17th day of the month of Tammuz Nebuchadnezzar breached the walls of Jerusalem and began three weeks of atrocities upon the Jewish people that ended on the 9th day of Av when the temple was set ablaze and destroyed. This destruction of Jerusalem and of the temple took place within a three-week period and, even

to this day, there is a requirement to mourn, lament, what took place a little more than 2500 years ago. Daniel was remembering these three weeks, and he was lamenting, he was mourning.

Verse 3: *“No pleasant food nor meat did I eat, and wine did not enter into my mouth. Nor did I anoint myself with oil until these three weeks of days were fulfilled.”*

Fulfilled: Completed.

Verse 4: *“It was on the 24th day of the first month that I was by that great river, the river Tigris.”*

The first month: Called Nisan after the Babylonian captivity – it was called Abib before it (quite a few months have transpired since the months of mourning spoken about in the verses above – Tammuz and Av). The first month is a month of redemption because Passover takes place in it (Exodus 12:2). The 24th day of this month is 10 days after Passover.

River: See Daniel 8:2. The fact that he was by the river is a hermeneutical clue that reveals to us that Daniel was worshipping and praying.

Verse 5: *“And I lifted up my eyes and I saw. Behold! A man clothed in linen, and he had a belt around his waist of fine gold from Uphaz.”*

Lifted up my eyes: A Hebrew idiom for prayer.

A man: Most commentators see this as an angel. Daniel is praying and is going to get angelic revelation, sent by G-d to him.

Verse 6: *“And his body was as תְּרִשְׁטִי, and his face was as the appearance of lightning; his eyes were like the torches of fire, and his arms and his feet were like burnished bronze, his words were like the voice of a multitude.”*

תְּרִשְׁטִי: No one knows exactly what this stone is. Some suggestions are yellow jasper, beryl, topaz, chrysolite etc. It is most likely a beautiful, coloured crystal rock that comes in a variety of different colours.

Note: This is a description of a heavenly being – not someone who looks like we do.

The voice of a multitude: Words that describes a heavenly voice (also used to sometimes describe the sound of G-d’s voice – Revelation 1:15)

Verse 7: *“And I, Daniel, was looking, and by myself I saw the vision. There were men who were with me, but they did not see the vision; but they trembled a great trembling and fell down and they fled and they hid themselves.”*

The vision: Divine revelation

Men: Other human men

Note: This is a very similar description to the revelation that Paul received on the road to Damascus. There were also people with him who heard the voice but were unable to see who the words had come from. A great fear and trembling also fell on them (Acts 9:7).

Verse 8: *“I remained by myself, and I looked at this great vision. There was no longer any strength that remained in me. The very essence of myself turned unto me for destruction, and I retained no strength.”*

No longer any strength: Seeing this vision (a vision about what is going to happen in the last days – one of the most difficult times for the Jewish people) emptied Daniel of all his power/energy.

The very essence of myself: Everything, in a physical sense, that made Daniel who he was.

Note: Daniel, not physically walking in the reality of this vision, was robbed of all his strength and power by simply witnessing a picture (getting a vision) of the harshness that the end time people will be called to endure. Although the Jewish people are going to suffer greatly at the end (Jeremiah 30:7), there is also going to be a period of time when the church is going to go through a difficult time of intense persecution before we are raptured (Revelation 12:17). The Word of G-d is revealing to us that if we are not spiritually prepared or if we rely on our own physical strength, through those difficult times, we are going to fall short. Physically we are not going to be able to walk, to behave, to act in any way because we are going to be robbed of all of our power.

Verse 9: *“I listened to the voice of his words, and as I heard the voice of his words I fell asleep upon my face, with my face towards the ground.”*

I fell asleep: As Daniel was receiving this revelation and hearing the words he could not stay awake because he was overcome by it. There is a principle in Judaism which says this: If you cannot handle the little you will certainly not be able to handle the big. If Daniel was overcome by this vision, what is going to happen to those people who are there when the actual events take place? We need to ensure that we are spiritually prepared, and that we have prayed for divine empowering and anointing from the Holy Spirit.

Verse 10: *“And behold a hand touched me, and moved me upon my knees and the palms of my hands.”*

Upon my knees and the palms of my hands: Although Daniel is now awake he is still not in a standing position but in a crawling one – on all fours.

Verse 11: *“And he said to me, ‘Daniel, man greatly beloved, understand the words which I am speaking unto you and stand upon your posts for now I have been sent unto you. As he spoke with me these words I was standing trembling.”*

He: The angel

Stand upon your posts: Meaning that Daniel needed to take his place (stand in his position) as there was something that G-d wanted him to do. Daniel represents Israel here. Israel needs to be empowered for the last days as there is a role that G-d is needing them to fulfil in those last days (that of being a testimony that manifests the glory of G-d and the truth of Messiah to others).

The transition from this age into the age of the Kingdom of G-d is going to be a difficult transition for the church and, particularly when the church has been raptured, a difficult one for Israel.

Verse 12: *“He said to me, ‘Do not fear Daniel, because from the first day when you set your heart to understand and to afflict yourself before your G-d your words were heard. I came because of your words.’”*

From the first day: As soon as Daniel wanted to hear the meaning of these prophecies the angel had been sent to him. However, the angel had been delayed and had not managed to get to Daniel immediately. It took him a period of time because of the satanic opposition that he had to face. This Scripture is telling us there is indeed satanic opposition, and we cannot overcome it in the flesh (through our own strength or ability).

Note: Daniel’s testimony here is this: He was so overwhelmed by what he had heard and seen that he fell asleep with his face to the ground. He had no natural strength or ability to stand. When the angel touched him he was given enough strength to get onto his hands and knees (we all know the expression that a child has to crawl before he walks - same thing spiritually). This testimony is teaching us that the way we grow, mature, and find strength to walk with G-d is through prayer. That is what Daniel was doing - he was praying about what was to come. He desired to know the truth of this vision so that he could be found faithful and so that he could obey.

Afflict yourself: This probably means that he fasted. Daniel humbled his flesh in order that he might understand the truth of G-d.

Verse 13: *“But the captain of the kingdom of Persia stood against me for twenty-one days; and behold Michael, one of the chief angels, came to help me. I had been left alone there with the kings of Persia.”*

Captain of the kingdom of Persia: Some would say that this is a reference to satan, some would say a powerful demon or a fallen angel. What we do know is that he is someone who is in opposition to the things of G-d.

Stood against me: There was a spiritual battle in the heavens based upon the fact that Daniel, the man of G-d, was seeking G-dly insight from the prophecy that was given to him. Daniel was wise and humble enough to know that in order to understand this prophecy and apply it to his life he needed to be in prayer. We need to be in prayer about the last days.

There is a spiritual enemy, spiritual opposition, and we cannot walk in obedience and mature unless we set our hearts to understand and begin to pray effectively. Through Daniel’s prayer he received angelic assistance. Through our effective prayers we can receive assistance too (Hebrews 1:14, Psalm 91:11-12).

