

DANIEL, like Ezekiel, was a Jewish captive in Babylon. He was of royal or princely descent (1. 3). For his rank and comeliness he was trained for palace service. In the polluted atmosphere of an oriental court he lived a life of singular piety and usefulness. His long life extended from Nebuchadnezzar to Cyrus. He was a contemporary of Jeremiah, Ezekiel (14. 20), Joshua, the high priest of the restoration, Ezra, and Zerubbabel.

Daniel is the indispensable introduction to New Testament prophecy, the themes of which are, the apostasy of the Church, the manifestation of the man of sin, the great tribulation, the return of the Lord, the resurrections and the judgments. These, except the first, are Daniel's themes also.

But Daniel is distinctively the prophet of the "times of the Gentiles" (Lk. 21. 24, *refs.*). His vision sweeps the whole course of Gentile world-rule to its end in catastrophe, and to the setting up of the Messianic kingdom.

Daniel is in four broad divisions: I. Introduction. The personal history of Daniel from the conquest of Jerusalem to the second year of Nebuchadnezzar, 1. 1-21. II. The visions of Nebuchadnezzar and their results, 2. 1-4. 37. III. The personal history of Daniel under Belshazzar and Darius, 5. 1-6. 28. IV. The visions of Daniel, 7. 1-12. 13.

The events recorded in Daniel cover a period of 73 years (Ussher).

## CHAPTER 1.

### Part I. Introduction: the personal history of Daniel (vs. 1-21).

**I**N the third year of the reign of <sup>a</sup>Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

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

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the <sup>c</sup>king's seed, and of the princes;

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

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

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

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*a* 2 Ki. 24.1,2;  
2 Chr. 36.5-7;  
Jer. 25.1; 52.12-30.  
Daniel was deported 8 years before Ezekiel.

*b* Dan. 5.1-3;  
2 Chr. 36.5-7;  
Jer. 27.19,20.

*c* Foretold,  
2 Ki. 20.18;  
Isa. 39.7.

*d* i.e. the king's leader, or attendant.  
Dan. 2.26;  
4.8,9,18,19;  
5.12. Identical in meaning with Belshazzar.

*e* Cf. Num. 6.1-4; 1 Cor. 10.21.

*f* Gen. 39.21;  
Acts 7.10.

*g* Or, sadder.

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of <sup>d</sup>Belshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach and to Azariah, of Abed-nego.

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

9 Now God had <sup>f</sup>brought Daniel into favour and tender love with the prince of the eunuchs.

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

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

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

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

14 So he consented to them in

this matter, and proved them ten days.

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

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

17 As for these four children, God <sup>a</sup>gave them <sup>b</sup>knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

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

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

20 And in all matters of <sup>c</sup>wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel <sup>d</sup>continued even unto the first year of king Cyrus.

## CHAPTER 2.

*Part II. The visions of Nebuchadnezzar and their results (Dan. 2. 1-4. 37). (1) The forgotten dream: failure of the magi.*

**A**ND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith the spirit was troubled, and his sleep brake from him.

2 Then the king commanded to

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*a* v.20; 2 Chr. 1.10-12; Lk.21.15; Jas.1.5-7.

*b* Acts 7.22.

*c* Heb. *wisdom of understanding.*

*d* i.e. to see the return of the remnant of Judah at the end of the 70 years (Jer. 25.11,12; 29.10). Daniel actually lived beyond the first year of Cyrus. Dan.10.1.

*e* i.e. the men having the ancient wisdom; the learned; Chaldeans *par excellence* (v.13, "wise").

call the magicians, and the astrologers, and the sorcerers, and the <sup>e</sup>Chaldeans, for to shew the king his dreams. So they came and stood before the king.

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

4 Then spake the Chaldeans to the king in <sup>1</sup>Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

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

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

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

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

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

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can

<sup>1</sup> From Dan. 2. 4 to 7. 28 the Book of Daniel is written in Aramaic, the ancient language of Syria, and substantially identical with Chaldaic, the language of ancient Babylonia. Upon this fact, together with the occurrence of fifteen Persian, and three Greek words, has been based an argument against the historicity of Daniel, and in favour of a date after the conquest of Palestine by Alexander (B.C. 332). It has, however, seemed, with some modern exceptions, to the Hebrew and Christian scholarship of the ages an unanswerable proof rather of the Danielic authorship of the book that, living from boyhood in a land the language of which was Chaldaic, a great part of his writing should be in that tongue. It has often been pointed out that the Chaldaic of Daniel is of high antiquity, as is shown by comparison with that of the Targums. The few words of Persian and Greek in like manner confirm the writer's residence at a court constantly visited by emissaries from those peoples. It is noteworthy that the Aramaic section is precisely that part of Daniel which most concerned the peoples amongst whom he lived, and to whom a prophecy written in Hebrew would have been unintelligible. The language returns to Hebrew in the predictive portions which have to do with the future of Israel. "The Hebrew of Daniel is closely related to that of Ezekiel."—*Delitzsch.*

shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

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

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

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

(2) *The prayer for wisdom.*

14 Then Daniel answered with counsel and wisdom to Arioch the <sup>a</sup>captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

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

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

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

18 That they would desire mercies of the God <sup>b</sup>of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

(3) *The secret revealed to Daniel.*

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

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

21 And he <sup>c</sup>changeth the times and the seasons: <sup>d</sup>he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He <sup>e</sup>revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

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<sup>a</sup> Or, *executioner* (v.24).

<sup>b</sup> Lit. of the heavens. vs.19,28,37, 44; Dan.4.37; 5.23.

<sup>c</sup> Cf. Dan.7.25.

<sup>d</sup> Dan.4.35.

<sup>e</sup> Gen.41.45. marg.; Dan.4.9; Job 15.8; Psa.25.14; Prov.3.32; Mt.6.6.

<sup>f</sup> v.14.

<sup>g</sup> v.22.

<sup>h</sup> *Times (of the Gentiles)*. vs.29-45. Dan.7.1-27. (Lk.21.24; Rev.16.14.)

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

24 Therefore Daniel went in unto <sup>f</sup>Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

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

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

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

29 As for thee, O <sup>h</sup>king, thy thoughts came *into thy mind* upon thy bed, <sup>h</sup>what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

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

(4) *The forgotten dream recovered.*

31 Thou, O king, sawest, and behold a great <sup>1</sup>image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine

<sup>1</sup> The monarchy-vision. Nebuchadnezzar's dream, as interpreted by Daniel, gives the course and end of "the times of the Gentiles" (Lk. 21. 24; Rev. 16. 19, *note*), that is, of Gentile world-empire. The four metals composing the image are explained as symbolizing (vs. 38-40) four empires, not necessarily possessing the inhabited



gold, his breast and his arms of silver, his belly and his <sup>a</sup>thighs of brass,

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

34 Thou sawest till that a <sup>b</sup>stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

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

(5) *The interpretation.*

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

(a) *The first world-empire: Babylon under Nebuchadnezzar.* (Cf. Dan. 7. 4.)

