



Eze 20:38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

Mat 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Mat 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

5.2 There will first be a re-gathering of every Israelite from the entire world says Eze 39:27-28.

Eze 39:27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

Eze 39:28 Then shall they know that I am the LORD their God ...

5.3 In the valley of Jehoshaphat Israel is divided into two classes of people those who have accepted Jesus as their Messiah and Savior and are counted worthy to enter the kingdom, and those who refused His overtures and are counted unworthy.

5.4 Unbelievers are excluded from entrance into the Millennium and instead are put to death. While Israel as a nation is a favored nation, and while God has showered special blessings upon them, personal salvation is a result of individual faith in the Messiah.

5.5 As it has been throughout the ages, so at this time, there are those who are counted "true Israel" (that is, saved) and those who are Israel only in name, who are unsaved.

Rom 9:6-8

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

5.6 The purging of the rebels will leave only the redeemed, and it will be their privilege to enter the land and possess it, in contrast to the unsaved, of whom God states, "They shall not enter into the land of Israel" (Eze 20:38).

## 6. The Judgment of Living Gentiles at His Second Coming:

6.1 The judgment of the nations concerns God's individual judgment on the Gentiles in contrast with His judgment on Israel.

6.1.1 This judgment is described by our Lord in Mat 25:31-46, as a judgment which follows His second coming, but after his defeat of the armies of the world and destruction of Babylon.

6.2 In Mat 25:31, it is said to occur in this way: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Gentiles - The Sheep and the Goats

Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 25:33 He will put the sheep on his right and the goats on his left.

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

Mat 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

Mat 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Mat 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

Mat 25:38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

Mat 25:39 When did we see you sick or in prison and go to visit you?'

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Mat 25:41 "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Mat 25:42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink,

Mat 25:43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

Mat 25:44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

Mat 25:45 "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'

Mat 25:46 "Then they will go away to eternal punishment, but the righteous to eternal life."

6.3 In the description which follows, the Gentiles are described as sheep and goats intermingled and gathered before a shepherd. Differing in kind, they are divided one from another, the sheep being placed on the right hand of the King and the goats on the left.

6.4 Then the King invites the sheep to enter the kingdom. (Mat 25:34-37)

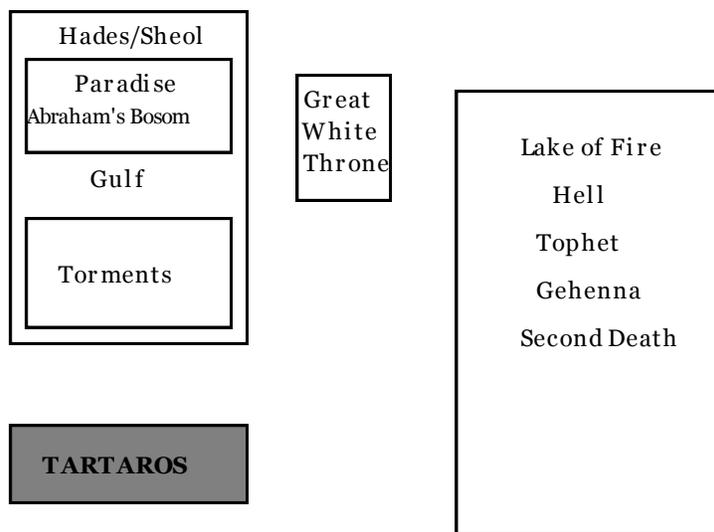
6.5 When the sheep asked the question as to when these deeds were done, the King replies in Matthew 25:40 "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

6.6 The King turns to those on the left hand and declares: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Mat 25:41).

6.7 The King says to the goats: "you goats did not help these little ones." The goats respond, "Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (Mat 25:44)

6.8 The King replies, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." The goats are cast into Sheol whereas the believing sheep are ushered into the blessings of the kingdom. (For more details; see our *Doctrine of Sheol*)

### The Compartments of Hades



6.9 This passage has created some misunderstanding because of the emphasis on works. A superficial study would seem to indicate the sheep of the Tribulation are saved because of their works, and the goats of the Tribulation are lost because of their lack of works.

6.10 The Bible, however, makes clear that salvation is never by works in any dispensation. Even the Mosaic law which emphasized works never had among its promises salvation as a reward for faithful works or keeping the law.

6.11 Rather, the norm for all dispensations is stated in Eph 2:8-9: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; Not of works, lest any man should boast."

6.12 Because of man's innate and total depravity, because of his being born with a sinful nature, and because of his position in Adam, all men are born lost and in themselves are without hope. (Rom 5:12-14)

6.13 As we studied in the Apocalypse, the Age of The Tribulation is uniquely designed for a unique people. These wonderful saints have been preselected for special duty as are all saints for all ages.

6.14 Those who believe during the Tribulation refuse the mark of the beast accepting death and/or economic privation rather than forsaking their faith.

6.14.1 In the Tribulation under the endowment of the Holy Spirit in Old Testament fashion we are told the Saints do not take the mark of the beast nor do they worship the beast; in fact many accept martyrdom, varied deprivations and incarceration.

6.14.2 As we see here these same saints also in varying degrees and at different times during the Tribulation have protected the people of God--Israel.

6.14.3 All of these listed works are the direct product of the endowment of God the Holy Spirit; the Spirit operating in the same manner and with the same perfection we saw in His O.T. role.

7. Let me review the Role of God the Holy Spirit in the Age of Israel:

7.1 In the Age of Israel, there was no indwelling of the Holy Spirit. The same will be true in the Tribulation, also part of the 'Age of Israel.'

7.2 There was instead an endowment of special powers to perform special jobs. The exit of the restraining ministry of the Spirit with the translation of the church, demands the Spirit's Jewish age function - endowment rather than universal indwelling of every believer.

7.3 In the Tribulation the Holy Spirit is removed at the Rapture and He then operates as He did in the Jewish Age.

7.4 In the Jewish Age proper the Holy Spirit empowered only certain believers for special function.

7.5 Examples, at least in part, of such unique endowments are:

7.5.1 Joseph was so empowered.

Gen 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

7.5.2 Bazaleel, a craftsman in gold, silver and bronze,

Exo 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

Exo 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Exo 31:4 To devise cunning works, to work in gold, and in silver, and in brass,

Exo 31:5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

7.5.3 those who made the priestly garments.

Exo 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

7.5.4 the 70 elders who assisted Moses,

Num 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

7.5.5 As can be seen from this verse Moses was endowed with the Spirit, as were the seventy elders,

7.5.6 Joshua as the political and military leader of Israel,

Num 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

7.5.7 David as King of Judah and Israel,

1Sa 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

### 7.5.8 Elijah and Elisha in their role as prophets.

2Ki 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

2Ki 2:10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

7.6 In the Tribulation the Holy Spirit will endow certain people to do certain things like not taking the mark of the Beast, not worshiping the Beast and protecting real and ethnic Jews who are brought within their periphery.

## 8. Summary:

8.1 Only on the basis of the sacrifice of Christ are people saved, be they Old or New Testament saints. Believers like all other saints are saved by faith and not by works!

Isa 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

8.2 The law of works is only a road to condemnation, whereas the law of faith is the way of salvation (Rom 3:27-28 and Rom 4:1-8).

Rom 3:27 Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith.

Rom 3:28 For we maintain that a man is justified by faith apart from observing the law.

Rom 4:1 What then shall we say that Abraham, our forefather, discovered in this matter?

Rom 4:2 If, in fact, Abraham was justified by works, he had something to boast about-- but not before God.

Rom 4:3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

Rom 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Rom 4:6 David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

Rom 4:7 "Blessed are they whose transgressions are forgiven, whose sins are covered.

Rom 4:8 Blessed is the man whose sin the Lord will never count against him."

8.3 The principle involved in the evaluation of believers surviving the Tribulation is one of works as an evidence of God's sovereign choice of people and their being placed in appropriate ages to do certain things.

8.3.1 In this case the works being the product of the Enduement of God the Holy Spirit.

8.3.2 Regardless of the dispensation in which we have been placed, we are all tested but never above and beyond our capabilities. God knows our frame.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

8.4 The works of the sheep are especially significant in the context of the Great Tribulation through which they have passed.

8.5 In this period there will be world-wide Anti-Semitism, and many Israelites will be killed. Under those circumstances, for a Gentile to befriend a Jew, even "one of the least of these my brethren" (Mat 25:40) will be significant.

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

8.6 In fact, for a Gentile to befriend a Jew at a time when Jews are being hounded to death would be to endanger his own life and freedom. There can be little doubt many Europeans chose endangerment in order to hide and assist Jews who were being sought for Nazi extermination.

8.7 Kindness to anyone is significant under ordinary circumstances, but in this context of worldwide suffering for Israel, kindness to a Jew becomes the unmistakable mark of divine good and a product of the sovereignty of God and the endowing work of God the Holy Spirit.

8.8 Dr. Lewis Sperry Chafer has written: "In this judgment the righteous Gentiles are allowed to enter the kingdom. They are not given the Promised Land, which belongs only to Israel, but they are allowed to live in the New Jerusalem above millennial earth, in a time of unprecedented blessing for both Gentiles and Jews."

8.9 That these gentile saints of the Tribulation (the sheep) join the Royal Family in the New Jerusalem above planet earth as taught by Chafer is problematic. It is my view these surviving Saints in fact will join the OT gentile Saints on earth in interim bodies.

8.9.1 There is no specific answer in Scripture therefore for the answer we must await our death or translation whichever comes first.

8.10 The goats, on the other hand, are cast into the everlasting fire of Sheol, later to be resurrected for even a second judgment at the Great White Throne. There is no doubt of their ultimate destiny, i.e., a place of shame and everlasting contempt.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life] ... others to shame and everlasting contempt.

#### Judgment at the Throne of God

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

9. In closing our study of the Book of Daniel, I want to give you a paraphrase--expanded translation of all twelve chapters.

#### Daniel, Chapter One - A Paraphrase

Dan 1:1 In c. 606 B.C. Nebuchadnezzar, king of Babylon, surrounded the city of Jerusalem and began to lay siege to it.

Dan 1:2 Jehoiakim, king of Judah, surrendered the city and agreed to certain terms mandated by Nebuchadnezzar. As part of the settlement, certain valuable vessels used in the Temple liturgy were carried off to Babylonia, where Nebuchadnezzar stored them in the house of his god.

The death of Nebuchadnezzar's father, Nabopolassar, occurred during the siege, necessitating Nebuchadnezzar's return to Babylon; Jehoiakim was left on the throne.

