



THE BOOK OF
Daniel

BILLYE BRIM BIBLE INSTITUTE

Encountering Bible Prophecy from the Witness of Dr. Billye Brim.

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The Book of Daniel

The Book of Daniel is a unique blend of historical narrative and prophecy of history yet to come. In the first half of the Book, Daniel tells how God used him during the Babylonian Captivity and how he was able to stand firm in the midst of a pagan culture. God even used him to interpret the dream of the Babylonian king, Nebuchadnezzar.

In the second half of the Book, Daniel looks into the future and speaks of events important especially to the Jews. He goes so far as to give a timeline for the coming of Israel's Messiah.

This course will focus especially on the prophetic message of Daniel throughout the Book and how it underscores the truth that God's plans will certainly be accomplished.

This manual is designed to be used with the Video Sessions. You will notice that some Video Sessions will cover an entire Lesson, some will cover part of a Lesson, and some Video Sessions will span more than one Lesson. The beginning and end of each Video Session are clearly marked in this manual.

In addition to notes to be used with each Video Session, this manual includes a **Supplement** section with materials referred to in the sessions, including an assortment of maps, articles, and other material for further study. The **Bibliography** documents sources cited in this course, and the **Recommended Resources** page notes items mentioned during the course and other resources for those who wish to dig a little deeper.

preface

The Book of Daniel

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THE BOOK OF DANIEL

PREFACE

SESSION 1 STARTS HERE

“Daniel is one of the most important books of the Bible with regard to the chronology of future events because it provides a great amount of key information about the players and time sequences of end-time prophecy. Daniel introduced much of what the New Testament book of Revelation accepted and expanded upon. Thus, Daniel is the fountainhead out of which springs the major themes of Bible prophecy. It is impossible to understand prophecy and biblical chronology without looking to the book of Daniel.

“In Daniel we find graphic visions that provide an outline of what God would do from the sixth century B.C.—when Daniel lived and wrote—until the coming of Messiah’s kingdom in the Millennium.” ¹

Books of the Prophets

The Books of the Early Prophets (Prophesied in the Land)

Isaiah

Jeremiah

The Books of the Prophets in the Babylonian Exile

Ezekiel

Daniel

While there are no books named Elijah and Elisha, their ministries, along with other prophets, pertained to and warned of the times.

¹ Ed Hindson and Thomas Ice, *Charting the Bible Chronologically* (Eugene, OR: Harvest House Publishers, 2016), 93.

Placement of the Book of Daniel in the Tanakh

TaNaK (Hebrew: תנ"ך), or **Tanakh**, is an acronym for the Hebrew Bible consisting of the initial Hebrew letters (T + N + K) for **T**orah, **N**evi'im, **K**etuvim.

Torah: The five books of Moses

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Nevi'im: The twenty-one books of the prophets

Nevi'im Rishonim = Former Prophets

Joshua
Judges
Samuel (1 and 2)
Kings (1 and 2)

Nevi'im Acharonim = Latter Prophets

Major Prophets

Isaiah
Jeremiah
Ezekiel

Minor Prophets (Trei Asar = The Twelve)

Hosea	Jonah	Zephaniah
Joel	Micah	Haggai
Amos	Nahum	Zachariah
Obadiah	Habakuk	Malachi

Ketuvim: the "writings"

Poetical books

Psalms	Proverbs	Job
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The Megillot, or Scrolls

Song of Solomon	Lamentations of Jeremiah	Esther
Ruth	Ecclesiastes	

Prophecy

Daniel

History

Ezra	Nehemiah	Chronicles (1 and 2)
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THE BOOK OF DANIEL

INTRODUCTION

Historical Background

What Brought Israel to the Babylonian Exile?

What Got Israel into the Deplorable Condition?

Israel in Obedience

Joshua 23:10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you. (KJV)

Israel in Disobedience

Deuteronomy 32:30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? (KJV)

| When Israel loses, it's because of how they have behaved.

Deuteronomy 32:15–18 KJV

Deut. 32:15 But **Jeshurun** waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

Deut. 32:16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

Deut 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

Deut 32:18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

| **Strong's H3484.** יֵשׁוּרֻן **Yeshûrûwn**, *yesh-oo-roon'*; from 3474; *upright*; *Jeshurun*, a symbolic name for Israel:—Jeshurun.

Forewarned

God's Instructions through Moses

Moses did not go into the Promised Land, but he had warnings for the people.

Deuteronomy 11:13-21 ASV

Deut. 11:13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul,

Deut. 11:14 that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain, and thy new wine, and thine oil.

| Israel has seasonal rain (the former rain in the fall and the latter rain in the spring).

Deut. 11:15 And I will give grass in thy fields for thy cattle, and thou shalt eat and be full.

Deut. 11:16 Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

| They were coming into Canaan, where the people worshiped other gods. God told them not to worship those gods.

Deut. 11:17 and the anger of Jehovah be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly from off the good land which Jehovah giveth you.

| God gives the rain. If Israel would obey Him, they would get rain.

Deut. 11:18 ¶ Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

| See "For Further Study" below for information about the *tefillin*, also known as phylacteries.

Deut. 11:19 And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. 11:20 And thou shalt write them upon the door-posts of thy house, and upon thy gates;

| See "For Further Study" below (pp. 7-8) for a discussion of the *tefillin* (verse 18) and the *mezuzah* (verse 20).

Deut. 11:21 that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.

The Shema

Deuteronomy 6:4-11 ASV

Deut. 6:4 Hear, O Israel: Jehovah our God is one Jehovah:

Deut. 6:5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

Deut. 6:6 And these words, which I command thee this day, shall be upon thy heart;

Deut. 6:7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. 6:8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

Deut. 6:9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

Deut. 6:10 And it shall be, when Jehovah thy God shall bring thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildest not,

Deut. 6:11 and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive-trees, which thou plantedst not, and thou shalt eat and be full

Deuteronomy 11:18-29 ASV

Deut. 11:18 ¶ Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

Deut. 11:19 And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. 11:20 And thou shalt write them upon the door-posts of thy house, and upon thy gates;

Deut. 11:21 that your days may be multiplied, and the days of your children, in the land which Jehovah swore unto your fathers to give them, as the days of the heavens above the earth.

Deut. 11:22 For if ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him;

Deut. 11:23 then will Jehovah drive out all these nations from before you, and ye shall dispossess nations greater and mightier than yourselves.

Deut. 11:24 Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border.

Deut. 11:25 There shall no man be able to stand before you: Jehovah your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

Deut. 11:26 ¶ Behold, I set before you this day a blessing and a curse:

Deut. 11:27 the blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you this day;

Deut. 11:28 and the curse, if ye shall not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

Deut. 11:29 And it shall come to pass, when Jehovah thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal.

| Don't mix up your mountains!



Figure 1: View from Mount Kabir (location of Elon Moreh). Looking east toward Mount Gerizim (left) and Mount Ebal (right). The town in the foreground is Nablus (ancient Shechem). (Photo: TY)

Moses desperately wanted the people to understand the fact that their choices after entering the Promised Land would have consequences. They would choose a path that would lead to blessings, or they would choose a path that would bring curses upon themselves.

He gave the people of Israel instructions that would involve them in one of the grandest object lessons in history. Moses told them that after entering the Land, half the tribes were to pronounce blessings on the lush, fruitful Mt. Gerizim (left in the picture above) and cursings on the dry, barren Mt. Ebal (right, above).

The Curses of Deuteronomy 28

Deuteronomy 28:63–64 ASV

Deut. 28:63 And it shall come to pass, that, as Jehovah rejoiced over you to do you good, and to multiply you, so Jehovah will rejoice over you to cause

you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it.

Deut. 28:64 And Jehovah will scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone.

For Further Study

The Mezuzah



Figure 2: A mezuzah attached to a doorpost. Photo: Djampa, [CC BY-SA 4.0](#) COPYRIGHT 2007.

The Hebrew word *mezuzah* literally means “doorpost.” In Deuteronomy 11, the Lord tells His people to “lay up” His words in their heart and to “write them on the door posts (מִזְוֵזוֹת *mezuzot*)” of their houses. So in fulfillment of this commandment, the Jews affix a special container on their doorposts with Scripture in it. The Scripture within is the “Shema.” It begins, “Hear, O Israel: the Lord is our God, the Lord is one.” It is followed with the passages: Deuteronomy 6:4–9, Deuteronomy 11:13–21, and Numbers 15:37–41. Many think that a mezuzah is the rectangular box-like container found on the right doorpost of Jewish homes. This is the container for the actual mezuzah, the scroll itself. It must be written by a scribe who is specially trained in the laws of mezuzah writing. The mezuzah reminds the Lord’s people of his laws

and of His presence. For more information, we have the following links—

https://www.chabad.org/library/article_cdo/aid/256915/jewish/What-Is-a-Mezuzah.htm

https://www.chabad.org/library/article_cdo/aid/4444490/jewish/16-Mezuzah-Facts-Every-Jew-Should-Know.htm

<https://www.myjewishlearning.com/article/mezuzah/>

Tefillin (Phylacteries)

Tefillin (also called “phylacteries” from the Greek) are the small boxes made of leather that contain Scriptures from the Torah (first five books of the Bible). They are tied onto the forehead and forearm with leather straps. In the books of Exodus and Deuteronomy, the Jews are commanded to wear tefillin during prayer. These passages of Scripture, Exodus 13:1–10, Exodus 13:11–16 and Deuteronomy 11:13–21 are written on parchment and placed within the box. Also placed within is Deuteronomy 6:4–9, the

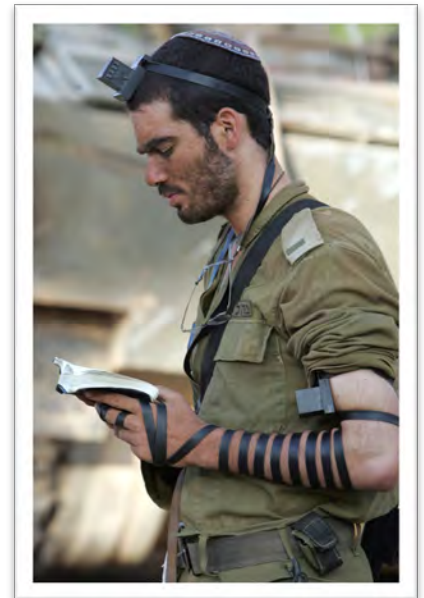


Figure 3: An IDF soldier praying while wearing *tefillin* (phylacteries).

ImageForum. Yoav Lemmer,, [CC BY-SA 4.0](#) via Wikimedia Commons.

prayer known as the Shema: “Hear, O Israel: the Lord is our God, the Lord is one” (NIV). For more information, we have the following links:

www.chabad.org/library/article_cdo/aid/102436/jewish/Tefillin.htm

www.myjewishlearning.com/article/tefillin-phyllacteries

Moses Promises Return

Moses told them they would be scattered but would return.

דברים Deuteronomy 30:1-8 JPS 1917

א וְהָיָה כִּי-יָבֹאוּ עָלֶיךָ כָּל-הַדְּבָרִים
הָאֵלֶּה, הַבְּרָכָה וְהַקְּלָלָה, אֲשֶׁר נָתַתִּי,
לְפָנֶיךָ; וְהִשְׁבַּתְתָּ, אֶל-לִבְבְּךָ, בְּכָל-הַגּוֹיִם,
אֲשֶׁר הִדִּיחָךְ יְהוָה אֱלֹהֶיךָ שָׁמָּה.

1 And it shall come to pass, when all these things are come upon thee, the **blessing and the curse**, which I have set before thee, and thou shalt bethink thyself among all the **nations**, whither the LORD thy God hath driven thee,

ב וּשְׁבַתָּ עַד-יְהוָה אֱלֹהֶיךָ, וְשָׁמַעְתָּ בְּקוֹלוֹ,
בְּכָל-אֲשֶׁר-אֶנְכִי מְצַוְךָ, הַיּוֹם: אֹתָהּ וּבָנֶיךָ,
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ.

2 and shalt return unto the **LORD** thy God, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

ג וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת-שְׁבוּתְךָ, וְרַחֲמֶךָ;
וְשָׁב, וְקִבְּצֶךָ מִכָּל-הָעַמּוּם, אֲשֶׁר הִפִּיצֶךָ
יְהוָה אֱלֹהֶיךָ, שָׁמָּה.

3 that then the **LORD** thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the **LORD** thy God hath scattered thee.

ד אִם-יָהִיָה נִדְחָךְ, בְּקֶצֶה הַשָּׁמַיִם—מִשָּׁם,
יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ, וּמִשָּׁם, יִקְחֶךָ.

4 If any of thine that are dispersed be in the uttermost parts of **heaven**, from thence will the **LORD** thy God gather thee, and from thence will He fetch thee.

ה וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ, אֶל-הָאָרֶץ
אֲשֶׁר-יָרְשׁוּ אֲבֹתֶיךָ—וִירְשָׁתָהּ; וְהִיטְבָּךְ
וְהָרְבָּךְ, מֵאֲבֹתֶיךָ.

5 And the **LORD** thy God will bring thee into **the land** which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers.

וּמִלֵּי יְהוָה אֱלֹהֶיךָ אֶת-לִבְּךָ, וְאֶת-לִבְבִּי
זָרְעֶךָ: לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ, בְּכָל-
לִבְּךָ וּבְכָל-נַפְשְׁךָ—לְמַעַן תֵּחִיָּה.

6 And the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live.

ז וְנָתַן יְהוָה אֱלֹהֶיךָ, אֶת כָּל-הָאָלוֹת
הָאֵלֶּה, עַל-אֹיְבֶיךָ וְעַל-שֹׂנְאֶיךָ, אֲשֶׁר
רָדְפוּךָ.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, that persecuted thee.