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

38 And <sup>g</sup>wheresoever the children

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a Or, *sides.*

b *Christ (as Stone).* vs. 34, 35, 44, 45; Zech. 4. 7. (Ex. 17. 6; 1 Pet. 2. 8.)

c Dan. 7. 23-27. See Rev. 19. 17-21. See "Armageddon" (Rev. 16. 14; 19. 17).

d Psa. 1. 4; Mt. 3. 12.

e *Kingdom (O.T.).* vs. 34-45; Dan. 7. 1-27. (Gen. 1. 26-28; Zech. 12. 8.)

f A mountain is one of the biblical symbols of a kingdom. Isa. 2. 2, *note.*

g This is universal dominion. It was never fully realized, but power was given for it.

h Dan. 7. 7, 23.

i Lit. *brittle.*

j Dan. 7. 24.

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

(b) *The second world-empire: Media-Persia.* (Cf. Dan. 7. 5.)

(c) *The third world-empire: Greece.* (Cf. Dan. 7. 6.)

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

(d) *The fourth world-empire: Rome.* (Cf. Dan. 7. 7.)

40 <sup>h</sup>And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; <sup>i</sup>but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with <sup>j</sup>miry clay.

42 And as the <sup>k</sup>toes of the feet *were* part of iron, and part of clay,

earth, but able to do so (v. 38), and fulfilled in Babylon, Media-Persia, Greece (under Alexander), and Rome. The latter power is seen divided, first into two (the legs), fulfilled in the Eastern and Western Roman empires, and then into ten (the toes) (see Dan. 7. 27, *note*). As a whole, the image gives the imposing outward greatness and splendour of the Gentile world-power.

The smiting Stone (2. 34, 35) destroys the Gentile world-system (in its final form) by a sudden and irremediable blow, not by the gradual processes of conversion and assimilation; and then, and not before, does the Stone become a mountain which fills "the whole earth." (Cf. Dan. 7. 26, 27.) Such a destruction of the Gentile monarchy-system did not occur at the first advent of Christ. On the contrary, He was put to death by the sentence of an officer of the fourth empire, which was then at the zenith of its power. Since the crucifixion the Roman empire has followed the course marked out in the vision, but Gentile world-dominion still continues, and the crushing blow is still suspended. The detail of the end-time is given in Dan. 7. 1-28, and Rev. 13-19. It is important to see (1) that Gentile world-power is to end in a sudden catastrophic judgment (see "Armageddon," Rev. 16. 14; 19. 21); (2) that it is immediately followed by the kingdom of heaven, and that the God of the heavens does not set up His kingdom till after the destruction of the Gentile world-system. It is noteworthy that Gentile world-dominion begins and ends with a great image (Dan. 2. 31; Rev. 13. 14, 15).

<sup>1</sup> From the "head of gold" (v. 38) to the "iron" of the "fourth kingdom" (Rome) there is deterioration in fineness, but increase of strength (v. 40). Then comes the deterioration of the "fourth kingdom" in that very quality, strength. (1) Deterioration by division: The kingdom is divided into two, the legs (Eastern and Western empires), and these are again divided into kingdoms, the number of which when the Stone smites the image will be ten (toes, v. 42; cf. Dan. 7. 23, 24). (2) Deterioration by admixture; the iron of the Roman *imperium* mixed with the clay of the popular will, fickle and easily moulded. This is precisely what has come to pass in the constitutional monarchies which, with the Republic of France and the despotism of Turkey, cover the sphere of ancient Roman rule.

so the kingdom shall be partly strong, and partly <sup>a</sup>broken.

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

(e) *The final world-empire: the kingdom of heaven.* (See Mt. 3. 2, note.)

44 <sup>1</sup>And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

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

(6) *The promotion of Daniel.*

46 <sup>e</sup>Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a <sup>f</sup>revealer of secrets, seeing thou couldst reveal this secret.

48 <sup>g</sup>Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

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a Or, brittle.

b Or, baked, i.e. brittle.

c Lk. 1. 32, 33, refs.

d v. 34, refs.

e Cf. vs. 27, 28, 30.

f v. 22, refs.

g Prov. 14. 35; 21. 1.

h Cf. Gen. 19. 1, Lot the compromiser with Daniel the inflexible.

i Cf. Rev. 13. 14, 15.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but <sup>h</sup>Daniel *sat* in the gate of the king.

### CHAPTER 3.

*The pride of Nebuchadnezzar and his punishment: (1) the image of gold.*

**N**EBUCHADNEZZAR the king made an <sup>2i</sup>image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

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

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

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

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

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

<sup>1</sup> The passage fixes authoritatively the *time* relative to other predicted events, when the kingdom of the heavens will be set up. It will be "in the days of these kings," i.e. the days of the ten kings (cf. Dan. 7. 24-27) symbolized by the toes of the image. That condition did not exist at the advent of Messiah, nor was it even possible until the dissolution of the Roman empire, and the rise of the present national world-system. See "Kingdom (O.T.);" (Gen. 1. 26; Zech. 12. 8); "Kingdom (N.T.);" (Lk. 1. 31-33; 1 Cor. 15. 28); Mt. 3. 2, note (defining "kingdom of heaven"). Verse 45 repeats the *method* by which the kingdom will be set up. (Cf. v. 31, note; Psa. 2. 5 with Psa. 2. 6; Zech. 14. 1-8 with Zech. 14. 9.)

<sup>2</sup> The attempt of this great king of Babylon to unify the religions of his empire by self-deification will be repeated by the beast, the last head of the Gentile world-dominion (Rev. 13. 11-15). See "Beast, the" (Dan. 7. 8; Rev. 19. 20). It has repeatedly characterized Gentile authority in the earth, e.g. Dan. 6. 7; Acts 12. 22, and the later Roman emperors.

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

(2) *The three Jews refuse to worship the image.*

8 Wherefore at that time certain <sup>a</sup>Chaldeans came near, and accused the Jews.

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

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

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

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

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

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

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

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are

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not careful to answer thee in this matter.

17 If it be so, our <sup>c</sup>God whom we serve is able to deliver us from the burning fiery furnace, <sup>1</sup>and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that <sup>d</sup>we will not serve thy gods, nor <sup>e</sup>worship the golden image which thou hast set up.

(3) *The harmless furnace.*

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

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

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

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

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

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

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have <sup>f</sup>no hurt; and the <sup>g</sup>form of the fourth is like <sup>h</sup>the Son of God.

(4) *The convinced king.*

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants <sup>i</sup>of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and

<sup>a</sup> Cf. the conduct of Daniel, Dan 2.24.

<sup>b</sup> Dan.2.49.

<sup>c</sup> Cf. Dan.6.19-22; Jer.30.7-9.

<sup>d</sup> Job 13.15; Acts 4.19.

<sup>e</sup> Ex.20.3-5; Lev.19.4.

<sup>f</sup> Isa.43.2.

<sup>g</sup> Phil.2.6-8.

<sup>h</sup> Or, a Son of God.

<sup>i</sup> Cf. Dan.4.2,3,17,34,35.

<sup>1</sup> The three Jews, faithful to God while the nation of Israel far from their land bear no testimony, are a fit type of the Jewish remnant in the last days (Isa. 1. 9; Rom. 11. 5), who will be faithful in the furnace of the great tribulation (Psa. 2. 5; Rev. 7. 14).



Abed-nego, <sup>a</sup>came forth of the midst of the fire.

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

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

(5) *The decree of Nebuchadnezzar.*

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

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

CHAPTER 4.