Angels: Matthew 18:10. There is a great number of angels. G-d created them because there is a great need for their ministry to humanity.

Persia: Modern day Iran. There is a strong satanic influence in this area. This is going to get worse and is going to spread out at the end.

Chapter 10

Part 2: Daniel 10:14-21

Verse 14: *“I came to give you understanding concerning what will happen to your people in the last days. For this vision refers to many days yet to come.”*

Your people: Daniel’s people are the Jewish people – Israel. This is a prophecy concerning Israel.
Last days: We have seen so many clues, throughout this book of Daniel, that these prophecies are related to the last days. It is incorrect to go back into the past and say that this prophecy has already been fulfilled on such and such a date or at such and such a time. Again, we see it very clearly stated here that this is for the time of the end – the last days.

Many days yet to come: For the distant future (from Daniel’s perspective).

Verse 15: *“When I was given these words, which he spoke to me, I put my face to the ground and was silent.”*

Silent: Speechless. Unable to speak. Daniel was overwhelmed by what this prophecy represented, and its relationship to Israel in the last days.

Verse 16: *“And behold the appearance of this man touched my lips and I opened my mouth and spoke and said to the one standing before me: ‘My lord, the vision has become like a birth pain unto me and there remained in me no power.’”*

Lord: A term of respect for the angel and means ‘master’.

Like a birth pain: It is physically painful for Daniel. This word for birth pain/sorrows is the same one that Messiah Yeshua used in Matthew 24:8. The reason why this word is used here is to tell us that there is a purpose for this suffering. A woman goes into labour and suffers greatly, but that suffering results in something glorious – the birth of her child. In the same way, this end time suffering is also going to produce a glorious result – the establishment of the Kingdom of G-d. This is the only reason why G-d is going to allow this suffering to take place.

No power: Repetition (Daniel 10:8) shows emphasis.

Verse 17: *“How is this servant of the L-rd able to speak to you my lord concerning what this is? There is no power in me and my soul does not remain in me.”*

Speak: A word of response.

My lord: Also a servant of the L-rd.

What this is: i.e. in regard to this vision.

No (physical) power: Again repeated and emphasised.

My soul does not remain in me: This is what happens at death. Daniel is, in a very strong way, saying that he is overwhelmed by this - both physically and spiritually. What is the only solution to this?: Prayer.

Verse 18: *“Again he touched me, this one who had an appearance of a man, and he strengthened me.”*

Again: It has happened before.

This one who had an appearance of a man: An angel

Verse 19: *“And he said to me: ‘Do not fear beloved man, for peace is to you and also power, power.’ According to the words he spoke with me, I was strengthened, and I said: ‘Speak, O lord, that I might be strong.’”*

Peace ... and also power: When we are men or women of prayer, taking G-d's revelation and prophetic truth seriously and desiring to be found faithful in the midst of it, G-d is going to minister to us by sending His angels to strengthen and stand us up so we can walk in faithfulness.

Power power: A double portion.

Speak ... that I might be strong: Daniel knows that as he hears what is spoken (truth) he is going to be empowered and strengthened. Daniel has now been prepared to receive G-d's truth.

Verse 20: *“And he said, ‘Do you know why I have come unto you? And now I will return to fight against the captain of Persia; and when I am going forth, behold the captain of Greece will come.’”*

Captain: Prince.

Captain of Persia... captain of Greece: We saw mention of these two empires in Daniel 8 - a key prophecy to prepare us and give us insight on what is going to happen in the last days. The first empire that rose up was Persia (Iran) – Daniel 8:3-4. After Persia has caused destruction, pain, death, and a sense of hopelessness, suddenly another empire (Greece, which is the area that the modern-day European union presides over today) rises up. Daniel calls this empire the goat (Daniel 8:5-14).

Verse 21: *“But I have told you what is registered in the Book of Truth. There is no one who is being strengthened with me concerning these things, except Michael your captain.”*

Registered: Listed, placed.

Registered in the Book of Truth: This is factual. It is something that has to be. We need to be ready for those events that we will be here for.

No one ... is being strengthened with me: Daniel was alone. No one else was praying or behaving like Daniel.

Michael: Michael the Archangel. The name Michael means “Who is like G-d?” It is a name that speaks about the uniqueness of our G-d.

Chapter 11

Part 1: Daniel 11:1-4

This is not an easy chapter to understand. The question we need to ask ourselves, as we read through it, is this: has it already been fulfilled in the past (as so many people proclaim) or does it have implications for the last days? As we have gone through Daniel, we have seen that this book has been written in such a way as to prepare people (us) for the last days. Strong indicators from the text itself (example: use of words like [יָבֵן](#) or terms like “the end of G-d’s wrath”) should lead us to the conclusion that this prophesy prepares us for understanding events in the last days. When Yeshua spoke to His disciples about the last days He taught them that they were going to be times of great INSTABILITY. What we see in this chapter is a great instability in the world - because of wars and rumors of war, earthquakes, famines, pestilence, social instability, decline of the family etc. (Matthew 24:5-14).

Verse 1: *“And I, in the first year of Darius the Mede, I was standing to strengthen and empower him.”*

I: Daniel speaking

In the first year of Darius the Mede: G-d’s hand had been upon Daniel. At the beginning of the Babylonian captivity, he had been taken captive, and had been a high ranking official in the Babylonian empire. Now, 70 years later, Daniel has moved through another change of empires and in this new transitional government of the Medes and Persians he is again in a position of leadership. Even though Daniel was from the sons of the exiles, from Judea, he gave wise counsel and was a faithful servant to the leaders of these empires that he had served. In Daniel 6 we saw that Daniel was a good friend to this king. Daniel’s faith impacted Darius.

Note: In Daniel we see a transition from one empire to another. In the last days we are also going to see a transition from one form of government to another. This transition is going to be a very difficult one. It is going to come about through wars, battles, conflict, and much turmoil.

Him: Darius

Verse 2: *“And now truth I will declare to you: Behold, three more kings are standing to Persia, and to the fourth one will have greater wealth than them all. And according to his strength, in his wealth, he will stir up everything - even to the kingdom of Greece.”*

Now: This is a message of urgency.

You: The sages of old say that because this is written in the singular it is a personal message for each of us as individuals. Each individual is going to have to decide if they are going to be faithful to G-d in the midst of these things or not. He is talking to those people who are going to be alive at this time.

Three ... and to the fourth: This is written in a very similar style to what we find written in Proverbs – a book of wisdom literature (Proverbs 30:15-31). Biblical literature has been given to us in order to impart wisdom. Here Daniel, inspired by the Holy Spirit, uses this same literary technique, in

order to convey to us that if we understand and apply this revelation to our lives then we are going to be a people who live in a wise manner. The Word of G-d and the wisdom of G-d have one purpose: to produce faithfulness in our lives.

The fourth one will have greater wealth...: The emphasis of this passage is on the fourth king.

Note: Who are these four kings? To answer this question, we need to allow Scripture to interpret Scripture. In this verse Daniel speaks of four kings that will rise up after Darius.