ח וְאַתָּה תָּשׁוּב, וְשָׁמַעְתָּ בְּקוֹל יְהוָה;
תִּי, אֲשֶׁר אֶנְכִּי מְצַוְךָ, וְעָשִׂיתָ, אֶת-כָּל-מִצְ
וֹתַי הַיּוֹם.

8 And thou shalt return and hearken to the voice of the LORD, and do all His commandments which I command thee this day.

Confrontation on Mt. Carmel

Even before the people of Israel entered the Promised Land, God was making a conditional promise.

Deuteronomy 11:13-14 ASV

Deut. 11:13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul,

Deut. 11:14 that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain, and thy new wine, and thine oil.

When they entered the Land, they found that many of the Canaanite inhabitants worshiped a god they called Baal. Considered the most powerful of all the gods, Baal was worshiped as the god of the sun and of storms. The Canaanites saw him as a fertility god who provided children and, through the rains, provided an abundance of crops. Baal worship sometimes involved human sacrifice. These sacrifices frequently involved the petitioner offering their firstborn child.

As the Jews began occupying their Land, their Canaanite neighbors were able to persuade many that they needed to worship Baal to ensure that the rains would come in due season. They claimed that the God of Israel may have worked back in Egypt, but in Canaan the Jews would have to appeal to Baal, the god who controlled fertility and the rains in their land. Unfortunately, the Canaanites were successful in their attempt to pollute the thinking of their new Jewish neighbors. The Jews began to try worshiping Jehovah and Baal.

Elijah vs. Baal (The Mt. Carmel confrontation)

1 Kings 16:29–33—Ahab and Jezebel

1 Kings 17:1—Elijah

מְלָכִים א 1 Kings 18:39 JPS 1917

לֹא נִרְאָה, כָּל-הָעָם, וַיִּפְּלוּ, עַל-פְּנֵיהֶם;
 וַיֹּאמְרוּ—יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא
 הָאֱלֹהִים. 39 And when all the people saw it, they
 fell on their faces; and they said: 'The
 LORD, He is God; the LORD, He is God.'

The Times of the Kings

UNITED KINGDOM				
Years BC	King	Beginning/End	Prophet	Scriptures
1050-1010	Saul	👍 / 👎	Samuel	I Samuel 8-31 I Chronicles 9-10
1010-970	David (captain)	👍 / 👍	Samuel	I Samuel 16-31 2 Samuel 1-24
			Nathan	I Kings 1-2 I Chronicles 11-29
970-930	Solomon (son)	👍 / 👎	Nathan	I Kings 1-11 2 Chronicles 1-9

DIVIDED KINGDOM												
JUDAH					ISRAEL							
Years	King	Begin/End	Prophet	Scripture	Years	King	Begin/End	Prophet	Scripture			
931-913	Rehoboam (son)	👑/👑	Shemaiah	I Kings 12,14 2 Chron 10-12	931-910	Jeroboam I (servant)	👑/👑	Ahijah	I Kings 12-14 2 Chron 10			
913-911	Abijah (son)	👑/👑		I Kings 15 2 Chron 13								
911-870	Asa (son)	👑/👑		Hanani		I Kings 15 2 Chron 14-16	910-909	Nadab (son)	👑/👑		I Kings 15	
			909-886		Baasha		👑/👑	Jehu	I Kings 16			
			886-885		Elah (son)		👑/👑		I Kings 16			
			885		Zimri (captain)		👑/👑	Micaiah Elijah I Ki 17-19, 21 2 Kings 1-2	I Kings 16			
			885-874		Omri (captain)		👑/👑		I Kings 17 2 Chron 18			
			874-853		Ahab (son)		👑/👑					
			853-852		Ahaziah (son)		👑/👑	Elisha I Kings 19 2 Kings 2-9 2 Kings 13	I Kings 22 2 Chron 18			
852-841	Joram (son of Ahab)	👑/👑	2 Kings 3									
841-814	Jehu (captain)	👑/👑	2 Kings 9-10									
870-848	Jehoshaphat (son)	👑/👑		I Kings 22 2 Chron 17-20	814-798	Jehoahaz (son)	👑/👑		2 Kings 13			
848-841	Jehoram (son)	👑/👑	Obadiah (?)	2 Kings 8 2 Chron 21	798-782	Jehoash (son)	👑/👑		2 Kings 13-14			
841	Ahaziah (son)	👑/👑		2 Kings 8-9 2 Chron 21	782-753	Jeroboam II (son)	👑/👑		2 Kings 14			
841-835	Athaliah (mother)	👑/👑		2 Kings 11 2 Chron 22-23	753-752	Zechariah (son)	👑/👑	Amos Hosea	2 Kings 15			
835-796	Joash (son of Ahaziah)	👑/👑	Joel	2 Kings 11-12 2 Chron 23-24	752	Shallum (no relation)	👑/👑	Jonah (2 Kings 14:25; Jonah 1:1)	2 Kings 15			
796-767	Amaziah (son)	👑/👑		2 Kings 14 2 Chron 25	752-742	Menahem (no relation)	👑/👑	Micah	2 Kings 15			
767-740	Uzziah aka Azariah (son)	👑/👑	Isaiah Micah	2 Kings 15 2 Chron 26	742-740	Pekahiah (son)	👑/👑	Amos Hosea Jonah (2 Kings 14:25; Jonah 1:1) Micah	2 Kings 15			
					748-732	Jotham (son)	👑/👑		2 Kings 15			
					732-716	Ahaz (son)	👑/👑			2 Kings 17		
					716-687	Hezekiah (son)	👑/👑					
					687-642	Manasseh (son)	👑/👑		2 Kings 21 2 Chron 33	Israel went into Assyrian Captivity in 722 BC		
642-640	Amon (son)	👑/👑		2 Kings 21 2 Chron 33								
640-608	Josiah (son)	👑/👑	Huldah Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Kings 22-23 2 Chron 34-35								
608	Jehoahaz (son)	👑/👑		2 Kings 23 2 Chron 36								
608-597	Jehoiakim (son of Josiah)	👑/👑		2 Kings 23-24 2 Chron 36								
597	Jehoiachin (son)	👑/👑		2 Kings 24-25 2 Chron 36								
597-586	Zedekiah (son of Josiah)	👑/👑		2 Kings 24-25 2 Chron 36								
Judah went into Babylonian Captivity in 586 BC												
586-450			Jeremiah Haggai Malachi	Ezekiel Zechariah								

SESSION 1 ENDS HERE [RETURN TO TABLE OF CONTENTS](#)

SESSION 2 STARTS HERE

Warnings and Rebellious Disobedience

(KJV below, **emphasis added**)

Leviticus 18:21 And thou shalt not let any of thy seed pass **through the fire** to Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

Deuteronomy 18:10 There shall not be found among you *any one* that maketh his son or his daughter to pass **through the fire**, or that useth divination, or an observer of times, or an enchanter, or a witch,

2 Kings 17:17 And they [Israel, Northern Kingdom] caused their sons and their daughters to pass **through the fire**, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

2 Kings 16:3 But he [Ahaz, King of Judah] walked in the way of the kings of Israel, yea, and made his son to pass **through the fire**, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

2 Kings 16:4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

732-716	Ahaz (son of Jotham)		Isaiah Micah	2 Kings 18-20 2 Chron 29-32 Isaiah 7
716-687	Hezekiah (son of Ahaz)			2 Kings 18-20 2 Chron 29-32 Isaiah 36-39
687-642	Manasseh (son of Hezekiah)			2 Kings 21 2 Chron 33

2 Kings 21:6 And he [Manasseh, King of Judah] made his son pass **through the fire**, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

2 Kings 23:10 And he [Good King Josiah] defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass **through the fire** to Molech.

2 Chronicles 33:6 And he [Manasseh] caused his children to pass **through the fire** in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

Jeremiah 32:35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass

through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

Ezekiel 16:21 That thou hast slain my children, and delivered them to cause them to pass **through the fire** for them?

Ezekiel 20:31 For when ye offer your gifts, when ye make your sons to pass **through the fire**, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.

Ezekiel 23:37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them **through the fire**, to devour *them*.

Always the Promise of Return, Restoration, and Redemption

Read Jeremiah 30 and 31 (God's plan for Israel).

Jeremiah Instructed to Purchase Real Estate

Jeremiah 32:1–3 KJV

Jer. 32:1 ¶ The word that came to Jeremiah from Jehovah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

Jer. 32:2 Now at that time the king of Babylon's army was besieging Jerusalem; and Jeremiah the prophet was shut up in the court of the guard, which was in the king of Judah's house.

Jer. 32:3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith Jehovah, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

Jeremiah 32:6–19 KJV

Jer. 32:6 ¶ And Jeremiah said, The word of Jehovah came unto me, saying,

Jer. 32:7 Behold, Hanamel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it.

Jer. 32:8 So Hanamel mine uncle's son came to me in the court of the guard according to the word of Jehovah, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of Jehovah.

Jer. 32:9 And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver.

Jer. 32:10 And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances.

Jer. 32:11 So I took the deed of the purchase, both that which was sealed, *according to* the law and custom, and that which was open:

Jer. 32:12 and I delivered the deed of the purchase unto Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's *son*, and in the presence of the witnesses that subscribed the deed of the purchase, before all the Jews that sat in the court of the guard.

Jer. 32:13 And I charged Baruch before them, saying,

Jer. 32:14 Thus saith Jehovah of hosts, the God of Israel: Take these deeds, this deed of the purchase which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days.

Jer. 32:15 For thus saith Jehovah of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land.

Jer. 32:16 ¶ Now after I had delivered the deed of the purchase unto Baruch the son of Neriah, I prayed unto Jehovah, saying,

Jer. 32:17 Ah Lord Jehovah! behold, thou hast made the heavens and the earth by thy great power and by thine outstretched arm; there is nothing too hard for thee,

Jer. 32:18 who showest lovingkindness [חֶסֶד *chesed*] unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them; the great, the mighty God, Jehovah of hosts is his name;

Jer. 32:19 great in counsel, and mighty in work; whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.

Scofield Bible Notes: [Here is a] "sign of Jeremiah's faith in ... the restoration of Judah, for the field was then occupied by the Babylonian army ..." ²

Jeremiah was acting on the principle of Hebrews 1:1.

Hebrews 11:1 NOW FAITH is the assurance (the confirmation, the title deed) of the things [we] hope for, being the proof of things [we] do not see *and* the conviction of their reality.... (AMPC, emphasis added)

Jeremiah 32:25 And thou hast said unto me, O Lord Jehovah, Buy thee the field for money, and call witnesses; whereas the city is given into the hand of the Chaldeans. (ASV)

Jeremiah 32:34–44 KJV

Jer. 32:34 But they set their abominations in the house which is called by my name, to defile it.

Jer. 32:35 And they built the high places of Baal, which are in the valley of the son of Hinnom, **to cause their sons and their daughters to pass through the fire unto Molech**; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

² C. I. Scofield, *The Scofield Reference Bible* (New York: Oxford University Press, 1917), 807.

Jer. 32:36 ¶ And now therefore thus saith Jehovah, the God of Israel, concerning this city, whereof ye say, It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence:

Jer. 32:37 Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my wrath, and in great indignation; and I will bring them again unto this place, and I will cause them to dwell safely.

Jer. 32:38 And they shall be my people, and I will be their God:

Jer. 32:39 and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them:

Jer. 32:40 and I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and I will put my fear in their hearts, that they may not depart from me.

Jer. 32:41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

Jer. 32:42 For thus saith Jehovah: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

Jer. 32:43 And fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given into the hand of the Chaldeans.

Jer. 32:44 Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the lowland, and in the cities of the South: for I will cause their captivity to return, saith Jehovah.

The Prophet Isaiah

Read Isaiah 1.

יְשַׁעְיָהוּ

Isaiah 2:1–3 JPS 1917

א הַדָּבָר אֲשֶׁר חָזָה, יְשַׁעְיָהוּ בֶן-אֲמוֹץ,
עַל-יְהוּדָה, וִירוּשָׁלַם.

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

ב וְהָיָה בְּאַחֲרֵית הַיָּמִים, נִכּוֹן יִהְיֶה הָר
בֵּית-יְהוָה בְּרֹאשׁ הַהָרִים, וְנִשָּׂא, מִגְבְּעוֹת;
וְנָהָרוּ אֵלָיו, כָּל-הַגּוֹיִם.

2 And it shall come to pass **in the end of days**, that the mountain of the LORD'S house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

ג וְהָלְכוּ עַמִּים רַבִּים, וְאָמְרוּ לָכֵן וְנַעֲלָה
אֶל-הָר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב, וִירָנּוּ

3 And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the LORD, to the house of

מִדְרָכָיו, וְנִלְכָּה בְּאַרְחֻתָּיו: כִּי מִצִּיּוֹן תֵּצֵא
תּוֹרָה, וְדִבַּר-יְהוָה מִירוּשָׁלַם.

the God of Jacob; and He will teach us of His ways, and we will walk in His paths.'
For out of Zion shall go forth the law,
and the word of the LORD from
Jerusalem.

The Seven Days

The following chart is based on the teaching of the sages. It shows that 6,000 years of history will be followed by a 1,000-year Sabbath.