(6) *The king's proclamation.*

**N**EBUCHADNEZZAR the king, <sup>c</sup>unto all people, nations, and languages, that <sup>d</sup>dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an <sup>e</sup>everlasting kingdom, and his dominion *is* from generation to generation.

(7) *The tree vision of Nebuchadnezzar.*

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

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

B.C. 580.

<sup>a</sup> *Miracles* (O.T.), vs. 19-27; Dan. 6. 16-23. (Gen. 5.24; Jon. 2.1-10.)

<sup>b</sup> Heb. 1.4, note.

<sup>c</sup> Cf. Dan. 2. 37,38; 3.29.

<sup>d</sup> 2 Sam. 7.16; Psa. 89.35-37; Dan. 7. 13,14; Lk. 1.31-33.

<sup>e</sup> Cf. Dan. 2. 1,2.

<sup>f</sup> Symbol of a great king. (Ezk. 31.1-14.) See v. 22.

<sup>g</sup> vs. 17,23; plural in 17.

<sup>h</sup> *Sanctify, holy* (O.T.). Joel 1.14. (Gen. 2.3; Zech. 8.3.)

<sup>i</sup> Cf. Mt. 3. 10; 7.19; Lk. 13.6-10.

<sup>j</sup> The number of completeness.

6 Therefore made I a decree <sup>e</sup>to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

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

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

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

10 Thus *were* the visions of mine head in my bed; I saw, and behold a <sup>f</sup>tree in the midst of the earth, and the height thereof was great.

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

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

13 I saw in the visions of my head upon my bed, and, behold, a <sup>g</sup>watcher and an <sup>h</sup>holy one came down from heaven;

14 He cried aloud, and said thus, <sup>i</sup>Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

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

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let <sup>j</sup>seven times pass over him.

<sup>1</sup> Nebuchadnezzar, first of the Gentile world-kings in whom the times of the Gentiles (Lk. 21. 24; Rev. 16. 14) began, perfectly comprehended the universality of the sway committed to him (Dan. 2. 37, 38); as also did Cyrus (Ezra 1. 2). That they did not actually subject the known earth to their sway is true, but they might have done so. The earth lay in their power.

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

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

(8) *The tree vision interpreted.*

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

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

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

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

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

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

B.C. 570.

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

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

27 Wherefore, O king, let my counsel be acceptable unto thee, and <sup>e</sup>break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

(9) *The tree vision fulfilled: restoration of Nebuchadnezzar.*

28 All this came upon the king Nebuchadnezzar.

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

30 The king spake, and said, I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 <sup>f</sup>While the word was in the king's mouth, there fell a voice from heaven, *saying*, <sup>g</sup>O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

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

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

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and <sup>h</sup>I blessed the most High, and I praised and honoured him that

<sup>a</sup> Psa.9.16.

<sup>b</sup> vs.25,32;  
Dan.2.21;  
5.21.

<sup>c</sup> See 2 Sam.  
18.32;  
Jer.29.7.

<sup>d</sup> The discipline was effective. Cf. v.30 with v.37.

<sup>e</sup> Isa.55.7;  
Rom.2.9-11.

<sup>f</sup> Cf.v.37.

<sup>g</sup> 1 Thes.5.3.

<sup>h</sup> Cf.Lk.12.  
19.20.

<sup>1</sup> A progress may be traced in Nebuchadnezzar's apprehension of the true God. (1) "God is a God of gods [one amongst the national or tribal gods, but greater than they], and a Lord [Adonai = Master] of kings, and a revealer of secrets" (Dan. 2.



liveth for ever, whose dominion *is* "an everlasting dominion, and his kingdom *is* from generation to generation:

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

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

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

## CHAPTER 5.

*Part III. The personal history of Daniel under Belshazzar and Darius (Dan. 5. 1-6. 28). The pride of Belshazzar and his downfall.*

**B**ELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

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

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

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

### (1) *The writing on the wall.*

5 <sup>d</sup>In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon

B.C. 563.

the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

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

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

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

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

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

11 There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of <sup>h</sup>thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I* say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

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

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king <sup>h</sup>my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee,

<sup>a</sup> Dan. 2.44; 7.14; Psa. 10.16; Mic. 4.7; Lk. 1.33.

<sup>b</sup> Dan. 5.20; Ex. 18.11.

<sup>c</sup> Nebuchadnezzar was "father" of Belshazzar in the biblical sense that David is called "father" of Jesus (Lk. 1.32). B. was probably a grandson.

<sup>d</sup> Lk. 12.19, 20; 1 Thes. 5.2,3.

<sup>e</sup> Cf. Isa. 21.1-4.

<sup>f</sup> Isa. 47.13.

<sup>g</sup> Chald. brightnesses. v.6.

<sup>h</sup> Or, grand-father. v.2.

<sup>i</sup> Chald. knots

47). (2) He is still a Hebrew deity, but Master of angels, and a God who responds to faith (Dan. 3. 28). (3) Here (Dan. 4. 34, 35) the king rises into a true apprehension of God. Cf. Darius, Dan. 6. 25-27.

and *that* light and understanding and excellent wisdom is found in thee.

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

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

### (2) *The writing interpreted.*

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

18 O thou king, the most high <sup>a</sup>God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

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

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

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they

B.C. 538.

<sup>a</sup> Dan.2.37,  
38.

<sup>b</sup> Num.14.41;  
Job 9.4.

<sup>c</sup> Ex.40.9;  
Num.18.3;  
Isa.52.11;  
Heb.9.21.

<sup>d</sup> Rom.1.21;  
3.23.

<sup>e</sup> Foretold,  
Isa.21.2.  
Cf.v.31, and  
Dan.9.1.

fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast <sup>1</sup>lifted up thyself against the Lord of heaven; and they have brought the <sup>2</sup>vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: <sup>3</sup>and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

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

25 And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

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

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

28 PERES; Thy kingdom is divided, and <sup>4</sup>given to the Medes and Persians.

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

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

31 And <sup>1</sup>Darius the Median took the kingdom, *being* about threescore and two years old.

<sup>1</sup> The biblical order of the monarchs of Daniel's time, and of the period of the captivity and restoration of Judah, is as follows:

(1) Nebuchadnezzar (B.C. 604-561) with whom the captivity of Judah and the "times of the Gentiles" (Lk. 21. 24, *note*; Rev. 16. 19, *note*) began, and who established the first of the four world-monarchies (Dan. 2. 37, 38; 7. 4).

(2) Belshazzar (prob. B.C. 556), the Bel-shar-uzzar of the inscriptions, grandson of Nebuchadnezzar, and son of the victorious general Nabonidus. Belshazzar seems to have reigned as viceroy.

(3) Darius the Mede (Dan. 5. 31; 6. 1-27; 9. 1). Concerning this Darius secular history awaits further discoveries, as formerly in the case of Belshazzar. He has been conjectured to be identical with Gobryas, a Persian general. This Darius was "the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans" (Dan. 9. 1). "Ahasuerus," more a title than a name, the equivalent of the modern "Majesty," is used in Scripture of at least four personages, and is Persian rather than Median. That Darius the Mede was the "son" (or grandson) of an Ahasuerus proves no more than that he was, probably

## CHAPTER 6.

*History of Daniel to the accession of Cyrus.*

**I**T pleased Darius to set <sup>a</sup>over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

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

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

(1) *The decree of Darius.*

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, <sup>b</sup>We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

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

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

8 Now, O king, establish the decree, and sign the writing, that it be not changed, <sup>d</sup>according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

(2) *The steadfastness of Daniel.*

10 Now when Daniel <sup>e</sup>knew that

B.C. 538.

the writing was signed, he went into his house; and his windows being open in his chamber <sup>f</sup>toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

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

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

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

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

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

(3) *Daniel cast into the lions' den.*

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will <sup>i</sup>deliver thee.