1. The first king to do this was Ahasuerus - also called Xerxes (See Ezra 4:5-6). He was also the king over Esther and Mordecai (Esther 1:1-2)
2. The second king was Artaxerxes (Ezra 4:7)
3. We read about the 3rd and 4th kings in Daniel 8:3. These 2 horns are those final two Persian (Iranian) leaders (Daniel 8:20). The final, and fourth, leader will be the strongest and wealthiest one.

Strength, in his wealth: His power is rooted in his great wealth.

He will stir up everything: He is going to have an impact on all the world by bringing chaos into it. Greece: (||) In those days it was a larger empire than modern day Greece of today. It can therefore be understood as Europe of today.

Verse 3: *“And a mighty king will stand. He will rule a great government and will do as he wants.”*

Mighty king: Possibly a reference to the antichrist.

Great: Abundant. Powerful.

Will do as he wants: He will act in pride and will have his own motivations that will be satanically inspired.

Verse 4: *“As he stands, his kingdom will be broken and is going to be divided into the four winds of the heavens. Not for his end and not according to his rule which he rules. His kingdom is going to be uprooted, even for others besides these.”*

Broken: A good study of this word will show that it does not necessarily mean ‘broken’ in the sense of being destroyed. It can mean that it is changed, or that it goes through a transformation.

Four: In Scripture, four is a global number – to the North, South, East, and West. This empire will spread its influence throughout the entire world. .

Not for his end: This division does not bring an end to this empire.

Even for others besides these: This is a very unique term. It is a word that speaks of the supernatural, something completely different. This leader is going to be different. He is going to have (supernatural) others empowering him.

Chapter 11

Part 2: Daniel 11:5-14

Note: In these verses we read about a conflict between two kingdoms (the North and the South) who are constantly at war with each other. We are also going to see that Israel is right in the middle of all of these conflicts.

Verse 5: *“And the king of the South will grow strong, and one from his officials will grow strong. He will rule a government, and powerful is his government.”*

Officials: Primary leaders. Cabinet officials in government.

Powerful: Great or abundant (more than normal).

Verse 6: *“At the end of years they are going to be joined together. The daughter of the king of the South will come to the king of the North in order to make an agreement, but it will not stop his power. She is going to be given up - together with the ones who brought her, even the one who gave birth to her, and the one who made her strong in this time.”*

End: (יָד) This end times word is again used in the text. This is an indicator that this passage has last days implications written all over it.

Years: The term ‘years’ can be understood as ‘time’. I.e. “At the end of time”.

Be joined together: A confederacy will be established between the king of the North and the king of the South.

The daughter ... will come: Frequently, in order to try to establish peace and agreement between two kingdoms, marriages were utilized as a type of treaty. A woman would be given (either to a prince or sometimes to the king himself) in order to try to secure peace. What we see here is a human attempt to bring peace between the king of the South and the king of the North. As strong as this king of the South is he feels insecure about the king of the North.

Note: The emphasis of this passage is on the king of the North. We know, according to many other prophecies, that, at the end, the antichrist (who is going to come from the North) is going to march against Israel with a vast army. His purpose is going to be for the destruction of Jerusalem, as well as to take over the leadership of it.

Power: In this context it is a military term speaking about force (another word for ‘armies’).

This marriage agreement is not going to stop the power (or armies) of the king of the North.

Given up: She is going to be rejected. The king of the North is very powerful and does not need this marriage agreement/treaty to feel strong. He feels comfortable and secure enough to stand alone.

The ones who brought her: Those who took her to the king of the North.

Verse 7: *“And (one) will stand from the sprouts of her roots upon his base. He will come with an army and will go into the stronghold of the king of the North, and he will do war with them and be strengthened.”*

(One) will stand: A new leader for this empire of the South.

The sprouts of her roots: From her offspring.

His base: The king of the South’s base.

War: Battle. Make conflict.

Be strengthened: We see a change. At one time it was the king of the North that seemed to have all of the power (so much so that he rejected the treaty of marriage), but now the rejected daughter's offspring has risen up onto the pedestal of the kingdom of the South. He made war against the North and temporarily subdued them.

Verse 8: *“And also their gods, with their princes and with the desirable vessels of silver and gold he took into captivity to Egypt. His years will stand more than the king of the North.”*

gods: Idols

Egypt: Some scholars point out that Egypt is another term for Northern Africa - not just the modern country of Egypt today. In Daniel's day, the Egyptian Empire ruled over much of Africa.

His years will stand more: He will have greater power and will reign for a longer period of time than the king of the North at this time.

Verse 9: *“And he will come into the kingdom of the king of the South. And he will return to his own land.”*

He will come: Context leads us to conclude that this is referring to the king of the North. Once more we see another conflict takes place between these two kingdoms.

Verse 10: *“His sons are going to stir up and gather a great multitude of many soldiers. They will come and are going to pass over. He is going to return to his stronghold and stir up strife.”*

His sons: The sons of the king of the North.

Stir up: They are going to make conflict.

Pass over: This is the word for overflowing. It is a word that is reminiscent of a flood. In Hebrew there are two words for 'flood'. One word refers to the kind of flood that happened in Noah's day. This is a flood where the water just rises up. The kind of flood mentioned here, however, is a different kind of flood. This flood is a sudden, rushing flood of water (example: like a flood that happens when a dam wall breaks or like a tsunami). This army is described as a rushing flood.

Stronghold: Fortress.

Note: In this next generation it is the North that takes the position of leadership.

Verse 11: *“The king of the South will be enraged. He will go forth and will fight with him. The king of the North will stand a great multitude, but this multitude will be given into his hand.”*

Enraged: A word of intense hatred and anger.

Will stand a great multitude: The king of the North will be ready for battle.

His hand: Meaning into the hands of the king of the South. Once again, the power is back with the South.

Verse 12: *“He (the king of the South) is going to lift up this multitude and his heart is going to be raised up. He is going to cast many multitudes down, but he will not be strong.”*

Lift up this multitude: He is going to put them aside, defeat them.

Will not be strong: Even though he is victorious his victory is not going to lead to him being empowered for a long period of time.

Verse 13: *“And the king of the North will return, and he will cause to stand a great multitude - greater than the first time. At the end of times in years he will certainly come with a great army and with abundant assets.”*

Cause to stand: Establish.

At the end of times in years: This is an expression that leads us to the conclusion that we are reading about the last days.

A great army: Once more, the king of the North is going to want to wage war against the king of the South.

Note: This constant backwards and forwards of wars and rumors of wars fits in with what Yeshua taught in regard to the last days - according to Matthew 24:6-7, Mark 13:7-8 and Luke 21:9-10. This also agrees with the prophets who taught that in the last days there are going to be numerous battles and conflicts – with Israel stuck in the middle of them.

Verse 14: *“And in those times many will stand לַעֲנֵי the king of the South; and the sons of those who burst forth, among your own people, in order that they might lift up and establish the vision. But they are going to fail.”*

In those times: At the end of times of years i.e. in those last days.

לַעֲנֵי: Some translators translate this word as ‘against’ other translators will translate it ‘with’.