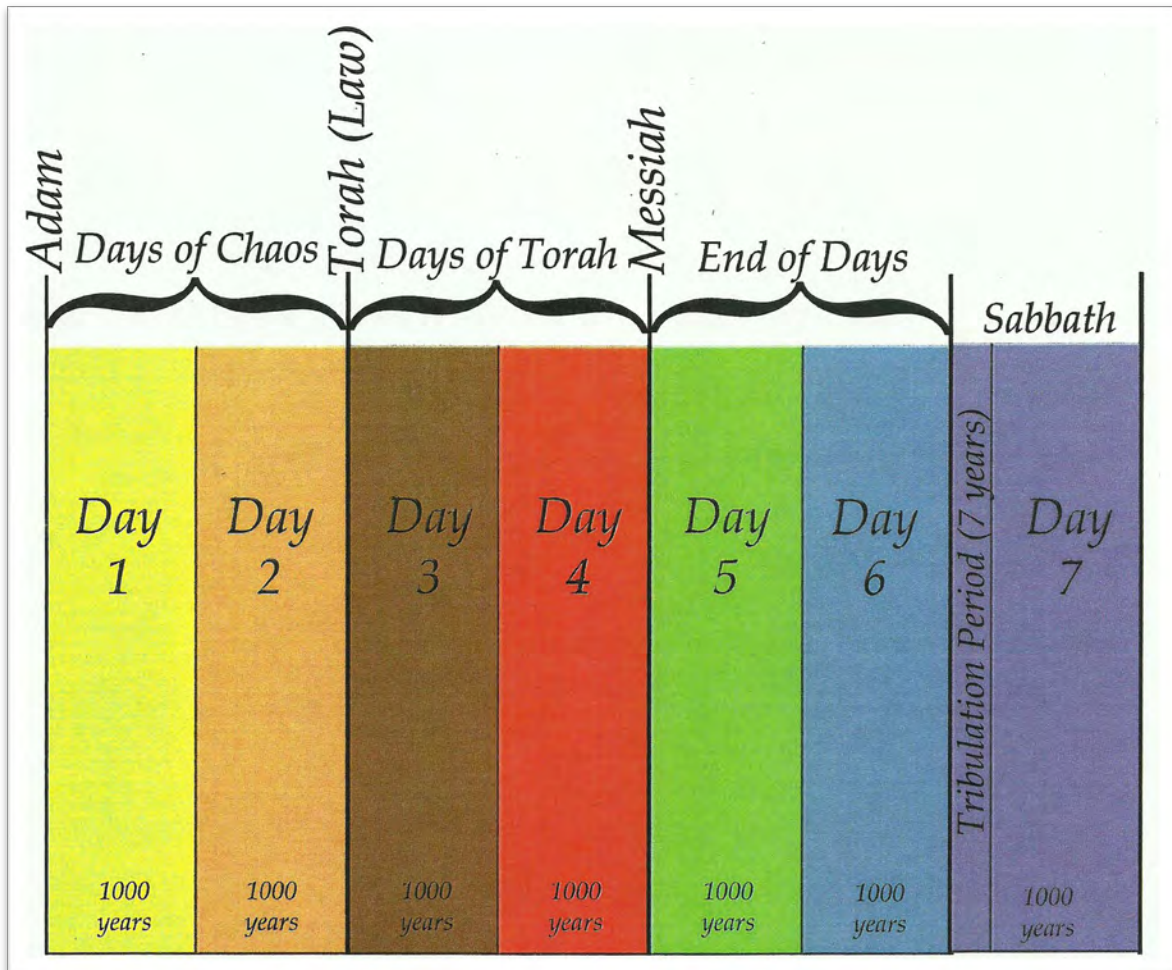


Figure 4: The Seven Days

Sanhedrin 97a of the Babylonian Talmud states:

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the

Patriarchs until the end of the mishnaic period; and **two thousand years** are **the period of the coming of the Messiah**.³

Each “day” represented 1,000 years. The 6,000-year duration of the world was broken down into three periods of 2,000 years each:

Days of Chaos (Days 1 and 2)—From Adam to the giving of the Torah

Days of Torah (Days 3 and 4)—From the giving of the Torah to the coming of the Messiah

End of Days (Days 5 and 6)—From the coming of the Messiah to the beginning of the 1,000-year Sabbath.

How do the sages explain their claim that the Messiah did not come at the expected time? Their explanation can be seen in Sanhedrin 97b of the Babylonian Talmud:

That is the course that history was to take, **but due to our sins that** time frame **increased**. The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed**.⁴

In other words, they claim that the Messiah did not come because they weren't ready. The End of Days covers what we would call the Church Age. At the end of the Sixth Day the world will see the beginning of the Tribulation, followed by the Millennium.

When Peter preached on the Day of Pentecost, he said that was the “end of days.” That was the beginning of the “end of days.” We are now living at the end of the “end of days.”

During the Millennium, Jerusalem will be set up as the capital of the world.

Isaiah 2:2–3 JPS 1917

Isa. 2:2 And it shall come to pass in the end of days, that the mountain of the LORD'S house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

The phrase “top of the mountains” suggests that Israel will be established as the head of all the nations of the world.

Isa. 2:3 And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law [תּוֹרָה = *torah*], and the word of the LORD from Jerusalem.

³ Babylonian Talmud, "Sanhedrin 97a:14," Sefaria. Accessed April 23, 2021, <https://www.sefaria.org/Sanhedrin.97a.14?lang=bi&with=all&lang2=en>

⁴ Babylonian Talmud, "Sanhedrin 97b:1," Sefaria. Accessed April 23, 2021, <https://www.sefaria.org/Sanhedrin.97b.1?lang=bi&with=all&lang2=en>

As the Messiah (Jesus) reigns from Jerusalem (Zion) during the Millennium, the nations will be looking to Zion to be taught. After the Lord has returned in power on His white horse and judged the Antichrist, He will be “king over all the earth.”

Zechariah 14:9–17 KJV

Zech. 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Zech. 14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

Zech. 14:11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Zech. 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Zech. 14:13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Zech. 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Zech. 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Zech. 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem [the sheep nations will go into the Millennium] shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

The sheep nations will send delegates to Jerusalem every year to “worship the King” and “keep the feast of Tabernacles.” There they will be taught the Word.

Zech. 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

Zech. 14:18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

Zech. 14:19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Even in the Millennium, even with Satan locked away, some people will not do as the Lord commands them to do.

SESSION 2 ENDS HERE [RETURN TO TABLE OF CONTENTS](#)

THE BOOK OF DANIEL

CHAPTER 1

Daniel דָּנִיֵּאל

SESSION 3 STARTS HERE

About Daniel

Dani-el = My judgment is God's

Language Hebrew (1:1 to 2:4b)

Aramaic (2:4b to 7:28)

Daniel—Prophet in Babylonian Captivity

Daniel 1:1 In the third year of the reign of Yehoyaqim king of Yehuda, Nevukkadnezzar king of Bavel came to Yerushalayim, and besieged it. And the LORD gave Yehoyaqim king of Yehuda into his hand, with ***part of the vessels** of the house of God; which he carried into the land of ****Shin'ar** to the house of his god; and he brought the vessels into the treasure house of his god. (TKT)

Babylon attacked Jerusalem three times:

605 B.C. (Daniel)

597 B.C. (Ezekiel)

597 B.C. (Jeremiah)

Finally, in 586 B.C. they destroyed both Jerusalem and the Temple. On the ninth day of Av [Tisha b'Av], toward evening, the Holy Temple was set on fire and destroyed. The fire burned for 24 hours.

Eleven years prior to the burning of the Temple, Nebuchadnezzar made this foray into Jerusalem.

***part of the vessels**

Certainly, the Ark of the Covenant wasn't there.

****Shinar**

Another name for Babylon (present-day Iraq)

(See Genesis 10:10; 11:2; 14:1, 9.)

The Book of Ezekiel describes, step by step, how the Chariot of God escorted the Glory (the Shechinah) out of the Temple to the Mount of Olives from where it ascended into heaven.

With the Shechinah in the Holy of Holies, the Temple could never have been destroyed. Without the Shechinah, the Temple was just a building.

Where Is the Ark of the Covenant?⁵

by Dr. Thomas S McCall

Dr. Thomas McCall, the Senior Theologian of our ministry, ...holds a Th.M. in Old Testament studies and a Th.D. in Semitic languages and Old Testament. He has served as Zola's co-author, mentor, pastor, and friend for nearly 30 years.

This article appeared originally in the [January 1997](#) Levitt Letter.

Introduction

The Ark of the Covenant disappeared off of the pages of history by the time of the Babylonian Captivity. Nothing in the Bible is said about the Ark in the Old Testament after the return from Babylon.

No Ark in the Second Temple

Thus, the Holy of Holies in the Second Temple was an empty chamber, without the Ark of the Covenant. When the Roman General Pompey conquered Jerusalem around 63 B.C., he demanded the privilege of entering the Holy of Holies. When he did, he came out saying that he could not understand what all the interest was about the sanctuary, when it was only an empty room.

Is the Ark Hidden in the Temple Mount?

There persists a legend that the Ark does exist on earth, but is hidden. A recently published book by Randall Price, entitled [In Search of Temple Treasures](#), presents the various views on what has happened to the Ark. Some of the traditions place the Ark outside of Israel, such as at Mt. Nebo, Egypt and even far-off Ethiopia. But all of these traditions have problems and seem unlikely, since there is a lack of any scriptural evidence for them.

A view that has predominated in rabbinic circles is that the Ark was hidden in a cave beneath the Temple Mount in the very heart of Israel. The theory goes that the priests hid the Ark beneath the Temple Mount, perhaps as early as during the time of King Josiah, since the coming prophesied invasion by the Babylonians was only a matter of time. By hiding the Ark and other Temple treasures, the priests felt that the priceless sacred articles could be protected from desecration by the pagan invaders.

Read Daniel 1 from The Jerusalem Bible Edition of The Koren Tanakh.

⁵ Dr. Thomas S. McCall, "Where Is the Ark of the Covenant?" Zola Levitt Ministries, January 1997. Accessed February 11, 2021, <https://www.levitt.com/essays/ark>.

Early Life of Daniel in Babylon⁶ by John F. Walvoord

The first chapter of Daniel is a beautifully written, moving story of the early days of Daniel and his companions in Babylon. In brief and condensed form, it records the historical setting for the entire book. Moreover, it sets the tone as essentially the history of Daniel and his experiences in contrast to the prophetic approach of the other major prophets, who were divine spokesmen to Israel. In spite of being properly classified as a prophet, Daniel was in the main a governmental servant and a faithful historian of God's dealings with him. Although shorter than prophetic books like Isaiah, Jeremiah, and Ezekiel, the book of Daniel is the most comprehensive and sweeping revelation recorded by any prophet of the Old Testament. The introductory chapter explains how Daniel was called, prepared, matured, and blessed of God. With the possible exceptions of Moses and Solomon, Daniel was the most learned man in the Old Testament and most thoroughly trained for his important role in history and literature.

—John H. Walvoord was a longtime president of Dallas Theological Seminary and a noted scholar of Bible prophecy.

Daniel 1:1–4 TKT

Dan. 1:1 In the third year of the reign of Yehoyaqim king of Yehuda, Nevukhadnezzar king of Bavel came to Yerushalayim, and besieged it.

Dan. 1:2 And the Lord gave Yehoyaqim king of Yehuda into his hand, with part of the vessels of the house of God: which he carried into the land of Shin'ar to the house of his god; and he brought the vessels into the treasure house of his god.

Dan. 1:3 And the king spoke to Ashpenaz the master of his eunuchs, that he should bring some of the children of Yisra'el and of the king's seed, and of the nobles;

Dan. 1:4 youths in whom was no blemish, but well favoured, and skilful in all wisdom, and discerning in knowledge, and perceptive in understanding, 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 Kasdim.

The Jews then, as well as now, had a reputation of outstanding wisdom and knowledge. In capturing the "intelligencia" of the royal family of Judea, Nebuchadnezzar hoped to put it to use in his kingdom, and to rob Judah of it.

Daniel 1:5–7 TKT

Dan. 1:5 And the king appointed them a daily provision of the king's food and of the wine which he drank; that they should be thus reared for three years, and at the end of that time, they might stand before the king.

6 Now among these were of the children of Yehuda: Daniyyel, Hananya, Misha'el, and 'Azarya:

⁶ John F. Walvoord, "Chapter 1: Early Life of Daniel in Babylon," John F. Walvoord, accessed February 11, 2021, <https://walvoord.com/article/242>.

Daniel 1:7 to whom the chief of the eunuchs gave names: for he gave to Daniyyel the name of Belteshazzar; and to Hananya, of Shadrakh; and to Misha’el, of Meshakh; and to ‘Azarya, of ‘Aved-nego.

Verse 6 contains the Hebrew name of these very young men. Interestingly, we usually call the three Hebrew children by their Chaldean names, much as we do Esther. (Her Hebrew name was *Hadassah*; “Myrtle” in English.) And yet, Daniel retains his Hebrew name in our thinking.

Daniel’s Chaldean name was assigned to him by Nebuchadnezzar himself (Daniel 5:12). Belteshazzar was derived from a Chaldean god.

Daniel 1:8-16 TKT

Dan. 1:8 But Daniyyel purposed in his heart that he would not defile himself with the portion of the king’s food, nor with the wine which he drank: therefore he requested of the chief of the eunuchs that he might not defile himself.

Dan. 1:9 Now God had brought Daniyyel into grace and compassion with the chief of eunuchs.

Dan. 1:10 And the chief of the eunuchs said to Daniyyel, I fear my lord the king, who has appointed your food and your drink: for why should he see you looking more woebegone than other youths of your age? for then you should endanger my head to the king.

Dan. 1:11 Then Daniyyel said to the steward whom the chief of the eunuchs has set over Daniyyel, Hananya, Misha’el, and ‘Azarya,

Dan. 1:12 Put thy servants to the proof I beseech thee, ten days; and let them give us vegetables to eat, and water to drink.

Dan. 1:13 Then let our appearances, and the appearances of the youths that eat of the king’s food be observed by you; and as thou seest, so deal with thy servants.

Dan. 1:14 So he consented to them in this matter, and put them to the proof for ten days.

Dan. 1:15 And at the end of ten days they appeared fairer and fatter in flesh than all the youths who did eat the portion of the king’s fare.

Dan. 1:16 So the steward took away the food and the wine that they should have drunk; and gave them vegetables.

The “king’s food,” possibly dedicated to idols, was certainly not “kosher.”

“Pulse” is defined as raw seeds; e.g. rice, peas, beans, etc.

Daniel 1:17-21 TKT

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

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

Dan. 1:19 And the king spoke with them; and among them all was found none like Daniyyel, Hananya, Mish’el, and ‘Azarya: therefore they stood before the king.