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

<sup>a</sup> Cf. Esth. 1.1.<sup>b</sup> Acts 24.13-21;  
1 Pet. 4.12-16.<sup>c</sup> Rev. 13.15.<sup>d</sup> Esth. 1.19.<sup>e</sup> Acts 20.  
22-24.<sup>f</sup> 1 Ki. 8.29,  
30, 46-48;  
Psa. 5.7;  
Jon. 2.4.<sup>g</sup> Dan. 5.13.<sup>h</sup> Psa. 49.7.<sup>i</sup> Psa. 34.7,  
19; 37.39,  
40; 50.15;  
Mt. 27.43;  
Col. 1.13;  
1 Thes. 1.10;  
2 Pet. 2.9.

through his mother, of the seed royal not only of Media, but also of Persia. There is but one Darius in Daniel. (See Dan. 9. 1.)

(4) Cyrus, with whose rise to power came fully into existence the Medo-Persian, second of the world-empires (Dan. 2. 39; 7. 5). In Daniel's vision of this empire in "the third year of the reign of King Belshazzar" (Dan. 8. 1-4) the Median power of Darius is seen as the lesser of the two horns of the ram; the Persian power of Cyrus, under whom the Medo-Persian power was consolidated, as the "higher" horn which "came up last." Under Cyrus, who was prophetically named more than a century before his birth (Isa. 44. 28-45. 1-4), the return to Palestine of the Jewish remnant began (Ezra 1. 1-4). See Dan. 11. 2, marg. ref.



(4) *The delivering God.*

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

19 Then the <sup>a</sup>king arose very early in the morning, and went in haste unto the den of lions.

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

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

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

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

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

(5) *The decree of Darius.*

25 Then king Darius wrote <sup>d</sup>unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

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

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

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

B.C. 537.

<sup>a</sup> Cf. Dan. 3. 17.

<sup>b</sup> *Miracles* (O.T.), vs. 16-23; Jon. 2.1-10. (Gen. 5.24; Jon. 2.1-10.)

<sup>c</sup> Heb. 1.4, note.

<sup>d</sup> Dan. 4.1, note.

<sup>e</sup> Cf. Dan. 2. 47; 3.28,29; 4.1-3,34,35.

<sup>f</sup> Cf. Rev. 1. 19.

<sup>g</sup> *Times* (of the *Gen-tiles*), vs. 1-27; Rev. 16.14. (Lk. 21.24; Rev. 16.14, refs.)

<sup>h</sup> Cf. v. 17.

<sup>i</sup> Jer. 4.7 with Jer. 25.9.

<sup>j</sup> Ezk. 17.3 with Ezk. 17. 12.

<sup>k</sup> Dan. 4.16, 34.

<sup>l</sup> A reference to the three-fold dominion of the second empire, Media, Persia, Babylonia.

<sup>m</sup> i.e. Lydia, Babylonia, Egypt, etc.

<sup>n</sup> Swiftmess of Alexander's conquests.

<sup>o</sup> Cf. Dan. 8. 22.

<sup>p</sup> A horn symbolizes a king. Cf. Rev. 17. 12.

## CHAPTER 7.

*Part IV. The visions of Daniel* (Dan. 7. 1-12. 13). *The beast vision of Daniel.*

**I**N the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: <sup>f</sup>then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, <sup>g</sup>I saw in my vision by night, and, behold, the four winds of the heaven strove upon the <sup>1</sup>great sea.

3 And <sup>h</sup>four great beasts came up from the sea, diverse one from another.

(1) *The world-empire of Nebuchadnezzar.* (Cf. Dan. 2. 37, 38.)

4 The first was like a <sup>1</sup>lion, and had <sup>j</sup>eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a <sup>k</sup>man's heart was given to it.

(2) *The world-empire of Media-Persia.* (Cf. Dan. 2. 39.)

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

(3) *The world-empire of Greece under Alexander.* (Cf. Dan. 2. 39; 8. 20-22; 10. 20; 11. 2-4.)

6 After this I beheld, and lo another, like a <sup>n</sup>leopard, which had upon the back of it four wings of a fowl; the beast had also <sup>o</sup>four heads; and dominion was given to it.

(4) *The Roman world-empire.* (Cf. vs. 23, 24; Dan. 2. 40-43.)

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that *were* before it; and it had ten <sup>p</sup>horns.

(5) *The ten kings* (v. 24) *and the "little horn"* (vs. 24-27). See v. 14, note.

8 I considered the horns, and, be-

<sup>1</sup> The "sea" in Scripture imagery stands for the populace, the mere unorganized mass of mankind (Mt. 13. 47; Rev. 13. 1).

hold, there came up among them another <sup>1</sup>little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

(6) *The vision of the coming of the Son of man in glory.* (Cf. Mt. 24. 27-30; 25. 31-34; Rev. 19. 11-21.)

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his <sup>b</sup>throne was like the fiery flame, and his wheels as burning fire.

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

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion

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a *The Beast.* vs. 20-26. (Dan. 7. 8; Rev. 19. 20.)

b *Kingdom* (O.T.). vs. 9, 13, 14; Hos. 3. 4, 5. (Gen. 1. 26; Zech. 12. 8.)

c Cf. Rev. 5. 6-10.

d *Christ* (Second Advent). vs. 13, 14; Hos. 3. 4, 5. (Deut. 30. 3; Acts 1. 9-11.)

taken away: yet their lives were prolonged for a season and time.

*Scene in heaven before the coming of the Son of man in vs. 9-12.*

13 I <sup>c</sup>saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, <sup>2</sup>and they brought him near before him.

14 And there was given <sup>3</sup>him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his <sup>d</sup>dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

(7) *The interpretation of the beast vision.*

15 I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great <sup>4</sup>beasts, which are four, are four kings, *which* shall arise out of the earth.

<sup>1</sup> The vision is of the end of Gentile world-dominion. The former Roman empire (the iron kingdom of Dan. 2. 33-35, 40-44; 7. 7) will have ten horns (i.e. kings, Rev. 17. 12), corresponding to the ten toes of the image. As Daniel considers this vision of the ten kings, there rises up amongst them a "little horn" (king), who subdues three of the ten kings so completely that the separate identity of their kingdoms is destroyed. Seven kings of the ten are left, and the "little horn." He is the "king of fierce countenance" typified by that other "king of fierce countenance," Antiochus Epiphanes, Dan. 8. 23-25; the "prince that shall come" of Dan. 9. 26, 27; the "king" of Dan. 11. 36-45; the "abomination" of Dan. 12. 11 and Mt. 24. 15; the "man of sin" of 2 Thes. 2. 4-8, and the "Beast" of Rev. 13. 4-10. See "Beast" (Dan. 7. 8; Rev. 19. 20).