Baruch translates it “with” or “concerning” - the reason being that the king of the North is the problem king and the North is where the antichrist will come from. Many are going to stand with the king of the South against this Northern kingdom.

South: The word used here is ‘Negev’.

Sons: Children

Burst forth (פּוֹרְצִים): Some Bibles translate this word as ‘robbers’ or ‘violent ones’ but it is literally the word for bursting forth.

If someone bursts into a place, they may be considered a robber, but the word here is literally speaking about those who transgress or who do not obey the law of G-d. Those who are violators.

Your own people: In order to defeat the king of the North some Jewish people are going to side with the king of the South. This is a wrong decision.

Vision: The vision of establishing the kingdom of Israel. Historically, Israel, because of a lack of faith in the faithfulness of G-d, try to make alliances with Egypt. They are constantly turning to Egypt (and others) for security and here, in order to establish their kingdom, we see them doing it again.

We know that the Kingdom of G-d is not going to be established because of assistance from Egypt. Israel is going to be brought to a place where they are going to realize that they can trust no one else but G-d to deliver them.

Going to fail: The establishment of the kingdom is not going to be done through trusting in and helping the king of the South.

Chapter 11

Part 3: Daniel 11:15-22

Verse 15: *“The king of the North will come and will pour out a siege ramp, and he will take the fortified city. The forces of the South will not stand, nor his chosen people. They will have no power to stand.”*

Siege ramp: He is pouring out a siege wall in order to go right over the wall of the city.

Fortified: Strong

Forces: Military forces

Chosen people: Those ones who are the most powerful, specifically chosen to be part of the king of the South’s confederacy.

Stand: Resist

Note: The king of the North is triumphant this time around. Notice, though, that these victories never last long. This is a unique feature in this chapter. Just when the king thinks he has been victorious, he has defeated his enemies, and he has power he loses. These kingdoms are never firmly established but are in a constant state of flux. Victory does not produce the desired results.

Verse 16: *“And he does to him as he wants, and no one will be able to stand before him. He is going to stand in the Beautiful Land with destruction in his hand.”*

He does to him as he wants: The king of the North does as he desires.

No one will be able to stand before him: He is going to have absolute power.

Stand in the Beautiful Land: The king of the North is going to have a great victory. This victory is going to give him the encouragement, the incentive he needs, to stand in the Beautiful Land.

The scholars understand that this is a reference to the land of Israel. This gives us great insight – the objective of this kingdom (the kingdom that the antichrist is going to rise up within) is to destroy Israel. It is a kingdom that is opposed to the plans and purposes of G-d.

Destruction in his hand: He comes (basically) threatening the Jewish people. He wants to bring an end to what G-d is building up.

Verse 17: *“He will turn his face to come with great strength, with all of his kingdom. He will bring equitable terms with him. And he shall give him the daughter of women to corrupt it, but this will not stand, and she will not be to him.”*

Come: Enter

Equitable terms: He is going to come with an agreement (treaty) - for all of those who will agree with him. In Daniel 11:6 we saw that a previous (weak) agreement had been made – brought about by the giving of a daughter from the king of the South.

Note: This verse teaches us that the antichrist will not want to destroy Israel completely (at least, not initially). There is nothing in Scripture to lead us to the wrong assumption that Israel receives/signs this agreement with the antichrist. It is their rejection of this agreement that leads

the antichrist to want to, ultimately, annihilate them (Revelation 12:13-17). Israel's rejection of the antichrist gives rise to what is known as 'the time of Jacob's trouble' (Jeremiah 30:7)

Daughter of women: Many commentators agree that this expression has to do with the children of Israel. The world is going to place Israel under the Northern kingdom's control – in order to corrupt or pollute her.

Corrupt: Israel is far removed from the truth of G-d. If Israel is not obeying the Word of G-d then the Kingdom of G-d will not be established. Israel has to get to that place of repentance where they are able to say: "Blessed is He who comes in the name of the L-rd" (Matthew 23:39).

The world does not want the kingdom of G-d to be established, and will do everything in its power to stop this from happening.

She will not be to him: Israel is not going to agree with the antichrist; therefore, this plan is not going to be successful.

Verse 18: *"Then he is going to turn his face to the islands and is going to capture many of them. A commander is going to bring an end to their disgrace. With the disgrace removed he shall turn back on him."*

Islands: The faraway places

Going to capture: He is destroying far removed places in his anger. This is a show of power, but is also a way of expanding his kingdom.

A commander is going to bring an end to their disgrace: There are two ways to understand this:

1. One of the officers rises up and brings an end to the king of the North's reproach. Victory has always been short lived. A gloriously successful campaign, against other nations, has led this commander/captain/ruler to put an end to the disgrace the king of the North has felt for not being completely successful with previous endeavours (against Israel etc).
2. Another view is that this commander stops the disgrace that the king of the North is putting upon all these other places. He does not believe it is the right thing to do, and counsels and causes the king of the North to cease his conflict and to go back to his capital.

Verse 19: *"And he will set his face back to the stronghold of his land, but he will stumble, he will fall, and he will not be found."*

He: This particular king of the North is not the final antichrist, but is a forerunner to him.

Will not be found: He is not going to endure. He is not going to be the one that carries on and fulfils the purposes of the antichrist. This king attempted to get Israel on his side, but he was unsuccessful and ultimately he faded away and disappeared from the situation.

Verse 20: *"There shall stand in his place one who imposes taxes on the glorious kingdom; but in a few days he is going to be broken – but not by anger and not by war."*

There shall stand in his place one: A new leader rises up and takes over the government of the kingdom of the North.

Imposes taxes: The term used here is a term found in the book of Exodus. It is what Pharaoh did when he placed taskmasters/tax collectors over the children of Israel. This king is going to impose a tax, a tribute, upon all these people in order to make his kingdom glorious.

Broken: Destroyed. He too is just a forerunner for the antichrist.

Verse 21: *“And he will stand upon his base one who is contemptible, but he will not be given the glory of the kingdom. He will come at a time of tranquillity. He is going to strengthen the kingdom through deceit.”*

Note: This verse ushers in a major change. A new leader rises up over the Northern kingdom, but this leader is a very significant one – he is the one that we need to pay particular attention to.

Stand upon his base: He will take his place within this government.

Contemptible: Despicable. This one is not like any of the others. He is a vile individual and despises the things of G-d. He has a mindset like Esau, and attempts to thwart the purposes of G-d, as he is driven by satanic deception.

He will not be given the glory of the kingdom: He is not going to establish what he wants to establish.

Tranquillity: The transition for this contemptible leader will take place in a time of relative peace.

He is going to strengthen the kingdom through deceit: Many English Bibles translate this last word as ‘flattery’. This is a word for slippery speech. His kingdom is going to be made powerful, but not in truth - not in the reality of a situation, but by deceit.

Verse 22: *“His armies are going to sweep through like a flood from before him, and they will break – and also the prince of the covenant.”*

Armies: Military forces. This army is going to be very strong.