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

Dan. 1:21 And Daniyyel continued to the first year of Koresh the king.

The Book of Daniel is about God's dealings with Israel, and we study it to watch the fig tree and the nations. I think of an example of how, in *Faith Food Devotions*, Kenneth E. Hagin put its principles to use in a practical way:

I received eternal life as a teenage boy on the bed of sickness, April 22, 1933. Then on August 8, 1934, I was healed by the power of God through faith and prayer.

After my healing, I returned to high school. During the sixteen months I had been bedfast, I missed one school year. And in the two years of high school I had completed before, I had been a "D" student. ...

... I had my Bible, and the Spirit of God led me. Every day as I went to school, I would say this: "In Him was life, and the life was the light of men That life is in me. The life of God is in me. That life is the light (I knew light stood for development.) That life is developing me. That life is developing my spirit. That life is developing my mentality. I've got God in me. I've got God's wisdom in me. I've got God's life in me. I've got God's power in me."

... I had two favorite Scriptures I either read or quoted to the Lord and on which I based my confession every morning as I walked to school. The first was John 1:4. The second was Daniel chapter 1. ...

The Bible says that Daniel "purposed in his heart." I used this phrase with the Lord. I knew that even though I wasn't living under the Old Covenant, there still was a principle here I could abide by,

So I acted upon the same principle Daniel did. I said this to the Lord every morning: "I purpose in my heart to walk in the light of life."

Sometimes a bunch of us students took up the whole street as we walked along. They thought I was crazy, but I'd explain it to them as we walked along.

I would say, "Now, you see Daniel had favor with the prince of eunuchs (or, as we would say in modern times, the dean of the college). And it was God who gave Daniel favor with him."

Each day I said, "God, give me favor with every teacher. Thank You for it. It is mine. Now impart to me—because I have the life and nature of God in me—knowledge and skill in all learning and wisdom that I may be ten times better..."

Now, I'm not bragging on me; I'm bragging on what God gave me. Because although I had been a "D" student ... after being born again and healed, I was the only student in my classes who made a straight "A" report card.

I could take a history book—and they tested me on this— read a chapter I'd never read before, put the book down, and recite it word for word. Now, I couldn't do that because I had developed my memory. I didn't know a thing about memorization. I was able to do that because I looked to my spirit.

Most believers have never developed their spirits as they could have. They have just never really walked in the light of what they've had all the time.⁷

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⁷ Kenneth E. Hagin, *Faith Food Devotions* (Tulsa, OK: Faith Library Publications, 1998), 174–178.

THE BOOK OF DANIEL

CHAPTER 2 Nebuchadnezzar's Dream

SESSION 4 STARTS HERE

The Book of Daniel is divided into two parts. Chapters 1 through 6 are history, laid out chronologically. Chapters 7 through 12 are Daniel's visions.

The Times of the Gentiles

Jesus identified a period of time called "the times of the Gentiles."

When His disciples exclaimed in amazement about Herod's rebuilding of the Second Temple, Jesus prophesied it would be destroyed.

Matthew 24:2 See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
(ASV)

The destruction Jesus prophesied happened 40 years later in A.D. 70 when Titus the Roman burned the Temple. Daniel had prophesied this same destruction half a millennium earlier:

Daniel 9:26 ... the people [the Romans] of the prince that shall come [the Antichrist] shall destroy the city and the sanctuary. (KJV)

Jesus had more to say to those listening as He prophesied this destruction.

Luke 21:20, 23, 24 KJV

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luke 21:23 ...for there shall be great distress in the land, and wrath upon this people.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled.

With the little word translated "until," Jesus looked ahead 2,000 years and prophesied the assured end of "the times of the Gentiles."

Mighty Rome then carried away Jewish captives and its iron legs trod down Jerusalem. Later, Rome plowed under the Holy City with a yoke of oxen. Jerusalem was turned into a Roman colonial city and renamed Aelia Capitolina. Jews were forbidden to live there on pain of death. *Roman Emperor Hadrian changed the country's name from Judea to Syria Palestina, thus originating the name of Palestine.

*In 130 CE, **Hadrian** [Publius Aelius Harrianus] visited **Jerusalem**, which **was** still in ruins from the First Roman–Jewish War of 66–73 CE. He rebuilt the city according to his own designs and **renamed** it Aelia Capitolina after himself and Jupiter Capitolinus, the king of the Roman gods. (Wikipedia)⁸

The beginning of the period Jesus called “the times of the Gentiles” was the Babylonian captivity.

Idolatry was the climax of the first stage in the progressive apostasy of Israel which brought about the Babylonian captivity *with which commences “the times of the Gentiles,”* which only close with the end of this age, when the Kingdom shall once again be restored to Israel.⁹

God gave King Nebuchadnezzar dreams of the entire period called “*the times of the Gentiles*,” which started with him and will end with the King Messiah.

Daniel 2:1 TKT

Daniel 2:1 And in the second year of the reign of Nevukhadnezzar, Nevukhadnezzar dreamed dreams, wherewith his spirit was troubled [Heb. “pounded itself”], and his sleep was gone from him. (TKT)

“**the second year**” Probably the second year of his direct reign over Judah and Jerusalem.

חָלֹמוֹת נְבֻכַדְנֶצַּר = Nevukhadnezzar dreamed dreams

Chalomot = dreams, plural. Perhaps he saw the dream more than once, like Pharaoh.

God gives dreams, even to world leaders.

At Prayer Mountain, we sometimes use the following Scripture to pray for leaders.

Job 33:14–18 ASV

Job 33:14 For God speaketh once, Yea twice, though man regardeth it not.

Job 33:15 In a dream, in a vision of the night, When deep sleep falleth upon men, In slumberings upon the bed;

Job 33:16 Then he openeth the ears of men, And sealeth their instruction,

Job 33:17 That he may withdraw man from his purpose, And hide pride from man;

Job 33:18 He keepeth back his soul from the pit, And his life from perishing by the sword.

God has spoken to some in dreams and has managed to save them from falling into the pit at the last minute.

⁸ “Hadrian,” Wikipedia. Accessed April 13, 2021, <https://en.wikipedia.org/wiki/Hadrian>.

⁹ David Baron, *Israel in the Plan of God* (1925; repr., Grand Rapids: Kregel Classics, 2000), 111.



Figure 5: Jewish Exiles in Babylonia

Daniel 2:2 TKT

Daniel 2:2 Then the king commanded to call the magicians and the conjurers, and the sorcerers, and the **Kasdians**, to tell the king his dreams. So they came and stood before the king. (TKT)

Kasdians (כַּשְׁדִּים = kasdeem)—Chaldeans

Chaldean is the Latin and Greek for Kasdians (as in this Scripture).

Kasdia, or Chaldia, is the name of a particular nation which practiced astrology.

Chaldia was then a part of the Babylonian Empire.

Nebuchadnezzar's native tribe was Kasdian or Chaldean.

The Kasdians (Chaldeans) were known to have greatly furthered the related sciences of astronomy and astrology. Modern archeology has unearthed considerable evidence that points to their proficiency in both.

Therefore, the Kasdians (Chaldeans) = the Kasdian (Chaldean) astrologers.

THE DIVISION of the **hour** into **60 minutes** and of the **minute** into **60** seconds comes from the Babylonians who used a sexagesimal (counting in 60s) system for mathematics and astronomy. [Emphasis added.]¹⁰

Avraham was born in Ur-Kasdim (see Genesis 11:31).

Daniel 2:3-4 TKT

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

Dan. 2:4 Then the Kasdians spoke to the king in the language of Aram, O king, live forever: tell thy servants the dream and we will declare the interpretation.

The king spoke to them in Aramaic.

Aramaic is the only language other than Hebrew that is retained in its original form in Scripture.

Ibn Ezra (*Safah Berurah* p. 2) maintains that Hebrew and Aramaic are so closely related they can be considered one language.

They use the same aleph bet.

Daniel 2:4b through Chapter 7 is in Aramaic.

Aramaic became the common language of the Jews in exile in Babylon.

They studied the Holy Scriptures, however, in the holy language: Hebrew.

The Jews of Jesus' time conversed in Aramaic.

Usage of this everyday language had continued since the return from Babylon.

The Holy Scriptures were always studied in the Holy language, Hebrew.

¹⁰ "Babylon," Wikipedia. Accessed July 30, 2020, <https://en.wikipedia.org/wiki/Babylonia>

Daniel 2:5-6 TKT

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

Dan. 2:6 But if you declare the dream, and its meaning, you shall receive of me gifts and rewards and great honour: therefore declare to me the dream, and its meaning...

Daniel 2:10-28 TKT

Dan. 2:10 The Kasdians answered before the king, and said, There is not a man upon the earth who can declare the king's matter: for no king, lord, nor ruler, has asked such things at any magician or conjurer, or Kasdian.

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

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

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

Dan. 2:14 Then Daniyyel answered with counsel and discretion to Aryokh the captain of the king's guard, who had gone forth to slay the wise men of Bavel:

Dan. 2:15 he answered and said to Aryokh the king's captain, Why is the decree from the king so severe? Then Aryokh made the thing known to Daniyyel.

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

Dan. 2:17 Then Daniyyel went to his house, and made the thing known to Chananya, Misha'el, and 'Azarya, his companions:

Dan. 2:18 that they would beg mercy from the GOD of heaven concerning this secret; that Daniyyel and his companions should not perish with the rest of the wise men of Bavel.

Dan. 2:19 Then was the secret revealed to Daniyyel in a night vision. So Daniyyel blessed the GOD of heaven.

Dan. 2:20 Daniyyel spoke and said, Blessed be the name of GOD for ever and ever:

for wisdom and might are his:

Dan. 2:21 and he changes the times and the seasons: he removes kings, and sets up kings: he gives wisdom to the wise, and knowledge to those who have understanding:

Dan. 2:22 he reveals the deep and secret things: he knows what is in the darkness, and the light dwells with him.

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

Dan. 2:24 Therefore Daniyyel went in to Aryokh, whom the king had ordained to destroy the wise men of Bavel: he went and said thus to him; Do not destroy the wise men of Bavel: bring me in before the king, and I will show the king the interpretation.

Dan. 2:25 Then Aryokh brought in Daniyyel before the king in haste, and said thus to him, I have found a man of the exiles of Yehuda, who will make known to the king the interpretation.

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

Dan. 2:27 Daniyyel answered in the presence of the king, and said, The secret which the king has demanded is one that the wise men, the conjurers, the magicians, and the astrologers cannot declare to the king;

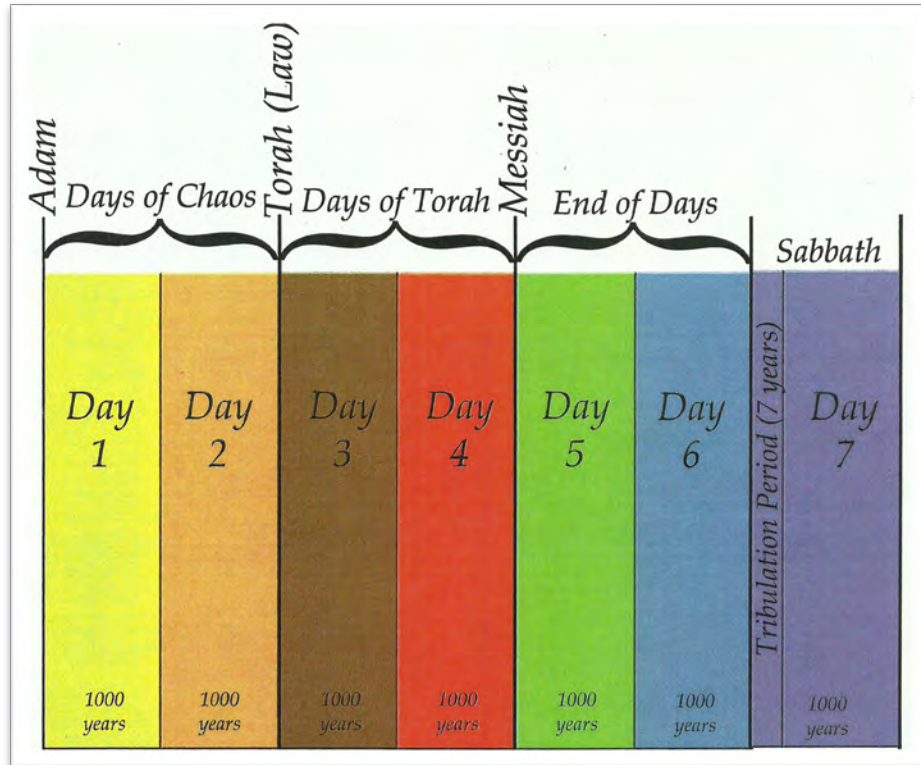
Dan. 2:28 but there is a GOD in heaven who reveals secret things, and makes known to the king Nevukhadnezzar what shall be in **the latter days**. Thy dream, and the visions of thy head upon thy bed, are these ...

The Latter Days

בְּאַחֲרֵית יוֹמֵיָא = *bachareet yomeem* = literally, "the end of days."

King James and others translate it "latter days." It does not mean the end of time, but rather the end of the days of the seven-day period where a thousand years equals a day (Psalm 90:4; 2 Peter 3:8).

The Oral Tradition speaks of a six-day workweek that the Lord gave Adam. In it, each day is a thousand years. After that would come the seventh day.



The Babylonian Talmud (Tractate Sanhedrin, Folio 97a)¹¹ divides the years since the creation of Adam as follows:

2,000 years are characterized by **chaos**.

2,000 years are characterized by the **Torah**.

2,000 years are “the period of the **coming of the Messiah**.”