Dan 1:3 In order to guarantee the loyalty of Jehoiakim, Nebuchadnezzar ordered Ashpenaz, whose title was Prince of the Eunuchs, to take as hostages some 70 young men from the palace; they were to be of nobility, young men who had been raised in the palace. As was the custom of the day, the boys were to be between the ages of 14 and 17.

Dan 1:4 All 70 were to be handsome, well-built, intelligent and good students; they were to be well-mannered and capable of standing in the presence of kings and potentates; men who had a special aptitude for learning. They were to be, one might say, the cream of the crop, young men who would one day serve Nebuchadnezzar as advisors, prophets, administrators; young men capable of learning the Babylonian language and becoming as Babylonian as Nebuchadnezzar himself.

Dan 1:5 The king decreed the boys would eat in the royal dining hall, where they would eat the finest of Babylonian cuisine. They were also to be trained for three years, and after that the king himself would assign them special duties depending on their demonstrated abilities.

Dan 1:6 Among the 70 were Daniel (meaning God is judge), Hananiah (meaning the Lord is gracious), Mishael (meaning who and what is the Lord), and Azariah (meaning the Lord is my help).

Dan 1:7 Ashpenaz gave the four boys new names: to Daniel, Belteshazzar (meaning Bel's Prince - chief of the Babylonian gods); to Hananiah, Shadrach (meaning illumined by the sun god); to Mishael, Meshach (meaning who and what is Ishtar) and to Azariah, Abednego (meaning the servant or slave of Nebo, god of wisdom and education).

Dan 1:8 Daniel, from the Bible doctrine stored in his right lobe, decided he should not defile himself by eating Babylonian food. Daniel was certain that the food and libation had not been prepared in accordance with the dietary rules prescribed in the Mosaic Law; therefore, he asked Ashpenaz if he might be excused from eating the Babylonian diet.

Dan 1:9 Now God Himself had made certain Ashpenaz saw Daniel as a young man with a future. Ashpenaz looked upon Daniel with favor and genuine appreciation.

Dan 1:10 Ashpenaz said unto Daniel (because he was afraid of losing favor with Nebuchadnezzar), "I am greatly afraid of Nebuchadnezzar; he has selected what you will eat and drink; now if he sees that a diet other than that selected leaves you less healthy than the other Hebrew children, I will lose my job and maybe my life."

Dan 1:11 Then Daniel met with Meltsar, the officer responsible for the immediate supervision of Daniel, Hananiah, Mishael and Azariah.

Dan 1:12 "I want you to let us eat only vegetables and water as a test; all you have to do is permit a trial for ten days." Daniel paused for a moment and then continued, "What possible harm can come from feeding us our special diet for such a short time?"

Dan 1:13 At the end of ten days you can check our appearance in comparison with the other Hebrew hostages who are eating at the king's table. At that time, depending on what you see, you can decide to either stop the test or continue."

Dan 1:14 So Meltsar agreed and permitted them to eat only vegetables and water.

Dan 1:15 At the end of the ten days, the appearance of Daniel and his companions improved; they looked, in general, healthier than the boys eating from the king's table.

Dan 1:16 As a result, Meltsar decided to continue their special diet of vegetables and water.

Dan 1:17 As to the four teenagers, God provided not only doctrine for their souls, but also gave them special understanding in all learning and wisdom. Daniel received the gift of prophecy as well; he was able to interpret all manner of dreams and visions.

Dan 1:18 At the end of three years, Ashpenaz accompanied the boys to the throne room where they stood before Nebuchadnezzar.

Dan 1:19 The king then presided over an intense oral examination; Daniel, Hananiah, Mishael and Azariah tested out ahead of all the other students. As a result, the boys were immediately given positions on the king's staff.

Dan 1:20 In every subject the boys not only were considered the best students, but all four were considered head and shoulders wiser than all the other magicians and astrologers in the land.

Dan 1:21 Daniel continued to function as a leader of sorts, even until 536 B.C., the first year of Cyrus's reign as king of the Persian Empire.

## Daniel Chapter Two - A Paraphrase

Dan 2:1 Early in Nebuchadnezzar's reign as ruler of the Babylonian Empire, he began to have several very troubling dreams; he was greatly disturbed. So panic-stricken was the king that he developed a serious case of insomnia.

Dan 2:2 Accordingly, Nebuchadnezzar summoned his best-educated scribes, his best astrologers, his best diviners (men skilled in the black art of incantation) and his priests; they were told only that the king was troubled and could not sleep.

Dan 2:3 The king said to them, "I had a dream which greatly troubles me and I want to know its meaning."

Dan 2:4 The men summoned to the palace bowed before Nebuchadnezzar, saying in unison, "O King, live forever." Then the leader of the group said, "Now tell us the dream and we will tell you its interpretation."

Dan 2:5 The king answered, "I have already issued an irrevocable decree. If you do not tell me what I dreamed and then interpret it for me, I will have you cut into pieces and your houses turned into piles of rubble where the refuse of the city will be dumped.

Dan 2:6 But if you tell me what I dreamed and then tell me its meaning, I will give you gold bullion, silver utensils and a chest full of precious stones, along with a large monetary stipend and a promotion. So take a shot and tell me the dream and its interpretation."

Dan 2:7 Once more their spokesman replied, "Tell us the dream, and then we will interpret it."

Dan 2:8 Nebuchadnezzar answered, "You are simply trying to buy time, because you realize I have issued an unalterable decree; a failure to tell the dream and its interpretation will result in your deaths.

Dan 2:9 If you fail to tell me the dream, there is just one penalty for you. For you see, in the past, I have watched you develop misleading interpretations; I think you are simply stalling, hoping the situation will change. Tell me the dream, and then I will know that your interpretation can be trusted."

Dan 2:10 One of the more respected scholars answered, "There is not a diviner on earth who can do what the king asks! In fact we know of no king who has ever ordered a scholar, enchanter or astrologer to tell a ruler what he dreamed.

Dan 2:11 What you are asking is frankly just too difficult. There is no human who can reveal your dream; only the gods know what you dreamed, but unfortunately the gods do not live among us."

Dan 2:12 This response made the king not just angry, but livid; he exploded and summarily ordered the execution of all the wise men of Babylon.

Dan 2:13 The decree to execute all his advisors was received by Arioch, Nebuchadnezzar's chief executioner, who immediately led a sweeping search for all diviners, and this included Daniel and his three friends.

Dan 2:14 When Arioch arrived at Daniel's palace apartment, the young Daniel met the chief executioner at the door; Arioch read the decree to Daniel, who answered with counsel and wisdom.

Dan 2:15 "Why is the decree being so hastily carried out?" Then Arioch told Daniel how the king had already met with the palace diviners and given each a chance to tell the king his dream.

Dan 2:16 Daniel went straight to the king's quarters and asked permission from his chief of staff to see the king; Daniel promised, "If you give me just a little more time, I will tell you what you dreamed, and then I will tell you its interpretation."

Dan 2:17 Later, Daniel met with his three friends and explained the entire situation.

Dan 2:18 The four, in prayer, asked God to make known the dream and its interpretation, so that they would not be drawn and quartered with the rest of the Babylonian diviners.

Dan 2:19 The dream and its interpretation were given to Daniel in a night vision, and Daniel responded to God's revelations by praising Him.

Dan 2:20 Daniel extolled the name of Jehovah God by exclaiming, "Blessed be the name of God forever, for He is the source of all wisdom and might."

Dan 2:21 He went even further by proclaiming, "It is Jesus Christ who controls events and breaks up time into epochs; He both raises up kings and puts them down; and He gives wisdom to the wise, and more doctrine to those who desire it.

Dan 2:22 He reveals the deep and hidden things to those who know Him; God knows what is in the minds of men; and because my Father is omniscient, He has revealed all that I, Daniel, need to know.

Dan 2:23 I thank You and praise Your name, O God of my fathers who has given me wisdom and has revealed to me the king's dream."

Dan 2:24 Because Daniel's mind was full of information about the king and his dream, he asked Arioch to spare the wise men and take him to Nebuchadnezzar's quarters. He had earlier informed Arioch that he knew what Nebuchadnezzar had dreamed and was ready to interpret for the great king.

Dan 2:25 Seeking further prestige for himself, Arioch hastened to the king with Daniel, asserting, "I have found a man of the captives of Judah who will tell you the interpretation of your dream."

Dan 2:26 Calling Daniel by his Babylonian name, the king said, "Belteshazzar, have you come to tell and interpret my dream?"

Dan 2:27 "I know your wise men, the astrologers, the magicians and priests have been unable to tell you what you dreamed!

Dan 2:28 But let me make it clear, O King, there is a God in heaven Who reveals secrets and makes known that which will come to pass, and this He has elected to do, just for you.

Dan 2:29 "O King, you dreamed about the future. While you slept on your bed, the God of heaven chose to reveal to you, and you only, certain events of monumental importance.

Dan 2:30 As for me, these secret things were not revealed because I am wise or wiser than anyone else, but rather the revelation came so that you, as the king, might know the thoughts of your own right lobe and thus understand what went through your mind as you slept.

Dan 2:31 “What you saw, O King, was this: there before you stood a great statue. This great image was awesome in brightness; its colorful appearance signified several future glamorous empires and its form was terrifying, but a symbol of the great power of the empires to come.

Dan 2:32 The golden head represents you, O King, as ruler of Babylon. The breast and arms of silver represents the kingdom of the Medes and the Persians to follow, and the belly and thighs of bronze represents a Grecian Empire that will supplant the Medo-Persians.

Dan 2:33 The legs of the image were made of iron, representing a future Roman Empire, and the feet were made of both iron and clay, representing an even more distant and powerful Revived Roman Empire with ten supporting nations.

Dan 2:34 Then you saw a large uncut stone rolling down a steep grade; it struck the base of the image, and the iron and clay were smashed into many pieces. The stone represents Jesus Christ at His Second Advent.

Dan 2:35 As a result of the Stone striking the image, the iron, the clay, the brass, the silver, and the gold were broken into pieces, and a great wind blew them away. Not a trace of the shards could be found: and the Stone became a great mountain and filled the entire earth. His rulership was recognized by all the nations of the world.

Dan 2:36 “Now, my King, with reference to what you dreamed, I shall provide further interpretation.

Dan 2:37 You, Nebuchadnezzar, are unique, for the God of the universe has given you a remarkable kingdom; a kingdom of glamour and military power.

Dan 2:38 God has given you authority over the entire earth; yes, O King, you are the head of gold.