<sup>2</sup> This scene is identical with that of Rev. v. 6-10. There the ascription of praise of the "kings and priests" (cf. v. 18, *ref. a*) ends with the words, "and we shall reign on the earth." Rev. 6. opens the "vexing" of Psa. 2. 5, introductory to setting the king on Zion (Psa. 2. 6; Rev. 20. 4). The vision (Dan. 7. 9-14) reverses the order of events as they will be fulfilled. Verse 13 describes the scene in heaven (cf. Rev. 5. 6-10) which, in fulfilment, precedes the events which Daniel sees in vision in vs. 9-12. The historic order will be: (1) The investiture of the Son of man with the kingdom (Dan. 7. 13, 14; Rev. 5. 6-10). (2) The "vexing" of Psa. 2. 5, fully described in Mt. 24. 21, 22; Rev. 6.-18. (3) The return of the Son of man in glory to deliver the "smiting" blow of Dan. 2. 45 (Dan. 7. 9-11; Rev. 19. 11-21). (4) The judgment of the nations and the setting up of the kingdom (Dan. 7. 10, 26, 27; Mt. 25. 31-46; Rev. 20. 1-6).

<sup>3</sup> Dan. 7. 13, 14 is identical with Rev. 5. 1-7, and antedates the fulfilment of Dan. 2. 34, 35. Dan. 7. 13, 14 and Rev. 5. 1-7 describe the investiture of the Son of man and Son of David with the kingdom authority, while Dan. 2. 34, 35 describes the crushing blow (*Armageddon*, Rev. 16. 14, *refs.*) which destroys Gentile world-power, thus clearing the way for the actual setting up of the kingdom of heaven. Dan. 2. 34, 35 and Rev. 19. 19-21 are the same event.

<sup>4</sup> The monarchy vision of Nebuchadnezzar (Dan. 2.) covers the same historic order as the beast vision of Daniel, but with this difference: Nebuchadnezzar saw

18 But the <sup>a</sup>saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would <sup>b</sup>know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that <sup>c</sup>horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and <sup>d</sup>judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the <sup>e</sup>ten horns out of this kingdom are ten kings that shall arise: and <sup>f</sup>another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall <sup>g</sup>speak great words against the most High, and shall wear out the saints of the

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<sup>a</sup> vs.18,22,25, 27. That church saints will be joined with these seems clear from Acts 16.17; Rom.8.17; 2 Tim.2.10-12; 1 Pet.2.9; Rev.1.6; 3.21; 5.10; 20.4-6.

<sup>b</sup> See note 4, p. 910.

<sup>c</sup> The Beast. vs.20-26. Dan.8.19-25. (Dan.7.8; Rev.19.20.)

<sup>d</sup> Judgments (the seven). Joel 3.1-14. (2 Sam.7.14; Rev.22.12.)

<sup>e</sup> Rev.13.1.

<sup>f</sup> v.8.

<sup>g</sup> Rev.13.1-6.

<sup>h</sup> See Dan.2. 35, ref. c.

<sup>i</sup> Dan.4.3, ref. d.

<sup>j</sup> About B.C. 530.

<sup>k</sup> v.20.

most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the <sup>h</sup>judgment shall sit, <sup>1</sup>and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an <sup>i</sup>everlasting kingdom, and all dominions shall serve and obey him.

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

## CHAPTER 8.

*The ram and rough goat vision* (Dan. 8. 1-27). (1) *The vision.*

**I**N the <sup>j</sup>third year of the reign of king Belshazzar a <sup>2</sup>vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a <sup>k</sup>ram which had two horns: and the two horns were

the imposing outward power and splendour of the "times of the Gentiles" (Lk. 21. 24; Rev. 16. 14), while Daniel saw the true character of Gentile world-government as rapacious and warlike, established and maintained by force. It is remarkable that the heraldic insignia of the Gentile nations are all beasts or birds of prey.

<sup>1</sup>The end of Gentile world-power. (1) In the beast vision of Daniel 7. the fourth beast (v. 7) is declared to be "the fourth kingdom," i.e. the Roman empire, the "iron" kingdom of Dan. 2. The "ten horns" upon the fourth beast (Roman empire), v. 7, are declared to be "ten kings that shall arise" (v. 24) answering to the ten toes of the image vision of Dan. 2. The ten kingdoms, covering the regions formerly ruled by Rome, will constitute, therefore, the form in which the fourth or Roman empire will exist when the whole fabric of Gentile world-domination is smitten by the "stone cut out without hands" = Christ (Dan. 2. 44, 45; 7. 9). (2) But Daniel sees a "little horn" rise up and subdue three of the ten kings (vs. 24-26). His distinguishing mark is hatred of God and of the saints. He is not to be confounded with the "little horn" of Dan. 8.—a prophecy fulfilled in Antiochus Epiphanes (Dan. 8. 9, note). In Rev. 13. additional particulars of the "little horn" of Dan. 7. are given (Rev. 13. 1, note).

<sup>2</sup>The eighth chapter gives details concerning the second and third world-kingsdoms: the silver and brass kingdoms of Dan. 2.; the bear and leopard kingdoms of Dan. 7., viz., the Medo-Persian and Macedonian kingdoms of history. At the time of this vision (Dan. 8. 1) the first monarchy was nearing its end. Belshazzar was the last king of that monarchy.



high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was *there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he <sup>a</sup>goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the <sup>a</sup>great horn was broken; and for it came up <sup>b</sup>four notable ones toward the four winds of heaven.

9 And out of <sup>c</sup>one of them came forth a <sup>1</sup>little horn, which waxed

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a v. 21.

b v. 22.

c Antiochus Epiphanes came out of Syria, one of the "four notable" kingdoms into which Alexander's empire was divided.

d Cf. Dan. 9. 27, where the Beast comes into view.

e Or, *holy one*, *idem*. Dan. 4. 13, 17.

f *The theophanies*. Dan. 10. 18. (Gen. 12. 7; Rev. 1. 9.)

exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 <sup>2</sup>And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And an host was given *him* against the <sup>a</sup>daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 Then I heard one <sup>e</sup>saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of <sup>d</sup>desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

(2) *The vision interpreted.*

15 And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a <sup>f</sup>man.

16 And I heard a man's voice be-

1 The "little horn" here is a prophecy fulfilled in Antiochus Epiphanes, B.C. 175, who profaned the temple and terribly persecuted the Jews. He is not to be confounded with the "little horn" of Dan. 7. who is yet to come, and who will dominate the earth during the great tribulation. See "The Beast," Dan. 7. 8; Rev. 19. 20, *notes*, and "The great tribulation," Psa. 2. 5; Rev. 7. 14, *note*. But Antiochus is a remarkable type of the Beast, the terrible "little horn" of the last days. Verses 24, 25 go beyond Antiochus and evidently refer to the "little horn" of Daniel 7. Both Antiochus and the Beast, but the Beast pre-eminently, are in view in verses 24, 25. That the "little horn" of Dan. 7. cannot be the little horn of Dan. 8. 9-13, 23, is evident. The former comes up among the *ten* horns into which the *fourth* empire (Roman) is to be divided; the little horn of Dan. 8. comes out of one of the *four* kingdoms into which the *third* (Grecian) empire was divided (v. 23), and in "the latter time" of the four kingdoms (vs. 22, 23). This was historically true of Antiochus Epiphanes. They are alike in hatred of the Jews and of God, and in profaning the temple. Cf. 7. 25 (the Beast) with 8. 10-12 (Antiochus).