Obviously, the Jews did not accept Jesus as the expected Messiah. How, then, do they explain their belief that the Messiah did not come when expected? In Sanhedrin 97b:1, the sages offer an explanation:

That is the course that history was to take, **but due to our sins that** time frame **increased**. The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed**.¹²

¹¹ Babylonian Talmud, "Sanhedrin 97a:14," Sefaria. Accessed April 23, 2021, <https://www.sefaria.org/Sanhedrin.97a.14?lang=bi&with=all&lang2=en>

¹² Babylonian Talmud, "Sanhedrin 97b:1," Sefaria. Accessed April 23, 2021, <https://www.sefaria.org/Sanhedrin.97b.1?lang=bi&with=all&lang2=en>

Daniel 2:29–30 TKT

Dan. 2:29 As for thee, O king, thy thoughts came to thee upon thy bed, as to what should come to pass hereafter: and he who reveals secret things makes known to thee what shall come to pass.

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

Nebuchadnezzar's Metallic Colossus

God gave King Nebuchadnezzar, the earthly king of the superpower of the day, dreams of the entire period called “the times of the Gentiles,” which started with him and will end with the King of Kings, the King Messiah.

Daniel 2:31–35 TKT

Dan. 2:31 Thou, O king, didst see, and behold a great image. This image, which was mighty, and whose brightness was surpassing stood before thee; and its form was terrible.

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

Dan. 2:33 its legs of iron, its feet partly of iron and partly of clay.

Dan. 2:34 As thou didst look, a stone was cut out without hands, which smote the image upon its feet which were of iron and clay, and broke them to pieces.

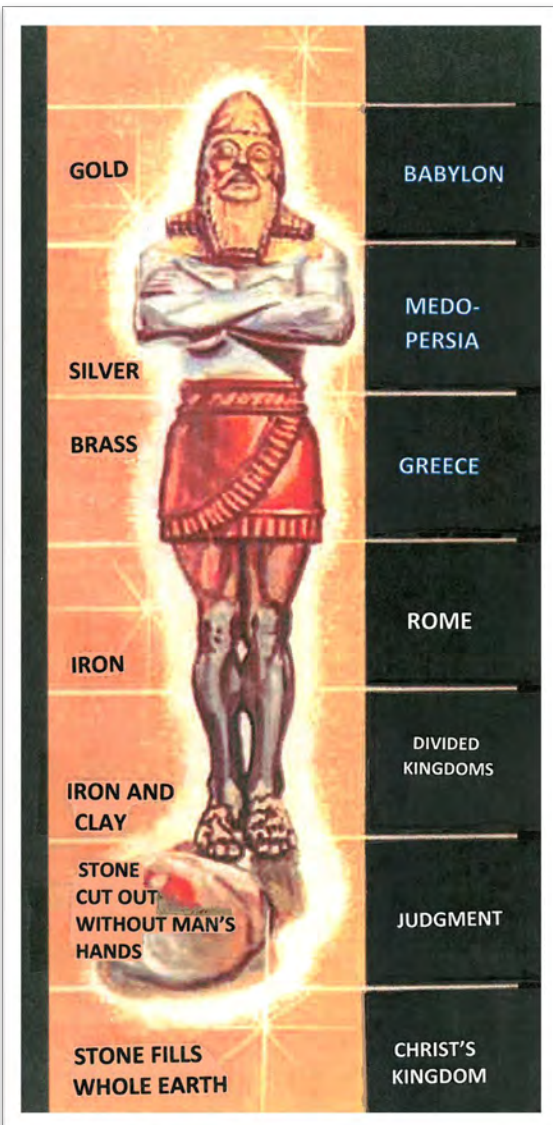
Dan. 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled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

The Four Gentile Kingdoms

The highly esteemed Jewish Rabbi known as the *Ramban* (1194–1270) interpreted:

...the four kingdoms are not meant to embrace all of mankind's history, but are to include, in outline form, the history of the Jewish exile. Therefore only the kingdoms considered responsible for the exile are mentioned. Other kingdoms, no matter how great their might, are not named...Babylon, responsible for the first exile, is named. Persia, successor in its totality to the Babylonian empire is considered the second kingdom; and Greece the third for the same reason. Rome is identified as the fourth kingdom for two reasons: 1) Its conquests included *Eretz Israel*...; 2) It was directly responsible for the subsequent exile from the Holy Land.¹³

¹³ Rabbi Hersh Goldwurm, *Daniel: A New Translation With Commentary, Anthologizing from Talmudic, Midrashic and Rabbinic Sources*, 2nd ed. (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1979), 104.



The Kingdoms, or Empires

The Golden Head

Babylonian (626 B.C. – 539 B.C.)

The Two Silver Arms

Medo-Persian (539 B.C. – 331 B.C.)

Copper Belly and Thighs

Greek (331 B.C. – 63 B.C.)

Iron Legs

Roman

(Early Empire 63 B.C. – A.D. 476)

Iron and Clay Feet/Toes

Roman Empire Revived

Time of the Tribulation

Headed up in Europe from the place of the Old Roman Empire

Judgment and Elimination of the Kingdoms

The Stone Cut Out without Hands

The Kingdom of God

Cut out without hands

(No human involvement)

Crushes the image in the time of the multi-toed Roman Empire revived.

The last vestiges of each kingdom still left in the earth are blown away forever. This is God's doing. His kingdom fills the earth.

The Summer Threshing Floor

Daniel 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (ASV)

There is a connection here with Jesus' prophetic answers to the disciples' questions of "When ... ?"

Matthew 24:32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh. (ASV)

Mark 13:28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh. (ASV)

Luke 21:29–30 ASV

Lk. 21:29 And he spake to them a parable: Behold the fig tree, and all the trees:

Lk. 21:30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.

The fig tree in this passage is the nation of Israel.

“All the trees” are the nations of prophecy, the nations that the Old Testament prophets spoke of when they prophesied about “the end of days.”

Jesus answered their “When?” with instruction to watch Israel and the nations of prophecy. When they shoot forth into their prophesied outcomes, then we can see and know ourselves that the “summer threshing floor” of Daniel 2:35 is near.

Summer is the time of the wheat harvest in Israel.

To judge, to separate the wheat from the chaff, it was tossed up and the chaff blown away.

There is no place for the vestiges of these four kingdoms in the Millennial Kingdom of the Messiah.

Daniel 2:36–45 TKT

Dan. 2:36 This is the dream; and we will state its meaning before the king.

Dan. 2:37 Thou, O king, king of kings, to whom the GOD of heaven has given the kingdom, the power, the strength, and the glory;

Dan. 2:38 and wherever the children of men dwell, the beasts of the field and the birds of the sky, he has given them into thy hand, and has made thee ruler over them all; thou art this head of gold.

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

Dan. 2:40 And the fourth kingdom shall be strong as iron: because iron breaks to pieces and subdues all things: and like iron that shatters, so shall it shatter and crush all these other.

Dan. 2:41 And whereas thou didst see the feet and toes, partly of potters’ clay, and partly of iron, so it shall be a divided kingdom; but there shall be in it of the strength of the iron, just as thou didst see the iron mixed with miry clay.

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

Dan. 2:43 And whereas thou didst see iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, just as iron does not mix with clay.

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

Dan. 2:45 just as thou didst see that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold. The great GOD has made known to the king what shall come to pass hereafter: and the dream is certain, and the meaning of it sure.

Brim Note:

It is important in understanding eschatology to see that the Stone Kingdom is cut out without hands, untouched by humanity. The King Messiah himself accomplishes this. It does not come about by some action by the Church of the last days taking over various aspects of government and the arts, etc. [This doctrine, which pops up from time to time, was known as “Kingdom Now” in the 70s and 80s, before it crashed.]

Only the Anointed One, The King Messiah, after He has returned on His White Horse of Power with fire in His eyes to put down all rule, authority, and power, can deliver up the kingdom to the Father.

1 Corinthians 15:23–24 KJV

1 Cor. 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.

1 Cor. 15:24 Then *cometh* the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

Nebuchadnezzar Promoted Daniel to the Office of “Rab Mag”

Daniel 2:46–48 TKT

Dan. 2:46 Then the king Nevukhadnezzar fell upon his face, and bowed down to Daniyyel, and commanded that they should offer an offering and sweet odours to him.

Dan. 2:47 The king spoke to Daniyyel, and said, Of a truth it is, that your GOD is the GOD of gods, and the LORD of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Dan. 2:48 Then the king made Daniyyel great, and gave him many great gifts, and made him ruler over the whole province of Bavel, and the chief prefect over all the wise men of Bavel.

Jeremiah 38:28 through 39:3 ASV

Jer. 38:28 So Jeremiah abode in the court of the guard until the day that Jerusalem was taken. And it came to pass when Jerusalem was taken

Jer. 39:1 (in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and besieged it;

Jer. 39:2 in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city),

Jer. 39:3 that all the princes of the king of Babylon came in, and sat in the middle gate, *to wit*, Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the rest of the princes of the king of Babylon.

Jeremiah 39:13 So Nebuzaradan the captain of the guard sent, and Nebushazban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the chief officers of the king of Babylon. (ASV)

Daniel became the chief of all the wise men, or the Rab Mag.

רַב־מָגִן

The ancient Chaldeans were known as studiers of the heavens. Astronomy and astrology were their forte. (By the way, we still count time on their base 60 system. Sixty minutes in an hour; sixty seconds in a minute; etc.)

Daniel, as the Rab Mag, would have taught those who studied the heavens that there would be a star connected with the coming of the Messiah. History calls them the Magi.

Numbers 24:17 ASV

Numbers 24:17 I see him, but not now; I behold him, but not nigh: There shall come forth a star out of Jacob, And a sceptre shall rise out of Israel. (ASV)

Daniel knew this prophecy. He would have taught it to the magi of the Babylonian Empire. Perhaps that's why the magi came from the East at our Savior's birth.

Daniel 2:49 TKT

Daniel 2:49 Then Daniyyel requested of the king, and he set Shadrakh, Meshakh and 'Aved-nego, over the affairs of the province of Bavel: but Daniyyel remained in the gate of the king. (TKT)

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THE BOOK OF DANIEL

CHAPTER 3

דניאל

DANIEL

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Daniel 3:1-2 ASV

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

Dan. 3:2 Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, 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.

The “head of gold” made an image of gold.

According to Bullinger and Jewish sources, its dimensions reveal that it was impossible to make it stand.

...Rabbi Ravai, They put it up and it kept falling, until they brought all the gold of Jerusalem and poured a base for its feet, to fulfill the prophecy “Their gold will be for an object of disgust” (Ezekiel 7:19).

Representatives from the vast Babylonian Empire were invited to “the dedication of the image.”

They arrived at the dedication and were told to face the image.

The representatives of the nations and peoples obeyed the instructions they were given, thereby representing their nations as submitting to Babylon and King Nebuchadnezzar.

Daniel 3:8-12 ASV

Dan. 3:8 ¶ Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews.

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

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

Dan. 3:11 and whoso falleth not down and worshippingeth, shall be cast into the midst of a burning fiery furnace.

Dan. 3:12 There are certain Jews whom thou hast appointed 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.

Inspired by Satan, the accuser. Jealousy.

Perhaps what we would call anti-Semitic.

According to Jewish history, Daniel was not in Babylon at the time.

Nebuchadnezzar's Rage and Fury

Daniel 3:13–15 ASV

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

Dan. 3:14 Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up?

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

The Confession of the Three Hebrew Young Men



Figure 6: Golden statue of Jean Monnet, one of the founding fathers of the European Union.

Daniel 3:16–18 ArtScrolls Translation

Dan. 3:16 Shadrach, Meshach, and Abed nego answered the king: 'O Nebuchadnezzar, we are not concerned to reply to you about this matter.

Dan. 3:17 Behold there is our God Whom we worship—He is able to save us; from the flaming kiln and from your hand, O king, He can rescue.

Dan. 3:18 But if He does not, let it be known to you, O king, that we do not worship your god, and before the golden image you set up we shall not prostrate ourselves.

Into the Fiery Furnace

Daniel 3:19–23 ASV

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

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

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

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

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

Considering the terrible persecution the Jewish people have known throughout history, I was touched to note something they learned from this passage and put to use through the years of exile.

These young men did not change their clothing. They did not don sackcloth and ashes, the traditional garb of mourning. From this, Jewish Sages taught: Even in the time of danger a person should not change from the [garb of] his high office (Sanhedrin 92b:15)¹⁴. They went to the king wearing the clothing that demonstrated the high offices he had bestowed upon them.

It was because of this thinking that Jewish *conversos* of Spain, during the Spanish Inquisition, observed Shabbat in “festive clothing” as the holy day required. They observed the Seder and Sabbath meals, often hiding in basements, etc., with white tablecloths and clothing, as required even if it meant being caught by the Grand Inquisitors and brought to trial and torture.

Expulsion of Jews and Jewish *conversos*¹⁵

The Spanish Inquisition had been established in part to prevent *conversos* from engaging in Jewish practices, which, as Christians, they were supposed to have given up. However this remedy for securing the orthodoxy of *conversos* was eventually deemed inadequate since the main justification the monarchy gave for **formally expelling all Jews from Spain** was the “great harm suffered by Christians (i.e.,

¹⁴ Babylonian Talmud, “Sanhedrin 92b:15,” Sefaria. Accessed February 13, 2021, <https://www.sefaria.org/Sanhedrin.92b.15?lang=bi&with=all&lang2=en>.

¹⁵ “Spanish Inquisition,” Wikipedia. Accessed April 13, 2021, https://en.wikipedia.org/wiki/Spanish_Inquisition

conversos) from the contact, intercourse and communication which they have with the Jews, who always attempt in various ways to seduce faithful Christians from our Holy Catholic Faith", according to the 1492 edict.

Though not subject to the Inquisition, Jews who refused to convert or leave Spain were called heretics and could be burned to death on a stake.

Four Men Walking

Daniel 3:24–27 KJV

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

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

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

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

The Fourth Man by Oral Roberts

Excerpts from what might be his most requested sermon.