Dan 2:39 But after you shall rise an inferior kingdom consisting of the Medes and Persians. In short order, the Persians shall dominate the Medes, and after the Persian Empire shall arise a Greco-Macedonian kingdom, led by a remarkable young man named Alexander the Great.

Dan 2:40 And then the Roman Empire, a fourth kingdom, strong like iron, shall break and subdue all things; the iron empire shall bruise all peoples, especially my people, Israel, who will in A.D. 70 be severely punished by these Romans.

Dan 2:41 “And then you saw the feet and toes made partly of potter's clay and partly of iron. The feet represent a revived Rome and the ten toes represent a ten-nation federation. When the Rapture of the Church occurs, the feet, partly of iron and partly of clay, will consolidate into the Revived Roman Empire.

The Revived Roman Empire (or Rome II, as it is also called) will be under the control of the Satan-indwelt Antichrist, headquartered in Rome.

Dan 2:42 And as the ten toes were partly iron and partly clay, so shall the kingdom be partly strong and partly broken, the clay being dominated by the stronger iron.

Dan 2:43 You saw iron mixed with clay, so the people of the ten nations shall serve the Romans under a Satan-indwelt Antichrist who will form a union of religious and political institutions, but they shall not completely adhere, even as iron does not mix with clay. Soon the Antichrist will destroy all ties with the inferior nations and their religious affiliations.

Dan 2:44 At the end of the time of Jacob's trouble, the Tribulation, God shall set up the Kingdom of Christ, which shall never be destroyed; it shall consume all the nations aligned with the Antichrist. Christ's kingdom shall stand forever.

Dan 2:45 "This is the meaning of the gigantic stone, the Messiah Christ Who was cut out of the mountain, a giant stone made not with the hands of man, but solely a product of God; as you saw, the Great Stone broke in pieces the iron, the brass, the clay, the silver and the gold. The God of the universe has made known to Nebuchadnezzar what will happen in the future. The dream is accurate and the interpretation of it is sure."

Dan 2:46 Then the king fell on his face to worship Daniel and commanded others to worship him also.

Dan 2:47 And he said, "Surely your God is the God of gods and the Lord of kings; He is a revealer of secrets, having revealed my dream to you."

Dan 2:48 Because of the king's gratitude and admiration for Daniel, Nebuchadnezzar gave him gifts and made him ruler over all the satraps and wise men of Babylon.

Dan 2:49 Then, remembering his friends, Daniel requested that the king do something for them; the king appointed Shadrach, Meshach and Abednego to high positions in the land. Daniel was made head of the Babylonian court system while also serving as a special advisor to the king.

### Daniel, Chapter Three - A Paraphrase

Dan 3:1 Nebuchadnezzar, king of the Babylonian Empire, constructed an image of solid gold. The tall and skinny statue was 90 feet high and 9 feet wide. The image was erected in an open field located just outside the city of Babylon in the plain of Dura, an area normally used for military and equestrian games.

Dan 3:2 Nebuchadnezzar sent couriers to every province, commanding that all princes (political rulers), governors (the provincial military commanders), captains (division commanders), judges (equivalent to provincial chief justices), treasurers (the financial officers of each province), counselors (prosecuting attorneys), sheriffs (district court judges) the rulers of the provinces (the subordinate administrators) come to a dedication ceremony.

Dan 3:3 The entourages arrived in a display of great splendor. They came from both far and near, on the day ordered by the king. The visiting satraps all assembled in the plain for the dedication ceremony. Each man and his subordinates were required to stand facing the image.

Dan 3:4 To attract the attention of the varied racial, geographical, and linguistic entities assembled, a herald cried out a command that was interpreted and imparted to all of those assembled:

Dan 3:5 "When you hear the sound of the brass section, woodwind and reed instruments, guitars, violins, pianos, bagpipes and the percussion instruments, you are to fall down and worship the golden image!

Dan 3:6 Those who do not worship the image will be thrown into a fiery furnace and burned alive."

Dan 3:7 The band began to play and all the people fell down and worshipped the image, except Shadrach, Meshach and Abednego.

Dan 3:8 Several members of a priestly caste peeked and noticed that there were three very conspicuous Jews who did not bow, so they asked and received an audience with Nebuchadnezzar. One of the jealous sycophants reported that Shadrach, Meshach and Abednego did not bow.

Dan 3:9 The spokesman for the priests greeted the king and said, "O King, live forever.

Dan 3:10 You have made a decree that, at the sound of the music, every man shall fall down and worship the golden image.

Dan 3:11 Furthermore, anyone who fails to fall down and worship shall be thrown into the fiery furnace.

Dan 3:12 There are certain Jews, whom you appointed over the affairs of the province of Babylon, who have not shown respect to the king. The three men, Shadrach, Meshach and Abednego, neither serve your gods nor worship the golden image."

Dan 3:13 Nebuchadnezzar became very angry: the king was livid. He commanded his palace guards to bring Shadrach, Meshach and Abednego to the palace.

Dan 3:14 Nebuchadnezzar asked the three boys, "Did you intentionally not bow down to worship my god? I hope you now realize that all of you are in serious trouble; the mere act of refusing to bow and worship, whether intentional or not, is a serious offense.

Dan 3:15 If your actions were not deliberate, then the next time you hear the music be sure you fall down and worship the image. If you do, I will forget the whole thing. Be certain, however, that if you do not obey, you will be thrown into the fiery furnace. I can assure you there is no god anywhere who will be able to save you."

Dan 3:16 Shadrach, Meshach and Abednego answered and said, "O King, we do not even have to consider our answer.

Dan 3:17 If it is our God's desire to deliver us, He will certainly rescue us from that fiery furnace. We know, as a fact, our Jehovah God has the power to do whatever He chooses.

Dan 3:18 But even if Jehovah doesn't choose to save us, we still won't worship your gods, nor will we worship the idolatrous image you have erected."

Dan 3:19 Nebuchadnezzar's face twisted with anger at the response from the three young men. He shouted an order, "Heat the furnace seven times hotter than it has ever been heated!"

Dan 3:20 The King obviously wanted his command carried out immediately; he ordered the special bodyguards to bind the hands and feet of the young Jewish hostages. The three were then taken to the furnace where they were to be burned alive.

Dan 3:21 The special guard unit quickly complied with the king's order. They tied up the three Jews, who were still dressed in their royal robes, trousers, jewelry and turbans. They were dragged to the furnace where each was thrown into the blazing inferno.

Dan 3:22 The furnace had been heated beyond prudence. The soldiers, without proper planning, approached the large furnace and opened the door. The king's bodyguards were caught by surprise when the flames from the furnace erupted; flames shooting from the overheated oven killed the soldiers.

Dan 3:23 The commanding officer of the bodyguards selected replacements, and the replacements took Shadrach, Meshach and Abednego and threw them headlong into the fire.

Dan 3:24 When King Nebuchadnezzar arrived from the palace, he looked into the furnace and was astounded. What he saw caused him to leap to his feet. The king incredulously turned to the officer in charge, "Didn't we throw all three men into the fire; were not their hands and feet tied?" One of his cabinet members answered, "Certainly, O King."

Dan 3:25 King Nebuchadnezzar responded, "Look, I see four men, unbound; in fact they are all four walking around in the furnace. There are flames leaping all around them, but they seem to be unharmed. The fourth man looks like a son of one of our gods."

Dan 3:26 After the furnace had cooled down, Nebuchadnezzar approached the mouth of the furnace. "Shadrach, Meshach and Abednego, servants of the Most High God, come out and come here." Then the three came out of the furnace.

Dan 3:27 The members of King Nebuchadnezzar's cabinet, together with the heads of the various provinces who had come to Babylon to worship the image, crowded around Shadrach, Meshach and Abednego. They could not believe the three were not injured. They were amazed that the fire had not singed a single hair of their heads. Their robes were not even scorched. Each potentate was astounded there was no odor of fire on the men.

Dan 3:28 Nebuchadnezzar lifted up his hands toward heaven and shouted, "Praise be to the God of Shadrach, Meshach and Abednego. He sent his angel to rescue His servants! The three men trusted in their God and defied my command. These men were willing to give up their lives rather than serve or worship any god except their own."

Dan 3:29 The king walked slowly back to the reviewing stand, where he announced the following decree: "Anyone who says anything against the God of Shadrach, Meshach and Abednego shall be cut into pieces and his house will be reduced to rubble. There is no other god who can save in this way."

Dan 3:30 Then the king promoted Shadrach, Meshach and Abednego to positions of responsibility in his administration.

Daniel, Chapter Four - A Paraphrase

Dan 4:1 My name is Nebuchadnezzar. I am the ruler of the Babylonian Empire. Recently, I decided to become a Judaeo-Christian. Unto all the racial, geographic and linguistic divisions in Babylon, peace be multiplied unto you.

Dan 4:2 As a result of my conversion, I would like to give my testimony and reveal the wonders that God has bestowed upon me.

Dan 4:3 How great are His revelations! How mighty is His salvation! His kingdom is everlasting, and His rule extends to every generation.

Dan 4:4 I, Nebuchadnezzar, was enjoying a time of great prosperity in my palace. I thought I had it all.

Dan 4:5 Suddenly I had a horrific dream. I was greatly disturbed.

Dan 4:6 So I commanded that the wisest men of Babylon be brought before me to interpret the dream.

Dan 4:7 When the diviners, enchanters, astrologers and priests arrived, I told them what I dreamed. They could not interpret the meaning of the dream.

Dan 4:8 Finally, my old friend Daniel appeared, this is the same Daniel whose Chaldean name is Beltshazzar. I earlier named him after one of my former heathen gods. I told Daniel what I had dreamed.

Dan 4:9 "Beltshazzar, chief of the wise men, I know that the Spirit of God dwells in you and no mystery is too difficult for you. This is what I dreamed:

Dan 4:10 While lying in my bed; I saw a giant tree in the center of my empire.

Dan 4:11 It was large and strong and its top reached into the heavens; no matter where you were in Babylon, you could see the top of the tree.

Dan 4:12 Its leaves were beautiful and its fruit abundant. The tree provided food for all of Babylon. Beneath the tree, the wild beasts found shade. In its branches the birds of the air nested; all men ate from the fruit of the tree.

Dan 4:13 “In my vision, I saw an angel. He descended from heaven with a message from God:

Dan 4:14 ‘Cut down the tree and lop off its branches; strip off its leaves and scatter its fruit; let the animals flee its shade and the birds its branches.

Dan 4:15 But leave the stump in the earth and bind the stump with iron. Let Nebuchadnezzar be bathed with the dew of heaven and then let him eat alongside the cattle in the fields; let him graze grass beside them.