Flood: This is the kind of flood that comes and destroys rapidly – like the flood caused by a break in a dam wall.

They will break: There is a debate as to whether they are going to be broken, or whether they are going to do the breaking (causing many people to submit under their rule). Context points to the latter option being the one more likely.

Also the prince of the covenant: Although many interpret this as the prince of the covenant also being destroyed, or broken, it does not fit the context of what is going to be said later on. It could be strongly suggested that when these armies sweep through like a flood that the prince of the covenant is going to be manifested. Because of his great strength others are going to want to join with him.

Chapter 11

Part 4: Daniel 11:23-31

Verse 23: *“And from the confederacy that was to him he will do deceit, and he is going to go up. He will be powerful with a small nation.”*

Note: This is a different type of confederacy to the one found in Daniel 11:6. In this confederacy we see that this king's armies are going to be going through other nations and will break them up or destroy them. The prince of the covenant is going to be revealed and other countries are going to join this empire.

Deceit: His whole kingdom and rulership is based on deception – false words.

He is going to go up: He is going to rise up in power - ruling in a very strong way.

Powerful with a small nation: His objective/focus/desire is upon this small nation. Although Israel is a small country it has great spiritual significance. Even though most of the world does not recognize this satan does - and his strategy is to destroy Israel. This can be through spiritual corruption - people side with him and reject G-d - or through physical destruction.

Verse 24: *“In tranquillity his kingdom is going to be in force, and into the choice places of the province he will come; he will do what his father and his father's fathers did not do: with spoil and plunder and wealth he is going to distribute to them. He is going to have thoughts concerning the strongholds until the time.”*

Choice places: The rich parts

Province: The country.

He will do what ... fathers did not do: He is going to take control of Israel's spiritual leadership. This is unique. Neither the Greeks nor the Romans did this.

Spoil and plunder: These were obtained as an outcome of war – obtained from conquering other people.

Distribute to them (to this small nation of Israel): He is going to try to bribe Israel, and is going to do many seemingly good things for Israel.

Going to have thoughts: Devise plans

Until the time: The time when he manifests who he really is and what he really desires.

Verse 25: *“His power and the intentions of his heart will rise up concerning the king of the South – with a great army. The king of the South is going to rise up against him for war, with a great and powerful army. But he (the king of the South) will not stand, for they shall devise plans against him.”*

Intentions of his heart: He will have thoughts concerning a war against the king of the South. He has an expectation that he is going to put down the Southern kingdom once and for all so that he is unhindered and therefore can do what he wants to do.

Army: Military

Will not stand: The king of the South is not going to be successful.

They shall devise plans: The king of the North had considered the size and the might of the Southern army, so it did not take him by surprise.

Verse 26: *“The ones that eat at his (the king of the South’s) table are going to break him. His army is going to suffer defeat, and many shall fall down slain upon the way.”*

Note: Once more the king of the North is triumphant, and the king of the South is defeated.

Verse 27: *“Both kings are of one heart - a heart for evil. And upon one table they speak lies. But it will not succeed, for the end will still be at the appointed time.”*

Both kings are of one heart: These battles between the North and the South have one purpose: to lay the foundation for the coming of the antichrist. Neither the North nor the South are for G-d. They are both ruled by the enemy of this world.

A heart for evil: They have no G-dly intent.

Lies: They are deceitful.

It: Their endeavours

Note: Their endeavours are not going to be successful, because, at that appointed time in the last days, Messiah is going to return and is going to destroy them.

Verse 28: *“He (the king of the North) will return to his land with great assets, and his heart is going to be against the holy covenant, so he shall do damage and return to his own land.”*

Great assets: Very wealthy

Heart: His thoughts/mindset.

Holy covenant: When we talk about a Biblical, G-d-appointed, covenant it should remind us of the promises and the blessings of G-d. Ultimately these blessings/promises are going to be experienced by G-d's new covenant people in the Kingdom of G-d - through faith in Messiah Yeshua. The antichrist is going to be against the Kingdom of G-d and is going to be willing to make war in order to prevent its establishment.

Verse 29: *“At the appointed time he will return and go toward the South. But it shall not be like the former time or the last time.”*

At the appointed time: (לְמוֹעֵד) This word is uniquely, and prophetically, connected to the last days (specifically the last 3.5 years).

He will return: The context tells us that the king of the North will come into the Negev (the South) but it will not be like previous times.

Verse 30: *“The navy of Kittim shall come against him. Therefore, he shall be grieved and return with great wrath against the holy covenant and do damage. So he shall return and show regard for those who forsake the holy covenant.”*

Navy: Ships

Kittim: (כְּתִימִים) There is disagreement about where these ships are from. They are probably the fleets of those countries which are within the Mediterranean basin.

Grieved and return: He is not going to be immediately successful, but he is going to keep trying.

Wrath against the holy covenant: He is going to think that the key to his success is getting Israel on his side. We have already seen that he did many positive things for the Jewish people. He took wealth, that he acquired through war, and he distributed it to those in Israel. In this verse we see that his antagonism toward the holy covenant has increased. He does not want the covenant promises to be fulfilled i.e. the Kingdom of G-d to be established.

Show regard for those who forsake the holy covenant: His desire will be that people will leave the holy covenant in order to follow him. He knows that if people repent and receive Messiah the establishment of the Kingdom of G-d will come about and signal his final defeat. He is pleased with, and rewards, those who forsake this covenant in order to walk in his ways.

Verse 31: *“And he will cause his forces to stand, and they are going to profane the sanctuary of power. He is going to remove the daily sacrifice, and place there the abomination of desolation.”*

He: There is no doubt that this is now talking about the final antichrist.

Forces: Armies

Profane: Pollute

Sanctuary of power: The Temple in Jerusalem.

Daily sacrifice: This tells us that a functional temple is going to be established in Jerusalem. However, this temple is going to be satanically inspired and established in order for the purposes of the antichrist (false messiah) to be fulfilled. The temple, and the sacrifices performed in it, will not be pleasing to G-d. At a certain point in those final seven years (after about 3.5 years) the antichrist is going to stop the sacrificial worship of G-d and insist that he is the only one who should be worshipped.

Abomination of desolation: This is one of the most significant acts in the last days.

Note: If we do not know and understand what the abomination of desolation is, when it happens, why it happens, who does it and for what purpose then we are not going to have a great understanding of the last days.

When Yeshua spoke about the end of the church age, in Matthew 24:14-15, He told us the end would not come until the gospel of the Kingdom had been proclaimed to all the nations as a testimony (this is an opportunity for every single person to accept Yeshua as the true Messiah). After this, we are told that the abomination of desolation will take place. This very significant event will be a key event to give us understanding of the times we are living in and of the closeness of the rapture (2 Thessalonians 2:1-4).

Chapter 11

Part 5: Daniel 11:32-39

Verse 32: *“And the violators of the Covenant he will pollute with flattery; but the people who know their G-d will be strong and they will do battle.”*

Violators of the Covenant: Wicked ones

Flattery: Slippery words of deception.