<sup>2</sup> This passage (vs. 10-14) is confessedly the most difficult in prophecy, a difficulty increased by the present state of the text. Historically this was fulfilled in and by Antiochus Epiphanes, but in a more intense and final sense Antiochus but adumbrates the awful blasphemy of the "little horn" of Dan. 7. 8, 24, 25; 9. 27; 11. 36-45; 12. 11. In Daniel 8. 10-14 the actions of both "little horns" blend.

<sup>3</sup> Seven times in Daniel the "desolation" is spoken of: (1) Of the sanctuary, 8. 13, fulfilled by Antiochus Epiphanes, B.C. 175-170. (2) Of the sanctuary, 9. 17, the condition in Daniel's time, when the Jews were in exile and the sanctuary desolate. (3) Generally, of the land, 9. 18, also referring to Daniel's time. (4) Of the sanctuary, 9. 26, fulfilled A.D. 70, in the destruction of city and temple after the cutting

tween *the banks of Ulai*, which called, and said, "Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he <sup>b</sup>said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the <sup>1</sup>end *shall be*.

20 The <sup>2</sup>ram which thou sawest having *two horns* are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the <sup>d</sup>first king.

22 Now that being broken, whereas four stood up for it, <sup>e</sup>four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a <sup>f</sup>king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through <sup>g</sup>his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall <sup>h</sup>also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business;

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a Dan.9.21;  
Lk.1.19,26.

b v.20.

c vs.3,4. The "higher" horn which "came up last" is Cyrus, the other "Darius the Mede."

d i.e. Alexander the Great.

e The four empires into which Alexander's empire was divided about B.C. 300; Greece, Asia Minor, including Syria, Egypt, the East.

f i.e. Antiochus Epiphanes who arose out of Syria, one of the "four kingdoms," B.C. 170.

g *The Beast.* vs.24,25; Dan.9.26,27. (Dan.7.8; Rev.19.20.)

h Rev.19.19, 20.

i Cf. Jer.25. 11,12, note.

j *Bible Prayers* (O.T.). Jon.2.2. (Gen.15.2; Hab.3.1-16.)

and I was astonished at the vision, but none understood *it*.

## CHAPTER 9.

*Vision of the seventy weeks*  
(vs. 1-27).

**I**N the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish <sup>1</sup>seventy years in the desolations of Jerusalem.

(1) *Daniel's prayer and confession.*

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I <sup>2</sup>prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near*, and *that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong*

off of Messiah (Lk. 21. 20). (5, 6, 7) Of the sanctuary, by the Beast, 9. 27; 11. 31; 12. 11. (Cf. Mt. 24. 15; Mk. 13. 14; 2 Thes. 2. 3, 8-12; Rev. 13. 14, 15.)

<sup>1</sup> Two "ends" are in view here: (1) historically, the end of the third, or Grecian empire of Alexander out of one of the divisions of which the little horn of verse 9 (Antiochus) arose; (2) prophetically, the end of the times of the Gentiles (Lk. 21. 24; Rev. 16. 14), when the "little horn" of Dan. 7. 8, 24-26, the Beast will arise—Daniel's *final* time of the end (Dan. 12. 4, note).

mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people

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are become a reproach to all that are about us.

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

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

(2) *The seventy weeks of years.*

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man <sup>b</sup>Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy <sup>1</sup>weeks are determined upon thy people and upon thy holy

<sup>a</sup> Law (of Moses). vs. 8-13; Mt. 5. 17, 18. (Ex. 19. 1; Gal. 3. 1-29.)

<sup>b</sup> Dan. 8. 16.

<sup>c</sup> Cf. Hos. 1. 9. The Jews, rejected, are "thy people," i.e. Daniel's, not Jehovah's, though yet to be restored.

<sup>1</sup> These are "weeks" or, more accurately, sevens of years; seventy weeks of seven years each. Within these "weeks" the national chastisement must be ended and the nation re-established in everlasting righteousness (v. 24). The seventy weeks are divided into seven = 49 years; sixty-two = 434 years; one = 7 years (vs. 25-27). In the seven weeks = 49 years, Jerusalem was to be rebuilt in "troublesome times." This was fulfilled, as Ezra and Nehemiah record. Sixty-two weeks = 434 years, thereafter Messiah was to come (v. 25). This was fulfilled in the birth and manifestation of Christ. Verse 26 is obviously an indeterminate period. The date of the crucifixion is not fixed. It is only said to be "after" the threescore and two weeks. It is the first event in verse 26. The second event is the destruction of the city, fulfilled A.D. 70. Then, "unto the end," a period not fixed, but which has already lasted nearly 2000 years. To Daniel was revealed only that wars and desolations should continue (cf. Mt. 24. 6-14). The N.T. reveals, that which was hidden from the O.T. prophets (Mt. 13. 11-17; Eph. 3. 1-10), that during this period should be accomplished the mysteries of the kingdom of Heaven (Mt. 13. 1-50), and the out-calling of the Church (Mt. 16. 18; Rom. 11. 25). When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfillment. Verse 27 deals with the last week. The "he" of verse 27 is the



city, to finish the transgression, and to make an end of sins, and to <sup>1</sup>make <sup>a</sup>reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* <sup>2</sup>from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall <sup>b</sup>Messiah be <sup>c</sup>cut off, but <sup>d</sup>not for himself: and the people of the <sup>e</sup>prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the <sup>f</sup>end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of <sup>3</sup>abominations he shall make *it*

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*a* Heb. *kaphar*, atonement. See v. 24, note; Ex. 29. 33, note.

*b* Christ (First Advent). Hos. 2. 23. (Gen. 3. 15; Acts 1. 9.)

*c* Sacrifice (prophetic). Zech. 13. 6, 7. (Gen. 4. 4; Heb. 10. 18.)

*d* Lit. shall have nothing. Nothing, that is, which rightly was His.

*e* The Beast. vs. 26, 27; Dan. 11. 36-45. (Dan. 7. 8; Rev. 19. 20.)

*f* Lit. unto the end wars and desolations are determined. Cf. Mt. 24. 6-14.

*g* Lit. desolator

*h* Or, word.

*i* Dan. 1. 7.

*j* Dan. 8. 26;

Rev. 19. 9.

*k* Heb. great.

*l* i.e. April.

desolate, even until the consummation, and that determined shall be poured upon the <sup>2</sup>desolate.

## CHAPTER 10.

*The vision of the glory of God.*

**I**N the third year of Cyrus king of Persia a <sup>h</sup>thing was revealed unto Daniel, whose <sup>i</sup>name was called Belteshazzar; <sup>j</sup>and the thing was true, but the time appointed was <sup>k</sup>long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the <sup>l</sup>first month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man

“prince that shall come” of verse 26, whose people (Rome) destroyed the temple, A.D. 70. He is the same with the “little horn” of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfil Dan. 12. 11; 2 Thes. 2. 3, 4. Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the “little horn” of Dan. 7. will run his awful course, intervenes this entire Church-age. Verse 27 deals with the last three and a half years of the seven, which are identical with the “great tribulation” (Mt. 24. 15-28); “time of trouble” (Dan. 12. 1); “hour of temptation” (Rev. 3. 10). (See “Tribulation,” Psa. 2. 5; Rev. 7. 14.)