Dan 4:16 For seven years let this man, Nebuchadnezzar, suffer the ravages of zoanthropy.’

Dan 4:17 “Other angels flew by confirming the judgments of the first angel. The decrees of God have a purpose: that all who live may know that the Most High rules over the kingdoms of men. He gives as He desires; God even places the lowliest of men in places of authority and responsibility.

Dan 4:18 Finally I called for Daniel to appear before me: ‘Beltshazzar, tell me what I dreamed and tell me the meaning of the dream. None of the wise men in my kingdom can tell me the meaning, but you can; I know this because the Spirit of God is in you.’

Dan 4:19 Daniel was, at first, greatly perplexed and he could not hide his concern. So I said, "Beltshazzar, don't be afraid to tell it like it is." Daniel then answered, "My lord, if only the dream applied to your enemies and its meaning to your adversaries!

Dan 4:20 For you see, my King, the large, tall, strong tree that was visible to everyone;

Dan 4:21 that tree with the beautiful foliage and abundant food; that tree which provided not only prosperity for its citizens, even shade for Babylon's animals and a pleasant place for Babylon's birds---

Dan 4:22 Nebuchadnezzar, you are that tree, large and strong! You, like the tree, have become great; your greatness has risen even to the heavens. Your rule extends over the known world. You have provided prosperity for all your citizens.

Dan 4:23 “In your dream you saw a special angel from God, who delivered a message just for you, ‘Cut down the tree and destroy it, but leave the stump in the field and bind it with iron. While its roots are in the ground, you will be drenched with the dew of heaven; you will live in the field like a wild animal.’

Dan 4:24 “O King, the Most High has passed the following sentence upon you:

Dan 4:25 You are going to lose your position as king. You shall dwell with the wild beasts in the field; you shall even be given grass to eat and during the day you will be let out into the field: this shall last for seven years. You will live as an animal until you finally recognize it is the Most High God of Israel Who rules over the kingdoms of men and gives rulership to whomsoever He chooses.

Dan 4:26 The command that the stump and roots of the tree are to be left means that your kingdom shall be preserved for you. Once you have learned it is God Who rules and it is God Who sets up one king and removes another, then your kingdom will be returned.

Dan 4:27 “Therefore, O King, accept my advice. Name your sins to God and apply God’s protocol; learn to love others and show mercy to the oppressed. If you do these things, maybe God will return your kingdom to you.”

Dan 4:28 These events happened to me because I had been taking myself way too seriously.

Dan 4:29 For you see, I often walked arrogantly in the palace,

Dan 4:30 thinking, “Oh Babylon how great you are! Was it not I, with my great strength, who built this royal palace?”

Dan 4:31 While these arrogant words were still on my lips, a voice came from heaven. “It has been decreed for you, King Nebuchadnezzar, that your kingdom is no longer yours; it has been taken from you and given to another.

Dan 4:32 You will no longer live in the palace. You will live in the fields; you shall be given grass to eat like an animal. Hopefully in seven years you will know Who rules over the kingdoms of men.”

Dan 4:33 At once the prophecy was fulfilled. I was stricken: I ate grass like an ox; my body was bathed with the precipitations of heaven; my hair grew until it was coarse like the feathers of an eagle; and my nails became like the claws of a bird.

Dan 4:34 When my time of trial was over, I, Nebuchadnezzar, raised my eyes to heaven, and expressed my faith in the God of Daniel. My ability to reason was restored and I praised the Lord of Heaven and Earth. I gave glory to Jehovah God Who lives forever, Whose kingdom is represented in every generation of men.

Dan 4:35 All who live on the earth are counted as nothing; He does as He pleases with the angels of heaven and His creations on earth. There is nothing that can hinder His divine plan, for He is sovereign; no one has the right or ability to question God’s decisions. Who can ask, “What have You done and why did You do it?”

Dan 4:36 Suddenly, my health was restored; the glory and splendor of my kingdom was also returned to me. My nobles and lords sought me out and I became even more powerful and influential.

Dan 4:37 Therefore, I, Nebuchadnezzar, now praise and exalt and glorify the King of Heaven. All His works are right and His ways just; and those who walk in pride, God will ultimately humble.

Daniel, Chapter Five - A Paraphrase

Dan 5:1 After the death of Nebuchadnezzar in 562 B.C., a series of insignificant kings ruled Babylon. In 556 B.C., Babylon was ruled by a co-regency of Belshazzar and his father, Nabonidus. While Nabonidus was away fighting a series of battles, his son Belshazzar was playing the part of king. Belshazzar had summoned a thousand of his nobles for a grand party; it soon turned into a drunken orgy.

Dan 5:2 Under the influence of the wine, Belshazzar commanded his wine steward to bring the sacred golden and silver vessels. Belshazzar's grandfather Nebuchadnezzar had taken the vessels out of Israel's Temple when he first defeated Jerusalem in 606 B.C. He wanted this done so that he, his princes, his wives and his concubines might drink from the sacred vessels of Jehovah God.

Dan 5:3 The golden vessels from the Holy City were presented to him by his trusted wine steward. From these vessels, the king and his guests toasted the gods of Babylon.

Dan 5:4 After drinking from the sacred vessels, they praised the Babylonian gods. The gods of Babylon were extolled as superior to the God of Israel.

Dan 5:5 Suddenly, as the king watched, the fingers of a human hand crawled slowly up the wall and began to write. The writing was obvious because the writing appeared under the lamp stand directly behind the king. The king watched as the hand slowly recorded Babylon's final history.

Dan 5:6 Belshazzar's face turned pale. He was so terrified that his knees knocked together and his legs gave way; the king could no longer stand, he sank slowly to his pillowed couch.

Dan 5:7 The king called out in a loud voice for his top political advisor and his highest ranking religious advisor. "Whoever reads what has been written on the wall and tells me what it means, I will clothe him in royal garments of purple; he will take his place among the pantheon. I will also place a gold chain around his neck and he will be elevated to the third highest office in the land."

Dan 5:8 The king's wise men were hurried into the room. At first, they made quite a show of themselves, but after studying the writing they looked bewildered. The wise men huddled together before finally admitting, "We are sorry, O King, but we cannot read the writing."

Dan 5:9 So, Belshazzar became even more terrified. His face grew even more pallid because his greatest minds were baffled; no one could read the handwriting on the wall.

Dan 5:10 His mother, the queen, heard the commotion from her nearby apartment; quickly, she ran to the banquet hall. Seeing the king's pallor and obvious consternation, she feared for his health. She exclaimed, "O King, live forever! Don't be alarmed, be calm!"

Dan 5:11 There is an old man who still resides here in Babylon. He has the spirit of Jehovah God in him. During your grandfather's reign he was found to have special insight, intelligence and wisdom. His wisdom was said to be like that of a god. King Nebuchadnezzar appointed him chief of the magicians, enchanters, astrologers and diviners.

Dan 5:12 The man's name is Daniel, though Nebuchadnezzar called him Belshazzar. He was found to have a keen mind. A man full of knowledge and understanding, he also had the ability to interpret dreams, explain riddles and solve difficult problems. I would urge you to call for him. I feel sure he will tell you what the writing means."

Dan 5:13 After the queen made her recommendation, Daniel was brought into the presence of Belshazzar. The king asked, "Are you Daniel, the Jewish exile, whom Nebuchadnezzar, the king, brought from Judah?"

Dan 5:14 I have heard that the Spirit of God is in you, that you possess brilliant knowledge and extraordinary wisdom.

Dan 5:15 The wisest of my advisors were brought in to translate this writing, but none of them could read it, none could tell me what it means.

Dan 5:16 But I have heard that you can interpret dreams and solve difficult problems. If you are able to read the writing and tell me what it means, you shall be clothed in purple, wear a gold chain about your neck and be the third ruler in the government of Babylon."

Dan 5:17 Daniel answered the king, "You may keep your gifts, or give your presents to someone else, but the writing on the wall I will not only read, I will also tell you exactly what it means.

Dan 5:18 The Most High God gave your grandfather, Nebuchadnezzar, a great kingdom and international fame.

Dan 5:19 "Because God made him so great, the nations and peoples of every language dreaded and feared him. Nebuchadnezzar was made sovereign. He killed whom he wished and he promoted or demoted as he saw fit.

Dan 5:20 But when his heart became proud, and his spirit was hardened by arrogance, he was pulled down from his royal throne and deprived of his glory.

Dan 5:21 Suffering from zoanthropy, he was cast out of the palace and was made insensate as a beast; he lived with the wild asses and ate grass like the oxen. His body was bathed with the dew of the earth and the rain from heaven, until he learned that the Most High God rules over the kingdom of men. He appoints even the most insignificant of men to positions of leadership.

Dan 5:22 "You, my King, neither humbled yourself in the manner of your grandfather nor have you learned anything from the queen mother.

Dan 5:23 You have instead rebelled against the Lord of Heaven. You had the sacred vessels of His temple brought before you. You and your entourage even drank wine from them; you praised the gods of silver and gold, bronze and iron, wood and stone, inanimate objects that neither see, nor hear, nor have intelligence. But the God in Whose hand is your life breath, the One Who controls everything you do, Him you have refused to worship.

Dan 5:24 “This is why the Lord Jehovah sent the mysterious hand to write on your wall.

Dan 5:25 The words written are: Mene, Mene which means (numbered.) Mene comes from the verb Menah and means (to number.) A Mene is literally 50 shekels, designating the small value of Belshazzar and his guests. The second Mene refers to the rest of the king’s subjects. Teqel means (weighed.) The value of the empire has been weighed and found wanting. Parsin means (divided.) Parsin is actually a paronomasia of Peres, the ancient name for the highest Persian class. The empire has been weighed found wanting and ripe for division.

Dan 5:26 The God of your grandfather has numbered the days of your kingdom; it will soon come to an end.

Dan 5:27 Tekel: you have been weighed on the scales and found wanting.

Dan 5:28 Parsin: your kingdom has been divided, and given to the Medes and the Persians."

Dan 5:29 Then the king ordered they clothe Daniel in purple, with a gold chain around his neck, and that he be proclaimed the third ruler in the government, subordinate only to Belshazzar and Nabonidus.

Dan 5:30 That same night Belshazzar, the Chaldean king, was captured and slain by the Medo-Persian expeditionary force.

Dan 5:31 And Darius the Mede was made the ruler of Babylon by Cyrus the Great; Darius was sixty-two when he became the leader of what was once a vast and powerful empire.

Daniel, Chapter Six - A Paraphrase

Dan 6:1 Darius, at the urging of Cyrus, decided to divide the kingdom into 120 provinces with a triumvirate of regional managers.