These three young men came face-to-face with this inescapable fact of life: *True salvation will be tried!* Whether God's people live in Jerusalem, Babylon, or Tulsa, Oklahoma, at some point we will have the opportunity to prove what we are made of. We will face some kind of ultimatum as these three young men faced—*either bow or burn*. ...

When Nebuchadnezzar said, "And what god can deliver you out of my hands then?" ...

Without a moment's hesitation, without the flicker of an eyelash, the three young men declared, "Our God whom we serve is able to deliver us!"

Filled with fury, Nebuchadnezzar ordered the furnace to be heated seven times hotter than usual. But when his soldiers threw Shadrach, Meshach, and Abednego into the fiery furnace, the Fourth Man hurled Himself through space and in a moment's time was beside them, walking through the burning fiery flames with them!

And by the time the door was shut, the Lord had ripped off their bonds and clothed them with divine protection.

When the king looked into the furnace, he shouted in amazement, “Didn’t we cast three men into the furnace? I see four men walking around in the fire, unbound, unhurt, and untouched by the flames! And the form of the Fourth Man is like the Son of God.”

The Fourth Man had come forth in the urgency of the three Hebrew children’s needs, subduing the crackling flames, robbing the fire of its violence, and delivering them.

Nebuchadnezzar shouted into the flames, “Shadrach, Meshach, and Abednego, come forth!” The three young men stepped out of the furnace, rejoicing and praising God, without even the smell of the fire upon them!

Upon witnessing this mighty miracle, Nebuchadnezzar... declared, “There is no other God that can deliver after this sort!”

And this truth is as genuine and eternal today as it has ever been. There is no other God who can deliver like our God can!

... It’s very easy to meet this Fourth Man. His name is Jesus. ... Once you receive Him, He’ll never leave you or forsake you. ... He’ll go with you into the storms of life, and He can bring you safely to the other side.

**SESSION 5 CONTINUES
IN NEXT CHAPTER (DANIEL 4)**

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THE BOOK OF DANIEL

CHAPTER 4

דניאל

DANIEL

SESSION 5 CONTINUES HERE FROM
PREVIOUS CHAPTER (DANIEL 3)

Here we will deal only with excerpts from Chapter 4.

In this chapter we see the last of Nebuchadnezzar in Scripture.

The first six chapters of the Book of Daniel are a chronological account of events in Daniel's life and in the Babylonian captivity.

Nebuchadnezzar's Dream of the Tree

Daniel 4:5, 8-17 ASV

Dan. 4:5 I saw a dream which made me afraid...

Dan. 4:8 But at the last Daniel came in before me...

Dan. 4:9 O Belteshazzar, master of the magicians,...tell me the visions of my dream that I have seen, and the interpretation thereof.

Dan. 4:10 ... I saw, and, behold, a tree in the midst of the earth; and the height thereof was great.

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

Dan. 4:12 The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it.

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

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

Dan. 4:15 Nevertheless leave the stump of its 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:

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

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

Bullinger note on Daniel 4:13 in *The Companion Bible*¹⁶

“a watcher and an holy one” = a holy angel

“watcher” = A Chaldee name (*ṭr*) for an angelic being watching over the affairs of men.

Brim Note:

We see here another example of heaven’s inspection and intervention on earth. For example:

- The vision of the angelic horsemen going about in the earth and reporting to the Most High (Zechariah 1:7–11).
See David Baron’s *Zechariah: A Commentary on His Visions and Prophecies, Chapter 2*, for wonderful insight.
- Jesus walking among the churches in the Book of Revelation.

Clarence Larkin, *The Book of Daniel*

The Book of Daniel reveals the close connection between the earth and the Spirit World.¹⁷

Certain rulers throughout time have been so lifted in pride that they considered themselves to be gods: Pharaohs, Roman emperors, etc. Nebuchadnezzar was amongst their ranks, but he was humbled to make clear he was only a frail man (Psalm 9:20).

Nebuchadnezzar lived only a short while after returning to sanity. His son, Evil-Meradoch, succeeded him.

Proverbs 16:18 ¶ Pride *goeth* before destruction, And a haughty spirit before a fall. (ASV)

Proverbs 29:23 ¶ A man’s pride shall bring him low; But he that is of a lowly spirit shall obtain honor. (ASV)

Proverbs 29:26 ¶ Many seek the ruler’s favor; But a man’s judgment *cometh* from Jehovah. (ASV)

¹⁶ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 1922.

¹⁷ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1920), 50.

<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

God Intervenes in Human Affairs

Zechariah Calls the Remnant to Repentance

Zechariah 1:1–6 KJV

Zech. 1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Zech. 1:2 The LORD hath been sore displeased with your fathers.

The Lord spoke to Zechariah in the second year of the reign of Darius (520 B.C.). Eighteen years earlier, Cyrus, king of Persia, had given the Jews permission to return to Jerusalem for the purpose of rebuilding their Temple. About 50,000 returned and began the work, but soon their efforts turned to building their own homes. Haggai and Zechariah were sent by God to encourage the people to focus once again on the task for which God had brought them to Jerusalem.

Zech. 1:3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

Zech. 1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

Zech. 1:5 Your fathers, where are they? and the prophets, do they live for ever?

Zech. 1:6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Zechariah's First Vision

Zechariah 1:7–17 KJV

Zech. 1:7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Zech. 1:8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

the myrtle trees: Hebrew **הַדַּסִּים** = *HaHadassim*. Plural of **דַּס** = *hadas* = myrtle tree. The myrtle is a strong, resilient evergreen tree with a pleasant fragrance. Hadassah is another name for Esther. In

| Jewish tradition, Esther and the myrtle tree have come to be symbols of righteousness.

Zech. 1:9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

Zech. 1:10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

| Angels “walk to and fro” in the earth and make a report to the Lord.

Zech. 1:11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

| This was not a good report.

Zech. 1:12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

Zech. 1:13 And the LORD answered the angel that talked with me with good words and comfortable words.

Zech. 1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

Zech. 1:15 And I am very sore displeased with the **heathen** that are at ease: for I was but a little displeased, and they helped forward the affliction.

| **heathen** = Hebrew גוֹיִם = *goyim* = nations

Zech. 1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

Zech. 1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

| God was not happy with His people, but He still had words of hope and comfort for them.

Isaiah and Jeremiah Prophesied of the Babylonian Captivity

Isaiah 47:1–6 KJV

Isa. 47:1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

Isa. 47:2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

Isa. 47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

Isa. 47:4 As for our redeemer, the Lord of hosts is his name, the Holy One of Israel.

Isa. 47:5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

Isa. 47:6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

| The Babylonians were mean to the Jews.

Zechariah 1:15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. (KJV)

| Israel was chosen by God to reveal himself to all the other nations. Even if God chose to disperse His people among the nations, these other nations were not supposed to treat them badly. In this verse, He is saying, "I was very displeased with My people and I used you to punish them, but you went too far. So you will be judged for how you treated them."

Jeremiah 29:1-7 KJV

Jer. 29:1 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

Jer. 29:2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

Jer. 29:3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

Jer. 29:4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

Jer. 29:5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

Jer. 29:6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

Jer. 29:7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

| Even though they were in captivity, God wanted them to carry on and prosper. Babylon, though, mistreated them, so Babylon would themselves be punished.

Revelation 1:10–20 KJV

Rev. 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Rev. 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev. 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Rev. 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Rev. 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

Rev. 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Rev. 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

Rev. 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Rev. 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Rev. 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

Rev. 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

| Each church, represented by a lampstand, is to be a light to the world.

Revelation 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. (KJV)

Revelation 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne. (KJV)

| The seven Spirits are the seven manifestations (attributes) of the Holy Spirit which we see in the Book of Isaiah.

| What the Holy Spirit hears in Heaven, He communicates to the churches. Every pastor is supposed to hear from the Holy Spirit and report to the people of the church. There are some churches that don't even have a lampstand and don't even know they are supposed to.

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THE BOOK OF DANIEL

CHAPTER 5

דניאל

DANIEL

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Two Groups of People in the Old Testament

In the Old Testament, mankind was divided into two groups:

- The Jews
- The Gentiles

The Hebrew word used is גוֹיִם (*goyim*), which means “nations.”

The first place the term *goyim* is used is in Genesis 10.

Genesis 10:1–5 KJV

Gen. 10:1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

Gen. 10:2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

Gen. 10:3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

Gen. 10:4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

Gen. 10:5 By these were the isles of the **Gentiles** divided in their lands; every one after his tongue, after their families, in their **nations**.

Gen. 10:5 By these were the coastlands of the **Goyim** divided in their lands; every one after his leshon, after their mishpechot, in their **Goyim**. (Orthodox Jewish Bible—OJB)

In Genesis 10:5, the King James Version uses two different words, “Gentiles” and “nations,” to translate the Hebrew word **Goyim**. That can be seen clearly by looking at the Orthodox Jewish Bible translation above.

Genesis 10:21–22 KJV

Gen. 10:21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

Gen. 10:22 The children of Shem; **Elam**, and Asshur, and Arphaxad, and Lud, and Aram.

| **Elam**: The territory of Persia, modern-day Iran.

Genesis 10:8–10 KJV

Gen. 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Gen. 10:9 He was a mighty hunter before the Lord: wherefore it is said, Even as **Nimrod** the mighty hunter before the Lord.

Some of the Jewish Sages teach that Nimrod was not a hunter in the traditional sense of the word. They saw him rather as hunter of men's soul. Rashi, for example, a medieval French scholar and rabbi, says of Nimrod: "He ensnared the minds of people by his words, misleading them to rebel against the Omnipresent."¹⁸

Gen. 10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

They weren't supposed to be setting up kingdoms. God had told them what to do.

Genesis 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. (KJV)

They were supposed to scatter and replenish the earth. But 340 years after the Flood, they hadn't spread out as they were supposed to.

Genesis 11:1–2 KJV

Gen. 11:1 And the whole earth was of one language, and of one speech.

Gen. 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

What follows is the account of the Tower of Babel, the beginning of what we call the Babylonian System. It is essentially man trying to meet his own needs without God. Their direct disobedience is clearly seen in their words recorded in verse 4.

Genesis 11:4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, **lest we be scattered abroad upon the face of the whole earth**. (KJV)

Scattering across the face of the whole earth was exactly what God had told them to do. God's plan was not for them to stay in a centralized location.

The Babylonian System

"Babylon is fallen, is fallen" (Revelation 14:8 KJV).

These words from the Book of Revelation reveal the final fall of the Babylonian System at the end of days. Genesis 10 and 11 reveal that system's origins when the

¹⁸ Rashi, "Bereishit – Genesis – Chapter 10 (Parshah Noach)," Chabad.org, c. 1075–1105, https://www.chabad.org/library/bible_cdo/aid/8174/showrashi/true/jewish/Chapter-10.htm

nations (Hebrew *goyim*) rebelled. The four kingdoms depicted in Nebuchadnezzar's metallic image and later in Daniel's bestial visions operated in the worldly system known as the Babylonian System.

The Babylonian Empire Falls

Daniel 5 records the fall (in one night) of the golden head known as the Babylonian Empire. It had been the Babylonian Empire that had carried Israel into captivity, marking the beginning of "the times of the Gentiles."

Nebuchadnezzar's Babylonian Empire was the First World Empire.

Assyria and Egypt did not conquer the known world.

Nebuchadnezzar did—subjugated it to Babylon.

The Babylonian Empire's capital was built in the same geographical area as the Tower of Babel.

Daniel 5:1–4 ASV

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

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

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

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

Most agree Belshazzar was the grandson of Nebuchadnezzar. Some say grandson-in-law.

It is interesting to know that the Medes and the Persians were even then besieging the city. However, Belshazzar's daring blasphemy may have been the result of a victory over the besiegers, some say, that very day. They also believed that Babylon contained resources to withstand any siege.

The Fall of the Babylonian Empire of Daniel's time was due, not only to Persia's power, but largely to Babylon's weakness. It lost its strength and power which, in Daniel's vision, were symbolized by eagle's wings.

Babylon was well fortified. One of the most amazing cities of all time.

The city of Babylon was built in an exact square of 15 miles on a side, or 60 miles around. It was surrounded by a brick wall 87 feet thick, which, according to Herodotus, was 350 feet high. On the walls were 250 towers,

and the top of the wall was wide enough to permit six chariots to drive abreast. Outside this wall was a vast ditch or moat surrounding the city, kept filled with water from the river Euphrates, and crossed by draw-bridges in front of the gates. Inside the wall, and not far from it, was another wall ...

At the ends of ... cross avenues magnificently burnished two-leafed gates of brass were built in the city walls, that shone, as they were opened or closed ...

The city was divided into two equal parts by the river Euphrates, that flowed diagonally across it ...