<sup>1</sup> There is no word in the O.T. properly rendered *reconcile*. In A.V. the English word is found in 1 Sam. 29. 4; 2 Chr. 29. 24; Lev. 6. 30; 8. 15; 16. 20; Ezk. 45. 15, 17, 20; Dan. 9. 24, but always improperly; atonement is invariably the meaning. Reconciliation is a N.T. doctrine (Rom. 5. 10; Col. 1. 21, note).

<sup>2</sup> Three decrees concerning Jerusalem are recorded, that of Cyrus, B.C. 536 (Ussher) for the restoration of the “house of the LORD God of Israel” (2 Chr. 36. 22, 23; Ezra 1. 1-3); that of Darius (Ezra 6. 3-8, B.C. 521-486), and that of Artaxerxes in his seventh year (Ezra 7. 7, say, B.C. 458). Artaxerxes in his twentieth year, B.C. 444 (Hales, Jahn), 446 (A.V.), 454 (Ussher, Hengstenberg), gave permission for the rebuilding of the “city,” i.e. “Jerusalem” (Neh. 2. 1-8). The latter decree is, obviously, that from which the “seven weeks” (49 years) run, unless by “the commandment to restore,” etc., is meant the *divine* decree (Dan. 9. 23). In the present state of biblical chronology the date of the decree of Artaxerxes cannot be unanswerably fixed farther than to say that it was issued between 454 and 444 B.C. In either case we are brought to the time of Christ. Prophetic time is invariably so near as to give full warning, so indeterminate as to give no satisfaction to mere curiosity (cf. Mt. 24. 36; Acts 1. 7). The 434 years reckon, of course, from the end of the seven weeks, so that the whole time from “the going forth of the commandment to restore,” etc., “unto the Messiah” is sixty-nine weeks of years, or 483 years.

<sup>3</sup> Cf. Mt. 24. 15. The expression occurs three times in Daniel. In Dan. 9. 27 and 12. 11 the reference is to the “Beast,” “man of sin”; (2 Thes. 2. 3, 4), and is identical with Mt. 24. 15. In Dan. 11. 31 the reference is to the act of Antiochus Epiphanes, the prototype of the man of sin, who sacrificed a sow upon the altar, and entered the holy of holies.

clothed in linen, whose <sup>a</sup>loins were girded with fine gold of Uphaz:

6 <sup>b</sup>His body also was like the <sup>c</sup>beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there <sup>d</sup>remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 <sup>e</sup>And, behold, an hand touched me, which set me upon my knees and <sup>f</sup>upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the <sup>g</sup>prince of the kingdom of Persia withstood me one and twenty days: but, lo, <sup>h</sup>Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision <sup>i</sup>is for many days.

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<sup>a</sup> Cf. Rev. 1. 13.

<sup>b</sup> The theophanies. Rev. 1. 9. (Gen. 12. 7; Rev. 1. 9.)

<sup>c</sup> Chrysolite. Cf. Ezk. 1. 16.

<sup>d</sup> Cf. Ex. 3. 2-10; Isa. 6. 1-10; Rev. 1. 12-19.

<sup>e</sup> vs. 10-15 introduce an angel. The theophany begins again at v. 16.

<sup>f</sup> v. 20. The intimation is clear that as the holy angels are sent forth in behalf of the heirs of salvation, so demons are concerned in behalf of the world-system of Satan. (John 7. 7; Rev. 13. 8.)

<sup>g</sup> v. 21; Dan. 12. 1; Jude 9; Rev. 12. 7.

<sup>h</sup> Ahasuerus (Ezra 4. 6); Artaxerxes (Ezra 4. 7); and Darius called "Hystaspes" (Ezra 4. 24).

<sup>i</sup> Xerxes, who invaded Greece B.C. 483-480.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, <sup>j</sup>one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me <sup>k</sup>one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace <sup>l</sup>be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and <sup>m</sup>there is none that holdeth with me in these things, but Michael your prince.

## CHAPTER 11.

*From Darius to the man of sin* (2 Thes. 2. 3, 4), Dan. 11. 1-12. 13.

**A**LSO I in the first year of Darius the Mede, <sup>n</sup>even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. <sup>o</sup>Behold, there shall stand up yet <sup>p</sup>three kings in Persia; and the <sup>q</sup>fourth shall be far richer than <sup>r</sup>they all: and by his strength

<sup>1</sup> The spirit of prophecy here returns to that which more immediately concerned Daniel and his royal masters—the near future of the empire in which he was so great a personage. Four kings were yet to follow in Media-Persia. Then will come Alexander the “mighty king” of Grecia (v. 3). The division of Alexander’s empire into four parts (v. 4) as already predicted (Dan. 8. 22) is foretold. The troublous course of affairs in two parts of the disintegrated Alexandrian empire, Syria and Egypt, is then traced down to verse 20. Here Antiochus Epiphanes, the “little horn” of Chapter 8. occupies the vision down to verse 36. His pollution of the sanctuary is again mentioned. (Cf. Dan. 8. 9, *note*.) From verse 36 the interpretation is of the final “little horn” (Dan. 7. 8, 24-26). See Dan. 11. 35. *note*.

through his riches he shall stir up all against the realm of Grecia.

3 And a mighty <sup>a</sup>king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And the king of the <sup>b</sup>south shall be strong, and *one* of his princes; and <sup>d</sup>he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years <sup>e</sup>they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a <sup>f</sup>branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

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

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 <sup>g</sup>But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multi-

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<sup>a</sup> Alexander the Great, B.C. 332. See Dan. 8. 5-8, 21, 22.

<sup>b</sup> i.e. "south" of Palestine. Egypt is meant.

<sup>c</sup> i.e. One of Alexander's princes: historically Ptolemy Lagidae.

<sup>d</sup> Not the "king of the south" (Ptolemy Lagidae, to whom Egypt was given), but the "king of the north" (v. 6), Seleucus, to whom Syria was given.

<sup>e</sup> i.e. the descendants and successors of Ptolemy Lagidae and Seleucus, not those very personages. The prediction was fulfilled in the marriage of Berenice, daughter of Ptolemy Philadelphus, to Antiochus Theos, third king of Syria, B.C. 285-247.

<sup>f</sup> Ptolemy Euergetes, brother of Berenice, who invaded Syria as described in vs. 7-9.

<sup>g</sup> vs. 10-19, prophetic foreview of the wars of Egypt and Syria, Palestine (v. 17) the battleground, B.C. 284-175.

<sup>h</sup> Antiochus the Great, B.C. 198.

<sup>i</sup> Probably a reference to the marriage of Cleopatra to an Egyptian king, Ptolemy Philometor.

<sup>j</sup> i.e. of Greece.

<sup>k</sup> i.e. Historically one of the Scipios: the power of Rome felt in the East for the first time.

<sup>l</sup> A reference to the tribute exacted of the son of Antiochus the Great by the Romans.

tude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the <sup>h</sup>king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the <sup>i</sup>daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the <sup>j</sup>isles, and shall take many: but a <sup>k</sup>prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

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

The "little horn" of Dan. 8.: *Antiochus Epiphanes* (to v. 35). (See Dan. 11. 2, note.)