Dan 6:2 Daniel was a member of the triumvirate. A purpose of the regional managers was to make sure the rulers of the provinces paid their taxes.

Dan 6:3 Daniel so distinguished himself as a loyal and effective administrator that Darius let it be known he planned to promote his Jewish friend to vice president of the entire empire, second only to the king himself.

Dan 6:4 Then the other high ranking appointees, motivated by jealousy, sought to destroy Daniel by either finding or conjuring some “error” in him; they carefully critiqued with a “fine tooth comb” all of his decisions and associations, but could find nothing deserving of criticism. As a loyal man of doctrine, he was impeccable, consistently displaying expertise ahead of his contemporaries; in fact, the reports returning to his peers revealed they could find no fault in him whatsoever.

Dan 6:5 Having carefully scrutinized all of Daniel's activities and decisions, one of the conspirators said, "We have been unable to find anything against Daniel; there is only one hope and that is to use his religion against him."

Dan 6:6 Then these regional managers and governors of the respective provinces came together in an official convocation before the king, and they greeted him with the words, "King Darius, live forever."

Dan 6:7 Lying, they said, "Your regional managers and all of your military leaders have decided you need to promulgate a royal decree: Anyone who petitions to any god or man during the next thirty days, except to you, shall be cast into the den of lions as punishment.

Dan 6:8 Now, O King, establish the decree and sign the writing so that it cannot be changed; according to the royal law of the Medes and Persians, your decree, O King, cannot be altered by anyone."

Dan 6:9 Accordingly, King Darius, consumed by approbation lust, agreed to their proposal.

Dan 6:10 Now when Daniel read the law, he went into his house for privacy; the window of his chamber being opened toward Jerusalem, he knelt and prayed three times a day, just as God's Word demanded. He prayed intensely for himself and his people. This he had done for sixty-eight years.

Dan 6:11 Then the conspiratorial "heroes" sent several of their servants to Daniel's house in order to spy on him and there they found Daniel praying for deliverance.

Dan 6:12 Armed with this information, the plotters assembled before Darius and spoke to the king concerning the royal decree: "Have you not signed a decree that every man who shall ask a petition of any god or man shall be cast into the den of lions?" The king answered, "This is true. According to the law of the Medes and Persians, the promulgation cannot be changed."

Dan 6:13 Then the conspirators and enemies of Daniel reported to the king, "Daniel is not a Persian nor is he a Mede but he is a foreigner, a Jew, and he has no regard for you nor the decree you just recently signed. He continues to pray three times a day to the God of Israel."

Dan 6:14 When the King heard these words, he was completely disgusted with himself; he realized that he must sentence a person he admired greatly. Therefore, he put his mind to work to devise a plan to deliver Daniel; he labored throughout the day to this end, but to no avail.

Dan 6:15 The plotters were persistent and again assembled before the king and said, "Know, O King, that the law of the Medes and the Persians clearly denies modification or retraction of a law promulgated by the king; it cannot be changed by anyone."

Dan 6:16 Sadly, the king gave the order; he had no alternative but to command that Daniel be brought forth and cast into the den of lions. Hoping that Daniel would understand his position in this matter, Darius said to Daniel, "Your God, whom you serve so well, will no doubt deliver you."

Dan 6:17 Daniel was thrown headlong into the pit and a large stone was placed over the mouth of the den. Darius' secretary brought the legislation under which Daniel had been prosecuted, and the king of Persia placed his seal on the document. "There" said the conspirators, "it is done and no one can change what Darius the Great has sealed."

Dan 6:18 Darius returned to the palace and spent a miserable night without eating; he even refused the usual beauty pageant where he customarily selected his lady of the night. He got into his bed, but he could not sleep.

Dan 6:19 At the break of dawn, the king put on his royal robe and hurried down the stairs to the lions' den.

Dan 6:20 When Darius and his entourage arrived in the basement of the palace, just above the den of lions, with an anxious voice he screamed out to Daniel: "O Daniel, servant of the living God whom you have faithfully served continually, was your God able to deliver you from the lions?"

Dan 6:21 With the greatest of calm, Daniel said to the king, "O King, live forever!"

Dan 6:22 My God has sent His Son, Jesus Christ, Who has delivered me from the lions; they have not hurt me. O King, I have been faithful to you, and to Jehovah God."

Dan 6:23 Darius was overcome with joy; he gave orders to get Daniel out of the lions' den. When Daniel was lifted out from the pit, the king's physicians examined him and determined he had not so much as a bruise. Daniel was delivered because he had earlier placed his trust in Christ for salvation and doctrine for temporal deliverance.

Dan 6:24 Again the king issued a command, and those men who had accused Daniel were brought forth and cast into the den of lions, together with their children and their wives. They had not reached the bottom of the pit when the lions seized them; the conspirators and their families were torn apart and the lions ate them, bones and all.

Dan 6:25 King Darius, now a believer, addressed a message to all the racial, geographic and linguistic entities within his jurisdiction, saying, "The peace and prosperity of Jehovah God be multiplied unto you.

Dan 6:26 I hereby issue a decree: In every dominion of my kingdom men shall tremble and fear the God of Daniel, for He is the living God, the same yesterday, today and forever; even though nations and empires come and go, His dominion will never cease. God's eternal kingdom shall not be destroyed.

Dan 6:27 He not only provides spiritual deliverance in salvation, but physical deliverance in time. It is the God of Israel who has physically rescued Daniel from the power of the lions."

Dan 6:28 So, by the grace of God, Daniel was caused to prosper throughout the reign of Darius.

#### Daniel, Chapter Seven - A Paraphrase

Dan 7:1 In the first year of the Babylonian co-regency of Nabonidus and Belshazzar, in c. 556 B.C., I had a dream. I was lying on my bed when I saw several visions. I recorded the visions, in summary fashion, in my diary.

Dan 7:2 I, Daniel, was lying in my bed. I looked up and saw the four winds of heaven churning up the great sea. It was clearly the Mediterranean Sea.

Dan 7:3 Four dreadful creatures, each different from the other, came out of the sea; the sea represented the vast confused gentile world.

Dan 7:4 The first was like a lion; it had wings like an eagle. This first creature represented Babylon. I watched until its wings were ripped off and it was made to stand on its two back feet like a man. The heart of a man was given to it. The bizarre series of events pointed to Nebuchadnezzar's bout with his zoanthropy, his temporary demise as ruler of Babylon and his recovery after his regeneration.

Dan 7:5 I saw a second awful creature; it looked like a bear. The second beast represented the Medo-Persian Empire. The giant grizzly rose up on one of its sides. Between its teeth, and protruding from its mouth, were three ribs. The three ribs represented Babylon, Lydia and Egypt; these were three nations recently conquered by the Medo-Persians. A command from one of the angels standing nearby declared, "Get up and eat more!"

Dan 7:6 And then I saw another beast rise out of the sea, one that looked like a leopard. On its back it had four wings. This beast also had four heads. It was given authority to rule. The nature of the leopard with its winged back spoke of Alexander the Great's speed of conquest. He conquered the world in 12 short years. The four heads represented Alexander's four generals who, after Alexander's death in 323 B.C., ruled four Hellenistic empires.

Dan 7:7 In a terrifying night vision, I saw a fourth beast, more terrifying, and frightening and powerful than the other three. It had huge iron teeth. What it didn't grind with its teeth it smashed with its feet. It was different from all the former beasts; it had ten horns coming out of its head.

Dan 7:8 While thinking about these horns, a little horn appeared before me. Three of the beast's horns were pulled up by the roots to make room for it. This horn had the eyes of a man speaking boastfully of the things that it would do; the little horn was particularly critical of God.

Dan 7:9 Suddenly my eyes were directed toward heaven. There I saw thrones being set in place by none other than God the Father, the Ancient of Days. He took His seat in the middle of the throne room. He wore a robe, as white as snow, signifying His absolute Righteousness; the hair of His head was white and thick like wool, a sign of His earned respect. His throne was elevated, surrounded by flaming fire. The throne had wheels that were all ablaze, as a symbol of His omnipresence and severe judgment upon all who deny His authority, rule and protocol.

Dan 7:10 I saw a river of fire flowing, like a sea of lava, from the throne room of God. Vast numbers of angels stood before Him. I estimate their numbers in the billions. It was announced that the Supreme Court of Heaven would soon be in session. A large set of books was brought into the heavenly court room.

Dan 7:11 I watched, in amazement, as the little horn, the Antichrist, boasted of his greatness and power. I kept on watching until he was slain at the Second Advent of Christ. I watched further, as Christ ordered that the Antichrist's body be thrown into the blazing fire of Hades.

Dan 7:12 Satan and his demons were allowed to live. They were chained for the greater part of one thousand years. At the end of the Millennial reign of Christ, they were released, but only for a short period of time.

Dan 7:13 I continued to dream. I saw the Messiah. He looked like the Son of Man, the incarnate Christ. He came clothed in the clouds of heaven, and was led before the throne of the Ancient of Days.

Dan 7:14 The Ancient of Days gave Christ all authority, glory and sovereign power; all peoples, nations and men of every language were required to worship Him. The dominion given Him was an everlasting one; one which would not pass away, a dominion that would never be destroyed.

Dan 7:15 My vision caused me to become overwrought. I did not understand the meaning of what I had dreamed, and worse, I felt terrible pain for my people Israel.

Dan 7:16 I asked one of the angels, "What is the meaning of what I have dreamed?" An angel began an extensive explanation of my dream.

Dan 7:17 "The four great beasts are four world empires which will rise out from the turmoil of planet earth.

Dan 7:18 Ultimately, however, God's forever family will take possession of a new earth. They will live forever in a state of absolute happiness."

Dan 7:19 I was greatly puzzled and wanted to know more of the fourth beast. This beast was different from all the others. It was certainly more terrifying, with its iron teeth and bronze claws. It crushed and devoured its victims, trampling them underfoot. This beast showed no mercy whatsoever.

Dan 7:20 I, Daniel, also wanted the angel to tell me more about the ten horns. I was especially interested in the horn that looked more imposing than the others; the one that had eyes and a mouth that spoke boastfully against all authority.

Dan 7:21 While I was looking, this little horn, the Antichrist, attacked and defeated God's chosen people.

Dan 7:22 God, the Most High, the Eternal One, then intervened in favor of His chosen ones. The time had arrived for the people of God to receive Christ's earthly kingdom.

Dan 7:23 Then I was told by an angel standing nearby, "The fourth beast will be the fourth kingdom to appear on earth. It will be different from all the others. It will trample the earth and crush it to pieces.