It contained many beautiful parks, and there was much unoccupied land that could be tilled, and help support the over 1,000,000 population. ([See The Four Kingdoms: Babylon—4KB 1-4.](#))

The character of its inhabitants, and of its official life at the zenith of its history, is seen in the description of “Belshazzar’s Feast.” Never before or since has this earth seen its equal. The Prophet Isaiah speaks of it as—**“Babylon, the glory of kingdoms, the beauty of the Chaldees’ Excellency”** Isa. 13:19.¹⁹

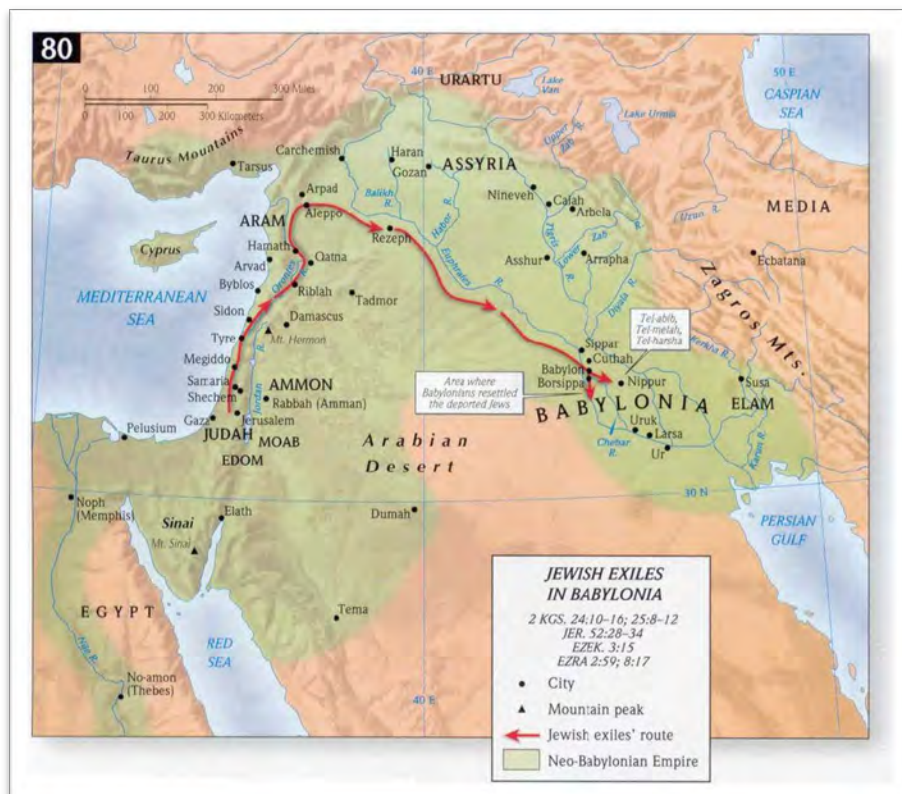


Figure 7: The Babylonian Empire. [Click here for full size.](#)

¹⁹ Clarence Larkin, The Book of Daniel (Philadelphia:1929), 55-56,
<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

The photos below and on the following page are from the Ishtar Gate display at the Pergamon Museum. A virtual tour is available by clicking the following link. When the site opens, scroll down to the pictures with the compass icon on the right. Click on the picture and move your cursor back and forth to get a 360° view of the room.

<https://joyofmuseums.com/museums/europe/germany-museums/berlin-museums/the-pergamon-museum/highlights-of-the-pergamon-museum/ishtar-gate/>

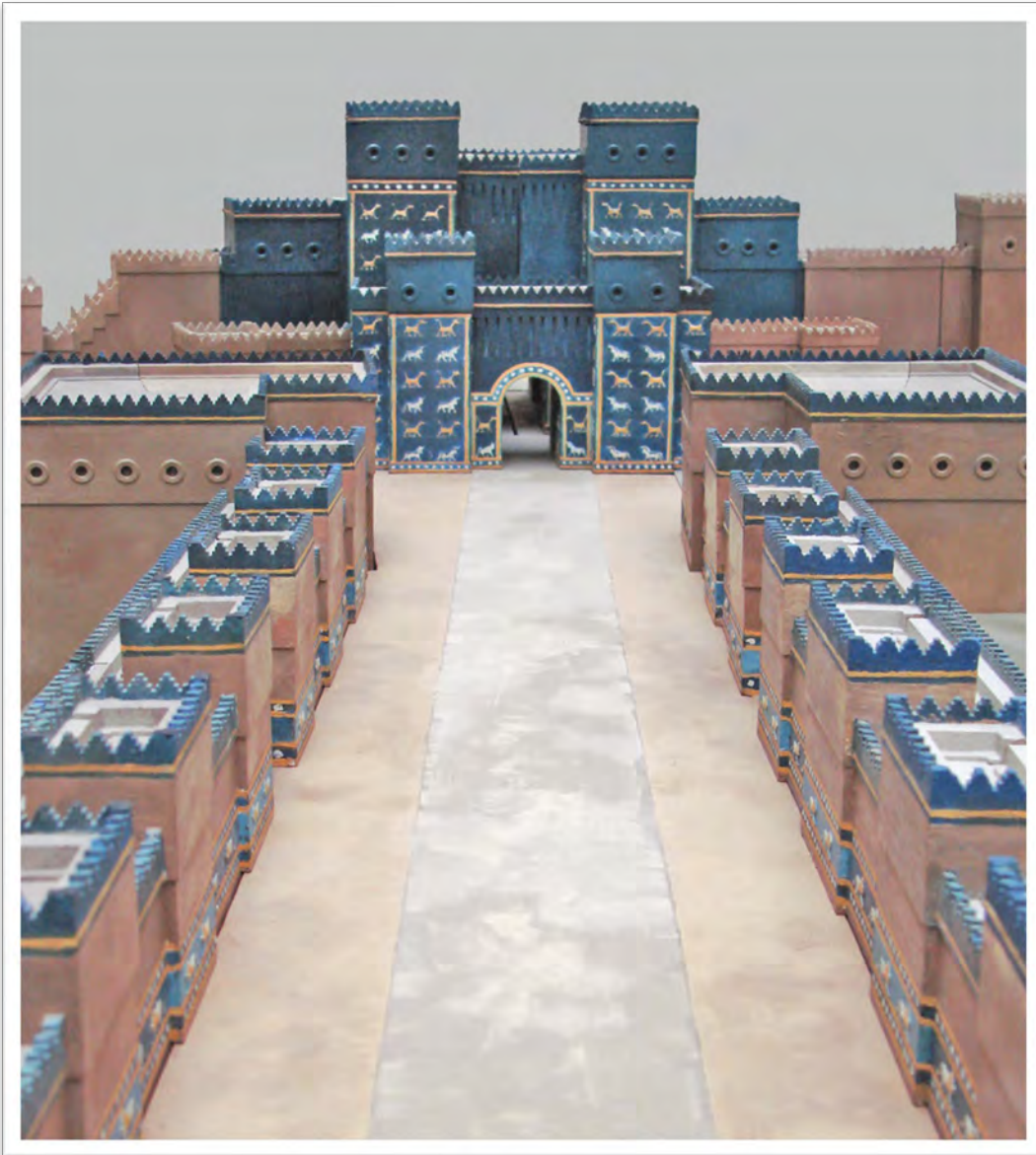


Figure 8: Babylon Model at Pergamon Museum in Berlin. Shown is the Ishtar Gate at the end of a beautifully decorated Processional Way. Photo: dalbera from Paris, France, [CC BY 2.0](https://creativecommons.org/licenses/by/2.0/), via Wikimedia Commons.



Figure 9: The Ishtar Gate of ancient Babylon in the Pergamon Museum, Berlin.
Photo: Rictor Norton. [CC BY 2.0](#) via Wikimedia Commons.



Figure 10: Lion images decorating the walls of the Processional Way. Photo: © José Luiz Bernardes Ribeiro / [CC BY-SA 4.0](#) via Wikimedia Commons.



Figure 11: View of the Ishtar Gate model in the Pergamon Museum, looking down. Photo: Gryffindor, Public Domain, via Wikimedia Commons

The Handwriting on the Wall

Daniel 5:5–9 ASV

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

| The writing was near the light, where it could be seen.

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

Dan. 5:7 The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

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

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

| The king's wise men couldn't even read the handwriting, much less interpret what it meant.

Daniel 5:10–12 ASV

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

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

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

| The Queen Mother remembered Daniel, a man of God, who knew the meaning of Nebuchadnezzar's dreams sixty-five years earlier.

| Daniel would have been around 88 years of age.

Daniel 5:13–14, 17, 22–23 ASV

Dan. 5:13 ¶ Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah?

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

In verses 15 and 16, the king acknowledged that his own wise men could not explain what he had seen. He then promised Daniel a place of prominence if the elderly Daniel could help him understand the writing on the wall.

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

Then Daniel rehearsed Nebuchadnezzar's God-given lesson in pride and humility.

Dan. 5:22 And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,

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

Satan himself has made promised to evil rulers. The day is coming, though, when they will see the one who deceived them cast into hell along with them.

Isaiah 14:9-10 KJV

Isa. 14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Isa. 14:10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

Daniel 5:24-28 ASV

Dan. 5:24 Then was the part of the hand sent from before him, and this writing was inscribed.

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

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

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

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

Clarence Larkin, *The Book of Daniel*

The words “**MENE, MENE, TEKEL, UPHARSIN,**” translated into English mean—**“Numbered,” “Numbered,” “Weighed,” “Divisions.”** Daniel interpreted them thus:

- MENE**— “God hath numbered thy Kingdom, and finished it.”
TEKEL— “Thou (Belshazzar) art weighed in the balances and art found wanting.”
PERES— “Thy Kingdom is divided, and given to the Medes and Persians.”

The writing was in Aramaic, and the letters may have been arranged in Acrostic style, and so mystified the “Wise Men.” The illustration below, taken from the Talmud, will show how this could have been done.

P	T	M	M
R	K	N	N
S	L	A	A

The Chaldeans (Wise Men), reading the letters from right to left, as in Hebrew and Aramaic, or from left to right as in other languages, could make no sense of the words: but Daniel read from top to bottom, beginning at the right.²⁰



Figure 12: "Belshazzar's Feast" by Rembrandt (1636–38). Public Domain.

²⁰ Clarence Larkin, *The Book of Daniel* (Philadelphia:1929), 61-62,
<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

Daniel 5:30–31 ASV

Dan. 5:30 ¶ In that night Belshazzar the Chaldean king was slain.

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

This is prophecy fulfilled. The two-armed silver kingdom, the Medo-Persians, toppled the golden head.

In deference to Cyrus' uncle, Darius the Mede became the first ruler.

Clarence Larkin, *The Book of Daniel*

The Babylonians entrenched behind the impregnable walls of the city, with provisions to last them for years, and sufficient tillable soil to supplement the supply, scoffed at Cyrus, and made light of the siege. ... But it was a false security, for God had decreed over 175 years before that the city should be taken by a man not then born, Cyrus.²¹

Persian Conquest

In 539 B.C., the Neo-Babylonian Empire fell to [Cyrus the Great](#), king of [Persia](#), with a military engagement known as the [Battle of Opis](#). Babylon's walls were considered impenetrable. The only way into the city was through one of its many gates or through the Euphrates River. Metal grates were installed underwater, allowing the river to flow through the city walls while preventing intrusion. The Persians devised a plan to enter the city via the river. During a Babylonian national feast, Cyrus' troops upstream diverted the Euphrates River, allowing Cyrus' soldiers to enter the city through the lowered water. The Persian army conquered the outlying areas of the city while the majority of Babylonians at the city center were unaware of the breach. The account was elaborated upon by Herodotus and is also mentioned in parts of the Hebrew Bible.²²

Chores II (Cyrus) 559–530 B.C.

Chores II (Cyrus) conquered the Babylonian Empire. The master of a Median confederation, he secured the submission of Asia Minor. He adopted a liberal policy toward conquered peoples, allowing the Jews to return to Israel and rebuild the Temple (see Ezra 1:1–6).

The Cyrus Cylinder is a clay cylinder with Akkadian writing that speaks of his lineage and of his conquest over Babylon. The following is a translation of part of the cylinder.

²¹ Clarence Larkin, *The Book of Daniel* (Philadelphia:1929), 91, <https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

²² "Babylon (Persian Conquest)," Wikipedia, April 21, 2021. Accessed April 24, 2021, https://en.wikipedia.org/w/index.php?title=Babylon&oldid=1019045837#Persian_conquest

“... Without any battle, he brought him into his city Babylon, sparing Babylon the least calamity ... All the inhabitants of Babylon ... bowed to him and kissed his feet, jubilant that he became king and with shining faces. ... I am Coresh ... When I entered Babylon, it was as a friend, and I established the governing throne in the palace of the ruler with joy and rejoicing ... My many troops walked around Babylon in peace. I did not allow anybody to terrorize ... I strove for peace in Babylon and in all his other sacred cities. As for the residents of Babylon, I abolished their yoke which lowered their status. I relieved them of their dilapidated housing, putting their cries to an end ...”



Figure 13: The Cyrus Cylinder on display at the British Museum in London. Photo: dynamosquito from France, [CC BY-SA 2.0](#), via Wikimedia Commons.

For more information, including videos, about the Cyrus Cylinder, click below”

<https://joyofmuseums.com/museums/united-kingdom-museums/london-museums/british-museum/highlights-of-the-british-museum/cyrus-cylinder/>

God, who knows the end from the beginning, had spoken through the prophet Isaiah 175 years before that Cyrus (Koresh) would do two things. First, he would take Babylon. Secondly, two years later, he would issue an edict for the return of the Jews to Jerusalem.

יִשְׁעִיָּה

Isaiah 44:28 through 45:4 JPS 1917

כח האמר לְכוֹרֶשׁ רֹעִי, וְכָל-חֶפְצֵי יִשְׁלָם;
וְלֵאמֹר לִירוּשָׁלַם תִּבְנֶה, וְהִכָּל תִּנְסָד.
{פ}

28 That saith of Cyrus: 'He is My shepherd, and shall perform all My pleasure'; even saying of Jerusalem: 'She shall be built'; and to the temple: 'My foundation shall be laid.' {P}

א כה-אמר יְהוָה, לְמַשִּׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר-
הֶחֱזַקְתִּי בְיָמָיו לְרֹד-לְפָנָיו גּוֹיִם, וּמַתְּנִי
מַלְכִּים. אֶפְתַּח-לְפָתַח לְפָנָיו דְּלָתִים,
וְיִשְׁעֵיהֶם לֹא יִסָּגְרוּ.

1 Thus saith the LORD to His anointed, **to Cyrus**, whose right hand I have holden, to subdue nations before him, and to loose the loins of kings; to open the doors before him, and that the gates may not be shut:

ב אֲנִי לְפָנֶיךָ אֵלֶּךְ, וְהָדוּרִים אוֹשֶׁר
(אִישֶׁר); דְּלָתוֹת נְחוֹשֶׁת אֲשַׁבֵּר, וּבְרִיחֵי
בְרִזֵּל אֲגַדֵּעַ.