Strong: Strengthened

Will do battle: Those who know G-d are going to be in conflict with the antichrist and his wicked people.

Verse 33: *“And the wise ones of the people are going to give understanding to many, but they are going to stumble because of the sword, because of the flame, because of captivity and a despising of the days.”*

The wise ones of the people: Those who know the truth.

Stumble: Fall

Flame: Fire

A despising of the days: It is going to be a hard period of time for those wise ones as they are going to meet with great persecution.

Verse 34: *“And among those who stumble they are going to be helped with a little help, but many shall join with them by intrigue.”*

Intrigue: Deception, flattery, slippery words.

Verse 35: *“And from those that are wise they are going to stumble a little, to refine them, purge them, and make them white, until the time of the end – for there is an appointed time.”*

Stumble: Encounter persecution.

Refine: The opposition that they are going to encounter is going to be for the purpose of transforming them.

White: Holy

Verse 36: *“Then the king will do according to his desire. He will exalt himself, and magnify himself over all that is of G-d, over the gods of idolatry that are worshipped. And he will speak wonders. And he will succeed unto the end of wrath – for it has been determined and it will be so.”*

The king: The antichrist or false messiah.

Do according to his desire (will): The abomination of desolation is going to come within the context of these last few verses: the antichrist is going to try to cause those from the children of Israel to follow him. He is going to cause intense persecution against those who are wise – those who are faithful to G-d’s covenant. All of this intense suffering is an attempt to intimidate others, so that they will not act in wisdom nor follow the covenant truth.

Exalt himself ...speak wonders (blasphemies): 2 Thessalonians 2:3-4. The abomination of desolation is this: the antichrist sits in the Holy of Holies and proclaims that he is G-d.

Will succeed: Many people are going to receive him. Many Jewish people, however, are not going to accept him and this rejection is going to lead them into the “time of Jacob’s trouble” (Jeremiah 30:7)

End of wrath: The final outpouring of wrath.

Verse 37: *“Concerning the gods of his fathers he will not have understanding, nor will he desire women. Concerning all that which is of G-d he does not understand. For over all of this he exalts himself.”*

The gods of his fathers: The antichrist’s forefathers were all about idolatry - worshipping things that were made by hands for the purpose of manipulating others. The antichrist, however, is not interested in idolatry. False worship (or idolatry) is going to characterize the first stage of this evil empire, but that is going to change (the harlot/idolatry will be destroyed – Revelation 18:9-20). After 3.5 years (the “middle of the week”- the abomination of desolation) the antichrist himself (satan incarnate) demands to be worshipped - declaring himself to be the only true G-d.

satan wants monotheism. He wants to be the only one worshipped (Matthew 4:8-11) This is the decision that every person is faced with – who do we worship? G-d or satan?

Nor will he desire women: He is not interested in women.

Over all of this he exalts himself: He does not want anything else given honour, glory or worship - except himself alone.

Verse 38: *“He shall honour the god of power, and upon his pedestal he will be honoured. And the god which our fathers did not know he is going to honour with gold and silver and precious stone and desirable things.”*

Power: This word for power is written in the plural. The antichrist is interested in power. That is his god.

Will be honoured: He puts himself on his own pedestal to be honoured.

god which our fathers did not know: They had been involved in idolatry and did not understand this type of satanic worship.

Honour with gold and silver: In the last days the nations will bring up the desirable things (gold and silver) – Haggai 2:8. The gold and the silver belong to G-d. He has the right to be honoured with these things – they do not belong to foreign gods.

Verse 39: *“He is going to act against the strongest powers with a foreign god, which he shall acknowledge, and give much power. And he shall cause them to rule over many, and divide the land for a price.”*

Act against: Make war with

With a foreign god: The antichrist’s absolute power or strength is not based in himself, it is not based in his military, but is based in this foreign god i.e. satan. It is satan who is empowering him and through whom he is able to achieve all of these things.

Give much power: The antichrist is going to glorify and honour satan. In return, satan is going to give him power and cause him to rule over many things.

Divide the land for a price: Willing to make compromises that are not based upon righteousness, but rather for his own selfish desires.

Chapter 11

Part 6: Daniel 11:40-45

Verse 40: *“At the time of the end the king of the South will charge at him, but the king of the North is going to come against him like a whirlwind – with chariots, horsemen and with many boats. He shall enter the countries; he is going to sweep by and pass over.”*

The end (לֵקֶץ): This is a word that refers to the very end of time.

South: (הַנֶּגֶב) Referred to as “the Negev”.

The king of the South will charge: As we have read, frequently, in this chapter: As soon as the Northern Kingdom establishes itself the Southern kingdom rises up against it. This will be the Southern kingdoms final attempt at war. As we have learnt, the antichrist comes from the Northern kingdom. He will lead his great military against the small nation of Israel. Israel, and the rest of the world, are going to suffer greatly at this time. But in the end G-d’s old covenant people (the remnant of the Jewish nation) will embrace the new covenant at the return of Messiah Yeshua. Messiah’s return ushers in victory and the establishment of the Kingdom of G-d.

Charge: This is the same word as the one found in Daniel 8:4.

Come against him: The implication and context of this verse is that the antichrist (king of the North) is going to be successful in this final battle.

Like a whirlwind: He is going to go against the South in a furious rage – a rage that is out of control.

Enter the countries: Not just the countries in the South, but many countries are going to be conquered by him.

Sweep by and pass over: The implication is that this king of the North is going to be victorious.

Verse 41: *“And he will come into the Beautiful Land, and many are going to fall. But these will escape from his hand: Edom, Moab and the prominent people of Ammon.”*

Beautiful Land: The land of Israel. Whenever the antichrist feels that he is strong, whenever he feels established, he goes to Israel in order to try to establish his kingdom. He knows that he cannot establish his kingdom unless Israel either receives him or Israel is destroyed.

Many are going to fall: Many of the children of Israel are going to fall (stumble). This is an idiom which means to be persecuted or to be put to death. This is going to be the worst time of suffering for the Jewish people ever - a time even worse than the Holocaust. Something good came after the first Holocaust - the establishment of the modern nation of Israel. Out of this second Holocaust will come the establishment of the Kingdom of G-d.

Edom: The descendants of Esau. These are the people that G-d hates (Malachi 1:3), as historically they have always been opposed to the things of G-d. It is no wonder, then, that they are spared the wrath of the antichrist.

Moab: This is another nation that has always stood in opposition to what G-d wanted to do. This teaches us that the antichrist has the exact opposite mindset of G-d. What G-d hates he loves. Those whom G-d loves he hates.

Verse 42: *“And he will stretch forth his hand against countries, and there will not be any escape in the land of Egypt.”*

Escape: Deliverance.

Egypt: Associated with the kingdom of the South.

Verse 43: *“He will rule over the treasuries of gold and silver, over all the delightful things from Egypt. Libya and Ethiopia at his heels.”*

Egypt: Egypt is sometimes used symbolically as a reference to the world. Many of the scholars say that this verse alludes to the fact that the antichrist is going to be very wealthy. He is going to have the gold, the silver and all the desirable things of the world because of his victories and power over the nations.