Dan 7:24 The ten horns you saw are ten kings ruling ten sovereign nations. They will align themselves by treaty, forming a federation. From one of the lesser kingdoms the Antichrist will arise. He will quickly strike and conquer two of the ten nations. He will be a military and political genius; as a result, this little horn will be elected chairman of a powerful European federation headquartered in Rome.

Dan 7:25 "He speaks against God and oppresses those who profess Christianity. He even changes the calendar and replaces national laws with international laws. Under the permissive will of God, the saints of planet earth are handed over to him for three and one-half years.

Dan 7:26 The Antichrist will establish himself as the military, political, religious and economic ruler of all the earth. In the third heaven all attention is directed to the throne

room where the Supreme Court sits in session. The court rules that all power is to be taken away from the Antichrist. The Antichrist and his associate, the False Prophet, will be cast into the lake of fire.

Dan 7:27 The kingdoms of the earth will be placed under the saints of God. Christ will be made ruler over both heaven and earth. He will rule all peoples and nations. Their leaders will worship and obey Him.”

Dan 7:28 And there it ended. I, Daniel, was in shock, and deeply troubled by what I had seen. I was like a man who had seen a ghost. I decided to keep the matter to myself.

#### Daniel, Chapter Eight - A Paraphrase

Dan 8:1 In the third year of Prince Belshazzar's reign over Babylon, I, Daniel, had another vision. The year was approximately 550 B.C.

Dan 8:2 In my vision, I saw myself being transported both in space and time to a large palace in the city of Suza, in the province of Elam. In the vision, I was standing beside the Ulai Canal.

Dan 8:3 I, Daniel, looked up, and there before me was a ram (Medo-Persia) with two horns. The horns of the ram were long, but one of the horns (Persia) was much longer than the other. Somehow I knew the longer horn grew up out of the ram's head after the shorter horn (Medes).

Dan 8:4 I watched as the ram charged first toward the west, then the north and finally to the south. Strangely, the animal did not charge to the east. The ram was extremely powerful and dominant. There was nothing that could stand before him. All that got in his way succumbed to the ram's power. The dominant ram did as he pleased and became great.

Dan 8:5 As I was pondering what I had seen, a large male goat (Grecian Empire) suddenly appeared, with a prominent horn (Alexander) between his eyes. The goat had come from the west; I could see him bounding quickly across the whole earth. The goat moved with purpose and alacrity; so quick was his pace that his feet did not touch the ground.

Dan 8:6 The two-horned ram was still standing beside the canal outside the city of Suza. The goat, without breaking stride, suddenly charged in a fit of rage.

Dan 8:7 The large male goat attacked the ram, shattering the ram's two horns. The defenseless ram was powerless to stand against the goat. The ram tried to fight back, but the goat repeatedly knocked him to the ground. No one could rescue the ram from the power of the goat.

Dan 8:8 The male goat became the leader of a formidable empire, but at the height of his power, on a return trip from conquering Pakistan, the large horn, representing Alexander the Great, was broken off, and in its place four prominent horns grew up. These four horns represented four generals who took over from Alexander. The goat's kingdom was divided among the four. The four were Cassander, Lysimachus, Ptolemy and Seleucus.

Dan 8:9 From one of the horns, the horn of Seleucus, came an infamous horn, Antiochus Epiphanes. He started small but grew in power to the south, to the east and toward the land of Israel. Antiochus reigned from c. 175 B.C. to 164 B.C.

Dan 8:10 The horn grew until it reached the heavens, representing the meteoric rise to power of Epiphanes. The horn soon began a systematic persecution of God's people in the land that God had given Israel.

Dan 8:11 The horn, Antiochus Epiphanes from the line of Seleucus, thought of himself as the Lord God. In Israel he stopped all worship in the Temple. He even stopped the daily sacrifices and desecrated the Temple with, first, the blood of pigs and later the blood of Jewish children. Antiochus Epiphanes was a type of Antichrist to come.

Dan 8:12 Under the permissive will of God, Antiochus dominated Israel. He took complete charge of the Temple liturgy, demanding Israel worship the Greek pantheon. For a time, he prospered in everything he did. His ultimate demeaning of Israel and Jehovah God came when he had pig blood smeared in the Holy of Holies.

Dan 8:13 I heard one of the angels say to an angel standing nearby, "How long will it take for this awful vision to be fulfilled? When will the vision concerning the cessation of the daily sacrifice, the desolation of the Temple and the surrender of the sanctuary to foreigners come to pass?"

Dan 8:14 The angel turned to me, as though I had asked the question. "It will take twenty-three hundred days from the desecration of the Temple until its cleansing. "I, Daniel, thought long and hard as to the meaning of the twenty-three hundred days.

Dan 8:15 While I was trying to understand the meaning of the vision, I suddenly saw the figure of a man standing in front of me. He looked like a man, although he could have been an angel, or a Theophany.

Dan 8:16 I heard another man call from across the river, "Gabriel, tell Daniel the meaning of the vision."

Dan 8:17 Gabriel walked toward me. As he approached, I was too frightened to stand. I fell flat on my face. "Son of man," he said, "you must understand that the events you have seen in your vision will not take place until the last days."

Dan 8:18 Strangely enough, while on the ground I passed out. Gabriel revived me with a touch. He assisted me to my feet.

Dan 8:19 "I am here," he said, "to tell you what is going to happen during the Great Tribulation. What you saw pertains to the final events of planet earth."

Dan 8:20 I was told the two-horned ram represented the kings of Media and Persia.

Dan 8:21 The goat, with the large horn, was said to represent the king of Greece, and the large horn between his eyes represented the first king, Alexander the Great.

Dan 8:22 The four horns that replaced the one broken off represent four kingdoms that will emerge from Alexander's Greece; the four, will not, however, be as powerful as Alexander.

Dan 8:23 Now at the end of the reign of the four Greek kings, when the gentile world has become particularly morally rotten, a very angry king shall rise to power. His name historically is Antiochus Epiphanes, a type of Antichrist; he will be very shrewd, cruel and intelligent, just as will his final gentile successor, the Antichrist of the Tribulation.

Dan 8:24 Both Antiochus and the Antichrist will become very strong, but not by their own power. Each will be indwelt by Satan. Both will cause terrible devastation and will succeed for a short time. They will attempt to destroy God's people, Israel.

Dan 8:25 Each will cause deceit to prosper, and both will consider themselves superior, not only to other men, but each will think himself greater than God. They will destroy many and take a stand against God Himself. Yet both will fail. Antiochus will be defeated by the Maccabees and the Antichrist will be destroyed by Christ at His Second Advent.

Dan 8:26 "The vision given you is true, but keep it to yourself, for it concerns the distant future."

Dan 8:27 I, Daniel, was absolutely exhausted, and for several days I retired to my bed, too sick to perform my duties. After I recovered, I went back to work as the king's chief administrator; however, I continued to anxiously ponder the vision. The whole prophecy was beyond my understanding.

Daniel, Chapter Nine - A Paraphrase

Dan 9:1 It was the first year of the reign of King Darius, about 538 B.C. Darius, a son of the king of Media, was made king of Babylon at the promulgation of Cyrus, king of Persia.

Dan 9:2 In the first year of Darius's reign, I was pleased to read from the scroll of Jeremiah. In the scroll it clearly taught that our exile into Babylonia would last for only 70 years. I and 69 others were deported in 606 B.C. We were therefore in our 68th year of captivity. The time of our return was surely drawing near. Jeremiah also said our return would not occur until after the king of Babylon had been punished. Given the fact that Babylon had just been captured by the Medo-Persians, I felt it appropriate to beseech the Lord to do what He had promised to Jeremiah in His Word.

Dan 9:3 I gave myself totally over to the Lord God and prayed. I also fasted in order not to be distracted, wore sack cloths and covered my body with ashes to demonstrate my state of abject humility and reliance on His grace.

Dan 9:4 I began, "O Lord, You are great and awesome, for You always fulfill Your promises of uncompromising love to those who keep Your protocol.

Dan 9:5 Clearly, we have sinned. We have rebelled against You and scorned Your commands.

Dan 9:6 We have refused to listen to Your servants the prophets, whom You sent again and again with messages to our kings and princes and to all the people.

Dan 9:7 "O Lord, You are righteous, but as for us, we are stained with sin. Yes, all of us, the men of Judah, the people of Jerusalem and all Israel. You have scattered us from Assyria to Persia. You have driven us out of the promised land because of our rebellion against You.

Dan 9:8 "O Lord, we, our kings and princes and families are weighed down with shame because of our sins.

Dan 9:9 But we know You are full of uncompromising love and pardon, even to the worst of us.

Dan 9:10 "Lord God, we have disobeyed You; we have disregarded and hated the laws Your priests and prophets gave us.

Dan 9:11 All Israel has disobeyed; we have turned away from You and haven't listened to Your voice. And now Your ultimate curse has crushed us. The last cycle of discipline described by Moses, Your servant, has come to pass.

Dan 9:12 “You have done exactly as You warned us You would do. Never, in all of history, has there been a disaster like that which took place in Jerusalem. The walls, the houses and the Temple have been destroyed and the people removed to a foreign gentile land.

Dan 9:13 Every curse written in the law of Moses has come upon us. Although You gave us ample warning discipline, we still refused to humble ourselves and turn from our wicked ways.

Dan 9:14 You have deliberately crushed us. You did not hesitate to chasten us as wayward children. Your judgments were righteous, yet we remained prodigals, wasting the love of our Father.

Dan 9:15 “O Sovereign Lord our God, You once brought lasting honor to Your name by removing Your people from Egypt. The exodus was a clear demonstration of Your power and love. Lord, I ask that You do it again. Deliver us, even though we have sinned and done wrong.

Dan 9:16 Show us Your uncompromising love. The gentiles mock you because of our sins, and the iniquities of our fathers have made Jerusalem, Your city, and Your holy mountain objects of scorn.

Dan 9:17 “O Sovereign Lord, hear Your servant's prayer! Listen as I plead! Let Your face shine again with peace and joy upon Your desolate sanctuary. If for no other reason, do it for Your own glory!

Dan 9:18 O my Sovereign God, bend down Your ear and listen to me. Open Your eyes and see the ruins of the city and the Temple. Everyone knows that Jerusalem and all that is located therein is Yours. We don't ask because we merit help, but because You are merciful.

Dan 9:19 “O Sovereign Lord, hear; O Lord, forgive. O Lord, listen to me and act! Don't delay! For Your sake, Lord, do it now for Your people and the city that bears Your name.”