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.



24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the <sup>a</sup>south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 *Yea*, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and <sup>b</sup>come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have

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a Egypt.

b Antiochus Epiphanes' second expedition against Egypt. Stopped by the mandate of Rome (v. 30), he turns against the Jews.

c This is historic—the act of Antiochus Epiphanes. Mt. 24.15 refers to Dan.12.11. See Dan.9.27, *note*.

d e.g. the Maccabees. B.C. 168 and following.

e *The Beast*. vs.36-45; Dan.12.11. (Dan.7.8; Rev.19.20.)

indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the *abomination* that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be <sup>d</sup>strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, even to the <sup>1</sup>time of the end: because *it is* yet for a time appointed.

*The end-time. The "little horn" of Dan. 7. (See Dan. 2. 2, note.)*

36 And the king shall do according to his will; and <sup>e</sup>he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the in-

<sup>1</sup> Here the prophetic foreview, having traced the history of the two parts of Alexander's empire which had to do with Palestine and the Jews, viz. Syria and Egypt, to the time of Antiochus Epiphanes, and having described his career, overleaps the centuries to "the time of the end," when he of whom Antiochus Epiphanes was a type, the "little horn" of Dan. 7. 8, the "Beast out of the sea" of Rev. 13. 4-10 shall appear (cf. Dan. 7. 8, *note*). Prophecy does not concern itself with history as such, but only with history as it affects Israel and the Holy Land. Antiochus Epiphanes was insignificant as compared with historical personages whom the Bible does not mention, but he scourged the covenant people and defiled God's altar, thus coming into prophetic light. From verse 36 the "little horn" of Dan. 7. 8, 24-26 fills the scene. His prosperity lasts until "the indignation" (the "time of trouble" of Dan. 12. 1 and Mt. 24. 21) is accomplished (v. 36). This is parallel with Rev. 17. 10-14; 19. 19-21. Verses 37-45 supply details not mentioned in the N.T. The expression "God of his fathers" (v. 37) has been held to indicate that the "king" is an apostate Jew, but this does not accord with Dan. 9. 26, which was fulfilled by the Gentile armies of Rome. The "little horn" is an apostate, but from Christianity, not Judaism (cf. 1 John 2. 18, 19). Verses 38-45 describe his career. Substituting "the god of forces" (i.e. forces of nature) for the true God (vs. 38, 39), he soon presents himself as that god (cf. 2 Thes. 2. 3, 4). While his career lasts he is an irresistible conqueror (vs. 40-44). He establishes his palace in Jerusalem, probably at the time of his supreme act of blasphemous impiety (Dan. 9. 27; 12. 11; Mt. 24. 15; 2 Thes. 2. 4). From this time begins the great tribulation (Dan. 12. 1; Mt. 24. 21) which runs its course during the last half of Daniel's seventieth week, viz. three and one half years (Dan. 7. 25; 12. 7, 11; Rev. 13. 5). See Rev. 19. 20, *note*.

dignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his <sup>a</sup>palace between the seas in the glorious holy mountain;

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yet he shall come to his end, and none shall help him.

## CHAPTER 12.

*The great tribulation* (Psa. 2. 5; Rev. 7. 14). (See Dan. 11. 2, *note*.)

**A**ND at that time shall Michael stand up, the great prince which standeth for the children of <sup>1</sup>thy people: and there shall be a time of trouble, <sup>b</sup>such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

*The Resurrections* (Job 19. 25; 1 Cor. 15. 52). (See Dan. 11. 2, *note*.)

2 And many of them that sleep in the dust of the earth shall <sup>c</sup>awake, some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be wise shall shine <sup>d</sup>as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

*The last message to Daniel.*

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the <sup>2</sup>end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which was upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right

<sup>a</sup> See Dan. 11. 2, *note*.

<sup>b</sup> *Tribulation* (the great). Mt. 24. 21, 22. (Psa. 2. 5; Rev. 7. 14.)

<sup>c</sup> *Resurrection*. vs. 2, 13; Hos. 13. 14. (Job 19. 25; 1 Cor. 15. 52.)

<sup>d</sup> *Rewards*. Mt. 5. 12. (Dan. 12. 3; 1 Cor. 3. 14.)

<sup>1</sup> That is, Daniel's people, the Jews. Cf. Dan. 9. 15, 16, 20, 24; 10. 14.

<sup>2</sup> The "time of the end" in Daniel. The expression, or its equivalent, "in the end" occurs, Dan. 8. 17-19; 9. 26; 11. 35, 40, 45; 12. 4, 6, 9. Summary: (1) The time of the end in Daniel begins with the violation by "the prince that shall come" (i.e. "little horn," "man of sin," "Beast") of his covenant with the Jews for the restoration of the temple and sacrifice (Dan. 9. 27), and his presentation of himself as God (Dan. 9. 27; 11. 36-38; Mt. 24. 15; 2 Thes. 2. 4; Rev. 13. 4-6), and ends with his destruction by the appearing of the LORD in glory (2 Thes. 2. 8; Rev. 19. 19, 20). (2) The duration of the "time of the end" is three and one half years, coinciding with the last half of the seventieth week of Daniel (Dan. 7. 25; 12. 7; Rev. 13. 5). (3) This "time of the end" is the "time of Jacob's trouble" (Jer. 30. 7); "a time of trouble such as never was since there was a nation" (Dan. 12. 1); "great tribulation such as was not from the beginning of the world . . . nor ever shall be" (Mt. 24. 21). The N.T., especially the Book of the Revelation, adds many details.

hand and his left hand unto heaven, and swear by him that liveth forever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 <sup>a</sup>Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and

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<sup>a</sup> A prophecy describing the moral state of the world from Daniel's day to the time of the end. Cf. Mt. 13. 24-30, 36-43, 47-49.

<sup>b</sup> See Dan. 9. 27, note.

<sup>c</sup> *The Beast.* Ezk. 28. 2-8. (Dan. 7. 8; Rev. 19. 20.)

<sup>d</sup> i.e. of the 1260, 1290, and 1335 days.

none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and the <sup>b</sup>abomination <sup>c</sup>that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 *Blessted is* he that waiteth, and cometh to the <sup>1</sup>thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the <sup>d</sup>days.

<sup>1</sup> Three periods of "days" date from the "abomination" (i.e. the blasphemous assumption of deity by the Beast, v. 11; Mt. 24. 15; 2 Thes. 2. 4): (1) Twelve hundred and sixty days to the destruction of the Beast (Dan. 7. 25; 12. 7; Rev. 13. 5; 19. 19, 20). This is also the duration of the great tribulation (cf. Dan. 12. 4, note). (2) Dating from the same event is a period of 1290 days, an addition of thirty days (Dan. 12. 11). (3) Again forty-five days are added, and with them the promise of verse 12. No account is directly given of that which occupies the interval of seventy-five days between the end of the tribulation and the full blessing of verse 12. It is suggested that the explanation may be found in the prophetic descriptions of the events following the battle of Armageddon (Rev. 16. 14; 19. 21). The Beast is destroyed, and Gentile world-dominion ended, by the smiting of the "Stone cut out without hands" at the end of the 1260 days, but the scene is, so to speak, filled with the debris of the image which the "wind" must carry away before full blessing comes in (Dan. 2. 35).