Libya: Referring to the Northern part of Africa.

Ethiopia: Could also be translated Sudan. The Eastern part of Africa.

At his heels: The antichrist is going to be ruling over much of Africa once he has defeated the king of the South.

Verse 44: *“But he is going to hear news from the East and from the North that will trouble him, and he will go out with great anger to utterly destroy many.”*

News: A change happens here. He hears rumours and they trouble him.

He will go out: He has conquered the South. He is from the North and as he heads back to the North he is going to conquer, in wrath, all of these places who are in opposition to him.

Utterly destroy: Annihilate

Verse 45: *“And he will plant the tents of his palace between the Sea and the glorious Holy mountain. Yet he shall come to his end, and no one will help him.”*

The tents: Tents are very temporal structures. What this is revealing to us is that his stay in this place is going to be temporary. He is not going to endure there for much longer.

Palace: A very plush and lavish place. Also alluding to his administration or government.

Between the Sea and the glorious Holy mountain: The antichrist has destroyed all the kingdoms of the South, those from the North as well as those from the East. He has destroyed everything, and is now, in his eyes and in the eyes of the world, firmly established. It is interesting to note that after his victory he set himself up in this place. Although he has defeated all people and nations he has got one thing left to do – to win over the Jewish people. He sets himself up here for a final attempt to get the Jewish people to receive him so that he can establish his kingdom there.

Note: The last days are going to be a time of great confusion, instability and chaos (just like in the days of the first creation – Genesis 1). The Holy Spirit is going to move mightily in these last days in order to bring order out of the chaos as He moves to establish the Kingdom of G-d – a kind of second creation, if you will (Zechariah 12:1, 2 Corinthians 5:17)

Chapter 12

Part 1: Daniel 12:1-10

Verse 1: *“At that time the archangel, Michael, will stand up concerning the sons of your people. For there shall be a time of trouble which has not been from since there was a nation that this time will be. But at that time your people shall be delivered - everyone who is written in the book.”*

At that time: At the end of time, last days, i.e. In those final seven years.

Archangel: An elevated, great, leader among the angels.

Michael: His name means ‘Who is like G-d?’ There is NOONE like G-d. The antichrist is not like Him at all. Michael is the archangel who protects/guards/watches over the Jewish people.

Will stand up: He will defend the Jewish people at this time.

The sons of your people: This is a reference to the Jewish people (Daniel’s people).

There shall be a time of trouble: These same words appear in Jeremiah 30:7. There is a time of trouble and great suffering coming for the Jewish people in the last days.

Which has not been from since there was a nation: They will have never had it so hard (This is going to be like a second holocaust. It comes immediately before the second coming of Messiah, but after the rapture of the church). The Jewish people are going to suffer because of their rejection of the antichrist.

Your people shall be delivered: Not all of them, but a 1/3rd remnant according to Zechariah 13:8-9.

The book: John wrote about a book in Revelation 20:12 called the Book of Life. Revelation 13:8 and Revelation 21:27 call this book “The Lamb’s Book of Life”.

Messiah Yeshua is that Passover Lamb who shed His blood for redemption. The names written in this book are the names of those who have received the Lamb.

Verse 2: *“Many of those who sleep in the dust of the earth will rise up. Some to eternal life and others to disgrace and everlasting contempt.”*

Sleep in the dust: This is an idiom for people who have died. Going to sleep is not the end. The expectation with sleep is that once sleep is over we wake up. This verse is speaking of a resurrection (a “waking up”) of all the unbelievers (“many”) who have died.

Note: The believers would have already experienced their resurrection at the rapture, which would have occurred before this point - 1 Corinthians 15:51-53, Revelation 20:4-6

Some to eternal life and others to disgrace: Dependent on whether they accepted Yeshua or not, every human being is going to experience one of only two things: Eternal life in the Kingdom of G-d or eternal condemnation in the pit of hell.

Verse 3: *“Those who are wise shall shine like the brightness of the sky. These are the ones who have made righteous many; they are going to be like the stars forever and ever.”*

Shine like the brightness of the sky: The people who are wise are going to shine with the glory of G-d.

The ones who have made righteous many: The wise ones are those who proclaim the gospel, those who tell people the truth of how they can find justification by faith.

Like the stars forever and ever: They are going to shine (with the glory of G-d) forever.

Verse 4: *“But you Daniel, close up these things and seal the book until the time of the end. Many are going to go to and fro, and knowledge shall increase.”*

Close up: Seal up. Daniel was told not to say anymore. Much of what Daniel has said is not for us to understand the past but for us to understand the future.

Until the time of the end: This entire book has relevance for the last days. We are only going to understand it more fully when we are in the last days. As such, we only understand it in a very general way now.

Going to go to and fro: People are going to wander around aimlessly.

Knowledge shall increase: The explosion of knowledge (which we have certainly seen in our generation) has not brought any revelation or insight to humanity. In many ways we have seen society regress as knowledge has increased (Romans 1:21-32)

Verse 5: *“And I, Daniel, looked and behold two others. They were standing one here on one side of the river and the other on the other side of the river.”*

Two others: Two other angels.

Verse 6: *“And someone said to the man who was clothed in fine linen, who was above the waters of the river: ‘Until when is the time of these wonders?’”*

Someone: This could be either Daniel asking, or it could be a conversation, that Daniel was privy to, happening between the two angels.

Until when is the time of these wonders?: When will these things we have been hearing about, the establishment of the Kingdom, take place/happen?

Verse 7: *“And I heard the man clothed in fine linen, who was above the waters of the river. He lifted up his right hand and his left hand to the heavens and he swore by the One who lives forever that it shall be for a time, times and a half time. And when the power of the holy people has been completely shattered all these things shall come to an end.”*

The One who lives forever: G-d

A time, times, and a half time: The majority of the prophecy in Daniel will take place in those final 3.5 years (time = 1 year, times = 2years, half a time = 1/2 a year). The Jewish people are going to go through 3.5 years of intense suffering as these events take place.

Power of the holy people has been completely shattered: As long as we are trying to save ourselves, as long as we are trying to work out our salvation through our own means, nothing is

going to happen. This reliance on self has to be shattered/ destroyed. The people are going to learn to trust and depend on G-d at this time.

Verse 8: *“And I heard, and I did not understand. And I said: ‘My lord, what is the end of these things?’”*

Lord: Sir

What is the end of these things: Daniel wants to know what the end result of all these things are going to be. He is still struggling to comprehend what he has seen and what he has been told.

Verse 9: *“And he said to me: ‘Daniel, go your way, for these things are closed and sealed until the time of the end.’”*

Closed and sealed: These words are sealed until the end days. They will be made known and more clearly understood then.

The time of the end: Once again we are told that the things we have been reading about have to do with the end days. The majority of Jewish people will not come to faith until the very end.