Dan 9:20 While I was confessing my personal sins and the sins of the nation, and pleading to the Lord God in prayer and, yes, even while petitioning on behalf of the holy city Jerusalem,

Dan 9:21 the angel Gabriel, whom I had earlier met, was on his way. He had been sent from the third heaven in time for the evening sacrifice.

Dan 9:22 Gabriel had been sent with special instructions. “Daniel, I am here to help you understand God's plans.

Dan 9:23 I want you to know that just as soon as your prayer was uttered, I was commanded to leave heaven. I was ordered: 'Go now to the man whom God loves and answer his prayer, tell him the answer and explain to Daniel that the 70th week prophecy is complicated. Urge him to ponder the message and to meditate thereon.'

Dan 9:24 Gabriel continued, "Daniel I have heard your prayer; 490 years have been cut out for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 "I want you to understand that from the commandment to rebuild the city of Jerusalem (a command which will occur only once) until the day the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times. Nehemiah and his people will work on the city walls with a trowel in one hand and sword and spear in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work will be another 434 years, and after that (49+434=483) the Messiah will be crucified, not on behalf of Himself but as a substitute for the sins of the world. Later the Romans, as a precursor of the Antichrist, will come and destroy the city and the Temple. The traumatic destruction in A.D. 70 is but a representation of what the future will hold for Israel. The destruction of the Temple and the city by Titus in A.D. 70 will begin an uncertain time gap in the 490 years." (Many will later style the interruption as the Church Age.)

Dan 9:27 He continued, "After the removal of the church from the planet, the Antichrist will make a treaty with Israel guaranteeing freedom to worship Jehovah God in an ersatz temple for seven years. Be aware, however, that in the middle of that seven years the Antichrist will break the treaty, erect an image of himself in a wing of the temple and cause all worship to cease. He will continue to reign until the Messiah returns to destroy him."

#### Daniel, Chapter Ten - A Paraphrase

Dan 10:1 In 535 B.C., the third year of Cyrus the Great's reign, Daniel received a message from God. The message, delivered by Gabriel, concerned a time of trial in which Israel would greatly suffer.

Dan 10:2 Hearing of the difficulties to be encountered by those who would return to the land, I mourned for three weeks.

Dan 10:3 I was so upset I ate only soft foods and seldom got out of bed. I ate no meat and drank no wine. After three weeks I was able to resume my duties.

Dan 10:4 On 24 March I was on assignment from the king. I was standing on the banks of the Tigris River.

Dan 10:5 Suddenly before me stood a man. He was dressed in fine white linen. Around his waist was a belt of fine gold.

Dan 10:6 His body shined like a transparent stone. His face flashed like lightning, his eyes were like flaming torches, his arms and legs looked like highly polished brass and his voice roared like the sound of thunder. It was apparent to me I was being visited by a Theophany.

Dan 10:7 I was the only one who could see or hear the Theophany. The men who were with me were mysteriously overcome with fear; in fact, they were so overcome that they ran away and hid themselves.

Dan 10:8 I was left alone, gazing at the magnificent vision; I turned deathly pale, fainted and fell to the ground.

Dan 10:9 Before I could record what the Theophany had said, I lapsed into a deep trance, with my face to the ground.

Dan 10:10 I lay prostrate for some time. Suddenly I became aware of the angel Gabriel standing over me. He first awakened me and then helped me to my knees. There I was trembling on hands and knees.

Dan 10:11 Gabriel complimented me. "Daniel, in God's eyes you are highly esteemed and dearly loved. I want you to listen carefully to what I am about to say. It was God Himself Who sent me to you. Now get up." I raised myself to a standing position, but I was still trembling.

Dan 10:12 Gabriel saw my trepidation. "Stop being afraid. Since the first day that you asked about Israel's future, I was ordered to leave the third heaven and make my way to planet earth.

Dan 10:13 But on my way, the demon assigned to influence the kings of Persia resisted me. I was delayed for three weeks. Then Michael, the elect angel assigned to protect Israel, came to my assistance.

Dan 10:14 Do not be afraid. I have come to explain what the future holds for Israel. That which you saw in your vision concerns a time yet to come."

Dan 10:15 As Gabriel spoke, I bowed my head, looking only at the ground. I was unable to speak. My difficulty was obvious to Gabriel.

Dan 10:16 Then Gabriel touched my lips and my speech returned. "Gabriel, I am overcome with anxiety because of what I have seen; I am absolutely helpless and without discernment.

Dan 10:17 I have so many questions, but how can I, your servant, talk with you? My physical strength is gone and I am having difficulty breathing."

Dan 10:18 Gabriel once again touched me, and I immediately felt better.

Dan 10:19 "O man, do not be afraid. God considers you very special. There is no reason to be afraid. Be strong!" His words greatly encouraged me. "Speak, my lord, your words have given me strength."

Dan 10:20 Given my swooning and inability to speak, Gabriel asked, "Do you know why God sent me?" Before I could answer, he continued. "I am here to tell you what the future holds for Israel. Because I have revealed much about the Persians and their defeat by Alexander and since I am about to prophesy even more about the activities of the descendants of Ptolemy and Seleucus, I will be resisted by the demon princes of both Persia and Greece.

Dan 10:21 After I deliver my message concerning what the future holds for Israel, I will leave planet earth. On my return I will need the help of Michael, the guardian angel of Israel. With his help, I will be able to return to the third heaven."

### Daniel, Chapter Eleven - Introduction

In Daniel chapter eleven we will see numerous remarkable prophecies. Daniel is informed of events that will occur right after Alexander's death, up to and including Antiochus Epiphanies's pogroms of the Holy Land. The actions of six Egyptian kings and seven Syrian kings affecting Israel are chronicled by Daniel.

EGYPT		SYRIA
Ptolemy I	I	Seleucus
Ptolemy II	I	Antiochus II
Ptolemy Euergetes	I	Seleucus Callinicus
Ptolemy Philopator	I	Seleucus III
Ptolemy V	I	Antiochus The Great
Ptolemy Philometor	I	Seleucus Philopator IV
	I	Antiochus Epiphanies

### Daniel, Chapter Eleven - A Paraphrase

Dan 11:1 Gabriel began his message about Israel's future: In the first year of Darius the Mede, I supported and protected him. I tried to get him to mentor your people, Israel. I was reasonably successful.

Dan 11:2 After Darius the Mede, three mediocre kings will rule Persia (Cambyses, Pseudo-Smerdis and Darius I), and then a fourth (Xerxes I) will become more powerful than all the others. When he reaches the zenith of his power and wealth, he will stir up all of Persia against the kingdom of Greece. He will authorize a military expedition to attack both Macedonia and the city states of Achaia.

Dan 11:3 The attack against Greece will prove unsuccessful. Later, a Grecian king (Alexander the Great) will consolidate all of Greece under his rule. Alexander is determined to punish Persia for their earlier indiscretion. He will move westward with a well-trained army. Alexander will conquer , Lebanon, Israel, Egypt, Afghanistan, Iraq,

Iran, Pakistan and India. In twelve years Alexander will complete his remarkable conquest.

Dan 11:4 Alexander will die prematurely at age 32. His heirs will be murdered and his kingdom divided. Ultimately Cassander, Lysimachus, Ptolemy and Seleucus will rule four Hellenistic empires. The Hellenistic empires will never attain the power enjoyed by Alexander.

Dan 11:5 Ptolemy, ruling from Alexandria, Egypt, will prosper and become militarily strong. Seleucus will join forces with him, and together they will defeat Antigonus, dividing his kingdom. Seleucus will ultimately become stronger than Ptolemy. Little Israel lies precariously between the voracious jaws of Ptolemy, ruling Egypt and Seleucus, ruling what was once the Persian Empire minus Egypt.

Dan 11:6 Several years later, in about 252 B.C., the daughter of the king of Egypt, Berenice, will be given in marriage to the king of Syria, Antiochus II. Ptolemy II, king of Egypt, will push the marriage in order to strengthen his ties with Syria. He will offer his daughter to the already-married Antiochus II. Neither the marriage nor the alliance will last.

Dan 11:7 Berenice's brother, Ptolemy Euergetes, will take over as king of Egypt. He will attack and defeat the eastern forces of Seleucus Callinicus. Ptolemy, by successfully defeating the eastern armies of Seleucus, will acquire significant territories east of the Holy Land.

Dan 11:8 He will also seize their idols and their valuable articles of silver and gold and carry them off to Egypt. For several years there will be a tenuous peace between the two empires.

Dan 11:9 Later, however, the king of the north, Syria, will invade Egypt and suffer defeat. Seleucus Callinicus will be forced to retreat to his own country.

Dan 11:10 The successors of Callinicus, namely Seleucus III and later Antiochus the Great, will prepare for war. Antiochus will lead a large army south, pushing the forces of Egypt into retreat. They will advance as far south as Gaza.

Dan 11:11 The Egyptian king, Ptolemy Philopator, will bring up reinforcements and lead an army north to the border where he will engage and defeat Antiochus the Great.

Dan 11:12 Ptolemy Philopator, instead of pursuing Antiochus, will stop at the border. He will make no effort to finish the fight.

Dan 11:13 Antiochus the Great will assemble another army much larger than the first; this time he will successfully defeat the Egyptian forces.

Dan 11:14 Antiochus the Great learns of a Jewish rebellion against the Egyptian forces occupying Jerusalem. Philopator will be particularly surprised given the favorable treatment Egypt had afforded Israel.

Dan 11:15 The Egyptian forces occupying Israel will be no match for the armies of Antiochus. The cities of Israel shall fall to Antiochus. A last-ditch effort by three Egyptian

armies to save the army of Scopas, trapped in Sidon, will prove unsuccessful. Israel will be occupied by Antiochus the Great's forces and will rue the day they rebelled against Egypt.

Dan 11:16 Antiochus will do as he pleases; neither the armies of Israel nor Egypt will be able to stand against him. Antiochus will become an absolute dictator.

Dan 11:17 Feeling pressure from Rome, Antiochus the Great will offer his young daughter Cleopatra I in marriage to the new king of Egypt, Ptolemy V. The new king will be but seven years old. It will be Antiochus's intention to use the marriage to control his old adversary and strengthen his position against Rome. Unfortunately, Cleopatra will not cooperate. Instead of siding with her father, she will support the decisions of her minor husband.

Dan 11:18 Antiochus the Great will make a terrible mistake by attacking Greece. The Romans, under Scipio, will come to the aid of Greece. Scipio will defeat Antiochus, first at Thermopylae and then at Magnesia in Asia Minor.

Dan 11:19 After these defeats Antiochus the Great will return home where he will lead an expedition east to Elam. His forces will be defeated, and he himself will be killed.

Dan 11:20 The successor to Antiochus the Great, Seleucus Philopator IV, in order to maintain his accustomed royal splendor, will need revenue, so like all good politicians he will send out a tax collector. Soon, however, he will meet his demise, but not in battle; he will be poisoned.

Dan 11:21 Seleucus IV will be succeeded by the contemptible Antiochus Epiphanies who, though not in line for the throne, will wrest it from the rightful heir. He will arrive in Antioch, Syria, posing as a representative of young Antiochus, son of Seleucus the IV and a mere infant.

Dan 11:22 Antiochus will put together a large army that he will use to defeat the remaining forces of Heliodorus and an expeditionary Egyptian force in Asia Minor. He will attack Egypt, where he will gain additional territory to go with the earlier conquest of Israel. After taking over Israel he will murder Israel's High Priest, Onias.

Dan 11:23 Antiochus, by defeating Egypt, will be able to place his nephew Ptolemy Philometor on the throne and thus control much of Egypt.

Dan 11:24 The several kingdoms surrounding Syria will be lulled into military complacency. Antiochus will invade and defeat them. He will distribute the spoils of victory among those who can best assist him. Antiochus will then plot the overthrow of Egypt.

Dan 11:25 With a large army he will successfully attack the new king of Egypt, Ptolemy Philometor.

Dan 11:26 Many of those aligned with Egypt will refuse to help Ptolemy; even Rome will refuse to intervene.

Dan 11:27 Antiochus and Ptolemy Philometor will agree to sit down and discuss an armistice. However, the intention of neither king is to keep their agreements; their deceit, though intricate and designed to support their purposes, will, as a truth, be part of God's divine plan for Israel.

Dan 11:28 After signing the treaty, Antiochus will return home with great wealth; his heart, however, will be set against Israel. Antiochus, on his return home, will travel through Israel, all the while plotting its destruction.

Dan 11:29 Later, in about 168 B.C., Antiochus will again invade Egypt, but this time the outcome will be significantly different.

Dan 11:30 The Roman senate will send a naval and marine force under the command of Gaius Popillius Laenas. Gaius Popillius will confront Antiochus and demand his surrender. Antiochus will accede, taking his forces north through the Holy Land. On his way home he will vent his fury against Israel. In Israel he will select a cadre of Jewish sycophants to rule the Jewish state.

Dan 11:31 The army of Antiochus is ordered to desecrate the Temple and abolish the system of sacrifices. Antiochus also will order a statue of Zeus to be set up in the Holy of Holies.

Dan 11:32 Antiochus will win over many Jews who are ready to surrender their faith for positions of power. Many will succumb and take positions of leadership; but many others will remain faithful and resist Antiochus's apostasy.

Dan 11:33 Many priests will faithfully teach the Word of God. Most of the faithful will be incarcerated, tortured and ultimately executed. Their homes and wealth will be confiscated by Antiochus. The booty will be given to Antiochus's followers as a reward for their infamous loyalty.

Dan 11:34 Those who resist Antiochus will be few in number. Most of Israel will take the easy way out and openly worship Zeus.

Dan 11:35 Those who remain loyal will be tested by suffering. Such testing will result in their being refined, purified and made spotless. In the end, they will receive a glorious reward in eternity future.

Dan 11:36 Like Antiochus, the Antichrist will do as he pleases. He will magnify himself above every power, both on earth and in heaven. He will, however, display a particular hatred toward the God of Israel. The demon-possessed Antichrist will say blasphemous things against the Trinity. As a world leader he will be successful until the middle of the Tribulation. At the appointed time in God's infinite wisdom, his reign will be brought to an end.

Dan 11:37 The Antichrist in the last half of the Tribulation will openly flaunt his hatred of both true and apostate religion. Particularly will he ridicule the hope of a coming Messiah. He will finally declare himself to be a god.

Dan 11:38 Early in his ministry he will glorify raw power, placing his trust in military might, wealth and international power. The Antichrist will reward his military

commanders with gifts of gold, silver and precious stones. He will be unparalleled as a world leader, infatuated with military might.

Dan 11:39 Initially he will attack and defeat those nations that do not submit to his program of world domination. With the help of the False Prophet, he will procure favor from the Jews in the land. He will initially aid and protect them. In fact, all who support his rise to power will be promoted and rewarded.

Dan 11:40 In the middle of the Tribulation, a Pan-Arabic block led by Egypt will break the peace established by the Antichrist. These Arab nations are led by a man-called elsewhere in Scripture-the king of the south. By his military might he will attempt to take over Israel. With mechanized infantry, he will start to move his forces overland through Gaza and into Israel. This political and military indiscretion will precipitate a response from the Soviet Union. The leader of the Soviet forces is called-elsewhere in Scripture-the king of the north. The king of the north will storm out against the Pan-Arabic coalition with infantry, armor, air and sea power. From the Bosphorus will come a naval force, and from the area west of the Caspian Sea will come a large contingent of armor and infantry with tactical fighter support. The king of the north will sweep through Turkey, Syria and Iran like a flood.

Dan 11:41 The king of the north will also invade Israel on his way south in blitzkrieg fashion. He will leave carnage and destruction in his wake. Eastern Turkey, Syria and Lebanon will fall. Those countries east of Israel, like Jordan and the Persian Gulf nations, will be spared. The Russian forces seem intent on staying close to the Mediterranean shoreline thus permitting maximum support from their naval armada.

Dan 11:42 The forces of Russia will very quickly drive the army of the king of the south into Egypt.

Dan 11:43 The Soviets will gain control of Egypt and her North African allies, not just defeating them, but taking all of their wealth as earned plunder. The Pan-Arabic block will be annihilated and militarily embarrassed.

Dan 11:44 While the king of the north is mopping up in the south, he receives an alarming report. Air reconnaissance indicates a large armada of Asians is moving across the Euphrates, heading toward Israel. Naval intelligence indicates a large naval armada under the flag of the European Union has left Italy, rapidly moving east toward Israel. Rumor has it the Antichrist commands this EU fleet. This demands quick action on the part of the king of the north. He orders his entire army back into Israel. He also orders his naval forces to turn north. They are to engage the EU's fleet and determine their intentions.

Dan 11:45 The Russian ground forces will return through Egypt, across Gaza and into Israel. They will meet token resistance from the remaining Israeli Defense Forces. The IDF will retreat in the direction of Jerusalem. Their plan will be to defend the holy city or die. After securing all the surrounding countryside, the king of the north will establish his command post just west of Jerusalem, near Megiddo. It is there the Soviets will plan to meet the Asian forces and the European Union's expeditionary force just north, northeast of Jerusalem.

The Antichrist will come ashore to meet with the king of the north, king of the south and the leader of the Asian armies. Using his Satan-supplied gift, the Antichrist will negotiate a settlement. Plans will be made to attack the city of Jerusalem and destroy God's remnant. Suddenly, a vast darkness will cover the land and the last battle of Armageddon will begin. The Lord Jesus Christ with His angelic army will descend from the heavens. With a fury Christ will destroy the armies of the world, and the remnant of Israel will be delivered.

#### Daniel, Chapter Twelve - A Paraphrase

Dan 12:1 During the Tribulation, Michael, Israel's guardian angel, will establish himself as the protector of your people. Although Israel will experience great distress, Michael will make certain that all things work for the good of God's people. Though Israel will suffer greatly in that period of great persecution, in the end, true Israel will be delivered. All whose names are in the Book of Life will not only be delivered but they shall rule with Christ on earth for one thousand years.

Dan 12:2 Before the beginning of the Millennium, there will be a judgment of Israel. All Israel will stand before the Throne of Christ. Some will be raised and live forever in ecstatic happiness and others will be raised for judgment, shame and everlasting contempt in a lake of fire.

Dan 12:3 Throughout the ages there have been many Jews who wisely believed on their Messiah. These true believers will shine like the brightness of the heavens. Those who led others to the Lord will receive a special reward; they will shine like the stars forever.

Dan 12:4 Close up and seal the scroll until the time of the end. From then until now, your people will travel all over the world seeking knowledge, but they will not acquire an understanding of eschatology. It is only during the time of the Great Tribulation that Israel will receive comfort when they see all these prophecies come true.

Dan 12:5 Then I looked up, and there before my eyes were two angels, one on my side of the river and one on the other side. With them was the man wearing the linen garment.

Dan 12:6 The man wearing the linen garment was standing in the middle of the river on top of the water. He was asked by one of the angels, "How long will it be before these astonishing things come to pass?"

Dan 12:7 The Man in linen lifted both His hands toward heaven. He then swore by the Lord Jehovah, "It will go on for three and one-half years. When Israel has finally been brought to her knees, then shall the end come."

Dan 12:8 I heard everything the angel asked and I heard the answer from the Man in the linen garment. But I did not understand the meaning. So I asked, "My Lord, how will all this turn out?"

Dan 12:9 The Man answered, "Go, Daniel, and live your very own spiritual life. The prophecies concerning the end times are sealed until the Tribulation. The timing, though imminent, is indefinite."

Dan 12:10 During the Tribulation many will become believers; they will be made spotless and refined as the recipients of God's grace. But those who reject His offering of deliverance will continue in their sins. Unbelievers will not, and in fact, cannot, understand God's plan. But those who have become God's by faith alone in Christ alone, they will understand not only Daniel's vision but the whole realm of eschatology.

Dan 12:11 From the time the Antichrist rescinds the treaty with your people in the middle of the Tribulation and erects his statue in a wing of the temple until the Messiah destroys the armies of the world will be 1,290 days. The Lord will take 30 days to destroy Babylon, the Armies at Megiddo and Idumaea.

Dan 12:12 After the final battle of Armageddon, there will be a period of 45 days when the carnivorous birds of planet earth arrive to eat the bodies of those slaughtered. Additionally, it is in this period our Lord will set up a judgment seat in the Valley of Jehoshaphat where Jews and gentiles surviving the Tribulation will be judged. Blessed most certainly are those who survive this judgment and follow our Lord into the Millennium. Blessed is the one who waits for and reaches the end of the 1,335 days.

Dan 12:13 As for you, Daniel, don't be concerned about all of this; just go your way until the end. You will rest in Sheol in the bosom of Abraham until your Messiah Christ removes your soul to heaven. At His return you will get your Millennial body and receive your allotted inheritance.

End Lesson Taught 8-3-2003 and the End of Our study of Daniel