Verse 10: *“There will be those who purify themselves and who make themselves white, and many are going to be refined. But the wicked shall act wickedly. All the wicked are not going to understand. But the wise ones will understand.”*

Purify themselves and...make themselves white: They are going to live in a way that is pleasing to G-d. During this time there are going to be people who are growing spiritually. They will be maturing and are going to be prepared for these events.

The wicked shall act wickedly: At that time there will also be many who continue on in their wickedness.

Note: The book of Daniel is relevant for us as Believers. We are going to go through a portion of the suffering that the Jewish people are going to go through. We need to be prepared for this.

Chapter 12

Part 2: Daniel 12:11-13

Verse 11: *“And from the time that the daily sacrifice is removed and the giving of the abomination of desolation there shall be one thousand two hundred and ninety days.”*

The daily sacrifice is removed: This verse repeats (and adds insight) to what we read in Daniel 11:31. The antichrist is going to stop the worship that is happening in the third temple - which has been rebuilt for his purposes.

Note: The antichrist had initially allowed these sacrifices to recommence as he was favourable towards Israel, trying to court and seduce her in an attempt to get her to accept him as the Messiah. Initially the religion of the antichrist is going to be pluralism - meaning this: people will

be allowed to worship whomever or whatever they choose to worship. For a limited period of time, all religions are going to be lauded as good and leading to G-d. However, at the midpoint of the seven year “week” the antichrist is going to stop all forms of worship and demand monotheistic worship (Daniel 11:36, 2 Thessalonians 2:4) – only the worship of himself will be seen as an acceptable form of worship (this is also known as the ‘*abomination of desolation*’).

One thousand two hundred and ninety days: Revelation 11:2 tells us that Jerusalem will be trampled on for 42 months, which is 3.5 years, or 1260 days. We are also told that for 1260 days the 2 witnesses will be in Jerusalem (Revelation 11:3-14). Revelation 12:6 tells us that the woman (Israel - Rev 12:13-17) will be taken care of for 1260 days. This verse, however, clearly reveals to us that there is another 30-day period – this additional 30-day period will take us to 1290 days (1260+30=1290) after the removal of the sacrifices and after the abomination of desolation is set up.

Note 1: 30 days in Jewish culture (Biblically) is the time set aside for mourning after a death (Deuteronomy 34:8, Numbers 20:29, See also Zechariah 12:10-14. There is going to come a time when Israel is going to “look upon the One they have pierced” and they are going to understand the cross and be grieved, for a period of 30 days, over their rejection of Yeshua as Messiah)

Note 2: The rapture (or ‘Blessed Hope’) is a completely different event to the second coming of Messiah Yeshua. No man knows the day or the hour that the rapture is going to take place (the only indication we have of its approximate timing is found in 2 Thessalonians 2:1-4). However, this verse alludes to the fact that the Second Coming of Messiah is calculable.

Verse 12: *“Blessed are those who wait and arrive at one thousand three hundred and thirty-five days.”*

Blessed: Happy

Wait: Endure – Waiting with expectation.

One thousand three hundred and thirty-five days: There are an additional 45 days after that 30-day mourning period (1260+30+45=1335), or a period of 75 days after the initial 1260 days.

Note 1: Biblically, 75 is an important number. It is a number that represents people. 75 people went into exile (Acts 7:14) -an experience of death, so to speak. G-d took the people into bondage in order that they could receive the gospel and experience redemption. If they had never gone down into Egypt they would have never known their need for redemption. In Luke 3:23-38 there are 75 men mentioned between Yeshua and G-d the Father. Messiah was born into this world so that, through redemption, He could eternally reverse exile.

Note 2: There are exactly 75 days from Yom Kippur (a day of judgement, a day of remembrance of G-d’s provision of mercy/atonement) to Hanukkah (“dedication”) - through that victory of Hanukkah the Jewish people no longer had to submit to the Greek Empire but were free to worship G-d.

Note 3: On the day of Yom Kippur, Jewish people immerse (baptise) themselves to rid themselves of sin and impurity. During that time of Yeshua’s return a fountain will spring forth to do this exact thing for the people (Zechariah 13:1-2). The people are going to be baptized around the

time of Yeshua's return - a National Day of immersion, as they remember the death, burial and resurrection of Messiah Yeshua.

Note 4: After the people recognise and receive Yeshua as Messiah, and after their baptism, there is going to be a dedication of the Millennial temple (This is going to happen exactly 1335 days after the removal of the daily sacrifices and abomination of desolation at the third temple. If the repentance and baptism took place on the day of Yom Kippur then this 1335 day will fall on the eve of Hannukah – the festival of dedication) On the Biblical calendar there are always 75 days between Yom Kippur and Hanukkah (From the washing away of sins until the Day of Dedication).

Note 5: We learnt in the book of Haggai (see Haggai study guide) that Hanukkah is, in some way, connected to the last days (Haggai 2:18 & 20-23). We are going to briefly explore this statement. How is it connected to the last days?

In John 10:22 Yeshua went up to Jerusalem for the Feast of Dedication (also called Hannukah). It was wintertime, and Yeshua paced back and forth (that is the implication of the grammar) in a place that King Solomon built when he built the first temple (John 10:23). This place was the last one a person could go into before entering sacred territory, and it was the closest an unauthorised person could get to the Holy of Holies. This is where Yeshua was.

When Yeshua was in that location, and at that specific time, the leaders gathered around Him and asked Him to tell them plainly whether He was the Messiah or not (John 10:24). They did not want a word; they wanted an action/evidence. It is believed that, on one Hanukkah, Messiah (who we know is Yeshua) is going to enter into the Holy of Holies.

When He sits on the mercy seat (between the two cherubim, where the very presence of G-d dwelt) the Kingdom of G-d is going to be inaugurated, dedicated (The antichrist, the false messiah, is going to attempt to do this very thing – sit in the Holy of Holies and declare that he is G-d). The purpose of the first coming of Messiah was not to inaugurate the Kingdom, but this will be the purpose of His second coming.

Hanukkah is a very important day Biblically. It is a day that we should learn about, that we should mark, that we should use as a testimony concerning the promises of G-d to shake this earth, to destroy the wicked empires of the nations, and to replace them with His Kingdom. On that 24th day of the 9th month G-d is going to lay the foundation of His Kingdom -Messiah Yeshua (Haggai 2:18). Yeshua is going to rule as King, Messiah, forever and ever. For those one thousand years of the millennial Kingdom, He is going to reign from the Holy of Holies.

Verse 13: *“But you, go your way until the end. For you shall rest, and you will stand to your inheritance at the end of days.”*

But you: The angel is still speaking to Daniel.

You shall rest: Daniel's job was done. He was ready to enter into his rest (to be in the right location, faithfully doing the right thing).

Stand to your inheritance at the end of days: Daniel will receive his inheritance/reward at the end of days - together with us (Hebrews 11:39-40)

Like Daniel, may we be found to be faithful individuals – understanding the general events of what will take place at the end so that we can be those who do the things that we are called to do in our generation. We need to be people who rest in the L-rd - trusting Him, being faithful to Him and realizing that when that final end is established there will be a portion (a reward) for us who have lived in a way that is pleasing to G-d.