2 I will go before thee, and make the crooked places straight; I will break in pieces the doors of brass, and cut in sunder the bars of iron;

ג וְנָתַתִּי לְךָ אוֹצְרוֹת חֹשֶׁךְ, וּמִטְמֵנִי
מִסְתָּרִים: לְמַעַן תֵּדַע, כִּי-אֲנִי יְהוָה הַקּוֹרֵא
בְּשֵׁמִי—אֱלֹהֵי יִשְׂרָאֵל.

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am the LORD, who call thee by thy name, even the God of Israel.

ד לְמַעַן עֲבָדִי יַעֲקֹב, וְיִשְׂרָאֵל בְּחִירִי;
וְאֶקְרָא לְךָ בְּשֵׁמִי, אֲכַנֶּה וְלֹא יִדְעֵתָנִי.

4 For the sake of Jacob My servant, and Israel Mine elect, I have called thee by thy name, I have surnamed thee, though thou hast not known Me.

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THE BOOK OF DANIEL

CHAPTER 6

דניאל

DANIEL

SESSION 7 STARTS HERE

Prophecy Fulfilled

Daniel 5:31 through 6:3 ASV

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

Darius the Mede, also known as Darius I, was the uncle of Koresh, who is also known as Cyrus the Great or Cyrus II.

Dan. 6:1 ¶ It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom;

Dan. 6:2 and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage.

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

The conquest of the Babylonian Empire by the Medo-Persian Empire was prophecy fulfilled. The two-armed silver empire of the Medes and the Persians replaced the golden head of Babylon.

Cyrus the Great led the invasion, but deferred to his older relative, Darius the Mede.

The Hebrew sages say that Darius' rule lasted only one year. Then the rule passed to the Persians.

At this time, Daniel was about 90 years old.

Persia was not an absolute monarchy like Babylon. The council of three presidents had a vote in the government.

Daniel's gift has again brought him into favor. He was promoted to one of the three top positions.

And then came another satanically inspired plan against this man of God and the plan of God for Israel, the revelation of which was in this prophet.

Daniel 6:4–9 ASV

Dan. 6:4 ¶ Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as **he was faithful**, neither was there any error or fault found in him.

Dan. 6:5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. **Brim Note:** Demons are behind the false gods, the idols.

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

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

| **“All the presidents of the kingdom...”** They lied. Daniel was not consulted.

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

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

| Verse 8: Persian law stated that once the king signed an edict, it could not be changed, even by the king himself. We see the same situation in the Book of Esther.

Daniel 6:10–15 ASV

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

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

Dan. 6:12 Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto 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.

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

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

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

Out of the Mouths of Lions

Because he trusted God

Daniel 6:16–23 ASV

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

Dan. 6:17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

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

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

Dan. 6:20 And when he came near unto the den to Daniel, he cried with a lamentable voice; 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?

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

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

Dan. 6:23 Then was the king exceeding glad, 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 had trusted in his God.**

Living by Faith

In the Hall of Fame of Faith those are honored “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions” (Hebrews 11:33 ASV).

Daniel was delivered through his faith.

Daniel obtained his faith the same way we obtain ours:

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God. (KJV)

Daniel, as the Seed Royal, had access to the Word of God:

The Torah (the five books of Moses).

The Early Prophets. (He actually heard them.)

The Psalms.

Psalms 27:1–2 KJV

Psa. 27:0 ¶ *A Psalm* of David.

Psa. 27:1 ¶ The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

Psa. 27:2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

| David's faith sustained him and strengthened him even when he was surrounded by enemies who wanted him dead.

2 Timothy 4:16–18 KJV

2 Tim. 4:16 ¶ At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

2 Tim. 4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

2 Tim. 4:18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

| Paul said that he was delivered out of the mouth of the lion.

Sometimes people feel as if they are “in the mouth of the lion.”

Christians in many countries, especially where radical Islamists either are in charge, or where rogue jihadists operate, are threatened by the lion's mouth.

I know personally know the pastor of one Christian congregation in the Middle East, which faces this daily.

But the pastor's confession to me is, “We are in victory!”

He and His congregation refuse to deny their faith in the Lord Jesus Christ and in Israel's right to the Land of Promise.

If Daniel's faith in God delivered him, and it did, then our faith will deliver us.

Stay on the Watch

Constant watchfulness assures constant victory!

1 Peter 5:8–9 KJV

1 Pet. 5:8 ¶ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

1 Pet. 5:9 **Whom resist stedfast in the faith,** knowing that the same afflictions are accomplished in your brethren that are in the world.

James 4:7 Submit yourselves therefore to God. **Resist the devil, and he will flee from you.** [emphasis added] (KJV)

Daniel's Enemies in the Den of Lions

Daniel 6:23-28 ASV

Dan. 6:23 Then was the king exceeding glad, 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 had trusted in his God.

Dan. 6:24 And the king commanded, and they brought those men that 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, before they came to the bottom of the den.

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

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

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

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

Following is the link to a site where you can find a variety of online resources for studying the Hebrew-English Bible.

<https://www.mechon-mamre.org/index.htm>

When you open the page, go down to the first line with a bullet point. Just past the middle, you'll see "parallel Hebrew and English." Click on that. Just a few lines down, it says, "Torah" with a list of Bible books, "Prophets" with a list of Bible books, and "Writings" with a list of Bible books. Click on the book that you want. It will open to verse one, but you can choose the verse number at the top of the page (click on the number you want). You can also click on "Listen to this Chapter in Hebrew." There, you can hear the Scripture read in Hebrew.

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THE BOOK OF DANIEL

SCATTERED AND GATHERED

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A Promised Return

Many times, the prophets spoke of Israel going into captivity because of their sin. These warnings were given with a promise that God would bring them back into the Land.

Jeremiah, for example, prophesied that a time of trouble would come, but that God would “cause them to return to the land that I gave to their fathers.”

Jeremiah 30:1–2 ASV

Jer. 30:1 The word that came to Jeremiah from Jehovah, saying,

Jer. 30:2 Thus speaketh Jehovah, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

| Jeremiah 30 and 31 are a book within a book.

Jeremiah 30:3–7 ASV

Jer. 30:3 For, lo, the days come, saith Jehovah, that I will turn again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Jer. 30:4 And these are the words that Jehovah spake concerning Israel and concerning Judah.

Jer. 30:5 For thus saith Jehovah: We have heard a voice of trembling, of fear, and not of peace.

Jer. 30:6 Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Jer. 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.

| “Jacob” is the term God uses when He is talking about the physical lineage of the Jews.

| Jacob’s trouble. Great Tribulation

| *Tsarah* = Tribulation. Trouble. A narrow place one is pushed into by outside pressure.

Jeremiah 30:8–11 ASV

Jer. 30:8 And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman;

Jer. 30:9 but they shall serve Jehovah their God, and David their king, whom I will raise up unto them.

Jer. 30:10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid.

Jer. 30:11 For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished.

“I will make a full end of all the nations whither I have scattered thee.”
Nations will be judged for how they treated Israel.

Jeremiah 30:16 ASV

Jer. 30:16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that despoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

God will punish all those who have oppressed His people.

Jeremiah 30:17–22 ASV

Jer. 30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah; because they have called thee an outcast, *saying*, It is Zion, whom no man seeketh after.

Jer. 30:18 Thus saith Jehovah: Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling-places; and **the city** shall be builded upon its own hill, and the palace shall be inhabited after its own manner.

“**the city**” = Jerusalem

Jer. 30:19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

Jer. 30:20 Their children also shall be as aforetime, and their congregation shall be established before me; and I will punish all that oppress them.

Jer. 30:21 And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is he that hath had boldness to approach unto me? saith Jehovah.

Jer. 30:22 And ye shall be my people, and I will be your God.

Even though He has had to punish Israel, they are still His people, and He is still their God.

Jeremiah 30:23–24 KJV

Jer. 30:23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

Jer. 30:24 The fierce anger of the LORD shall not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

| “latter days” = end of days

Jeremiah 31:1–4 KJV

Jer. 31:1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

Jer. 31:2 Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

Jer. 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Jer. 31:4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

| Though the northern tribes of Israel were so evil that God referred to them as a harlot, they will once again be as a virgin in His sight.

Jeremiah 31:5–10 KJV

Jer. 31:5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

| The rebellious Northern Kingdom of Israel had made their capital in Samaria (Shomron). The Northern Kingdom had been conquered by Assyria in 722 B.C.. But Jeremiah prophesied that they would come back and even plant grape vines and eat the fruit of their labor.

Jer. 31:6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

Jer. 31:7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Jer. 31:8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

Jer. 31:9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Jer. 31:10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

God will scatter them as seeds, but He will one day gather them back as a farmer does a harvest. And He will keep (preserve) them.

Jeremiah 31:18–21 KJV

Jer. 31:18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

Jer. 31:19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Jer. 31:20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

Jer. 31:21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

Ephraim. Joseph's two sons, Ephraim and Manasseh, comprised two of the twelve tribes since Levi did not have a land allotment. The tribe of Ephraim had the largest portion of land in the Northern Kingdom. That is where the capital city of Samaria was located.

In the future, Ephraim will repent of sin. And God will receive them.

God tells them to set up some markers on the way out because they would be coming back.

Jeremiah 31:27–28 KJV

Jer. 31:27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

Jer. 31:28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

God's expectation for Israel and Judah was that they would prosper even in their captivity as a witness to their captors of how God would bless His people.

Jeremiah 31:34–40 KJV

Jer. 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer. 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer. 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Jer. 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Jer. 31:38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

Jer. 31:39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

Jer. 31:40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

In verse 37, God assures His people He could not more cast them aside than man can measure the breadth of the heavens.

Jeremiah 31:2–5 KJV

Jer. 31:2 Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

Jer. 31:3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Jer. 31:4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Jer. 31:5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

Scattered, Then Gathered

In 587 B.C., the armies of Nebuchadnezzar broke through the defenses of Jerusalem and burned the city, destroyed the Temple, killed many of the inhabitants of the city, and deported many to Babylon.

After 70 years, Babylon was defeated by the Medo-Persian Empire under Cyrus the Great (also known as Khorshah). He allowed the Jews to return to Israel and rebuild their Temple. Only about 42,000 returned (Ezra 2), while the vast majority of Jews remained in Babylon (basically, modern-day Iraq). Many had been born and raised in Babylon, so that is all they knew.

Centuries later, Babylonian Jews would be responsible for compiling what is known as the Babylonian Talmud, a central piece of literature for Rabbinic Judaism.

“I think this is you!”

Dr. Brim’s early tours to Israel were based at Ulpan Akiva. Ulpan Akiva was a language school in which she had studied Hebrew in the late eighties. Participants in Dr. Brim’s tours learned some basic Hebrew and Israeli culture while there. One of the teachers at the ulpan was an Iraqi Jew. He had heard about Dr. Brim’s itinerary, which included a stay in Ariel, Israel. Ariel is located in Samaria (Shomron), a region included in what some call the “West Bank.” He approached Dr. Brim, pointing at his opened Hebrew Tanakh (Old Testament Scriptures).

“I think this is you,” he said. He then asked, “Are you going to Shomron [Samaria]?”

“Yes.”

“Are you spending the night?”

“Yes.”

Here is the passage he had opened his Tanakh to:

Jeremiah 31:5–6 KJV

Jer. 31:5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

Jer. 31:6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

At this point, he said, “I think that’s you fulfilling this prophecy. That word ‘watchmen’ is not our normal word for ‘watchmen.’ I don’t know why they translated it like that. Our normal word for ‘watchman’ is *shomer* [שֹׁמֵר]. God is the *shomer* of Israel; He never sleeps. That word is *notzrim* [נֹצְרִים]. *Notzrim* is our word for Christians.”

Jesus is the Branch (נֹצֵר) who came from Nazareth (נֶצְרֶת). In Israel, those who follow Jesus the Nazarene are called Notzrim.



Figure 14: Dr. Brim with Ron Nachman, mayor of Ariel, Israel.



Figure 15: The Russian choir at Ariel.

At that time, many Israelis would not go into the West Bank area. As it turned out, the tour group connected with a Russian choir composed of new citizens who had come after Russia began allowing Jews to emigrate to Israel.

The following translation shows the use of the word *notzrim* in verse 6.

Jeremiah 31:5–6 OJB

Jer. 31:5 ⁽⁴⁾ Thou shalt yet plant keramim upon the hills of Shomron; the planters shall plant, and shall put the fruit to ordinary use [See [Lv 19:24–25](#)].

Jer. 31:6 ⁽⁵⁾ For there shall be a yom, that the **notzrim** (watchmen) upon har Ephrayim shall cry, Arise ye, and let us go up to Tziyon unto Hashem Eloheinu.

Below: The tour group planting vines in Samaria.



SESSION 8 ENDS HERE

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THE BOOK OF DANIEL

CHAPTER 7

דניאל

DANIEL

SESSION 9 STARTS HERE



Figure 16: Nebuchadnezzar's Dream

Introduction

We come now to the second division in the Book of Daniel.

Chapters 1-6

Chronological account of events in the life of Daniel and the Babylonian captivity of Israel.

Chapters 7-12

Chronological account of Daniel's prophetic visions.

What God revealed to pagan King Nebuchadnezzar of the Four Kingdoms as a metallic colossus, He now reveals to Daniel as bestial kingdoms.

Man sees material wealth and majesty in empires. God sees the attributes of brute beasts that devour one another.

Daniel was probably in his late teens when he interpreted Nebuchadnezzar's dreams. He is now about 85 years old when his own visions begin.

Having concluded the historical portion of Daniel (Chapters 1-6), Chapter 7 goes back to the latter years of the Babylonian kingdom when Belshazzar was still king.

Daniel's First Vision of the Four Kingdoms

Daniel 7:1–3 TKT

Dan. 7:1 In the first year of Belshazzar king of Babel, Daniyyel had a dream and visions of his head as he lay upon his bed: then he wrote the dream, and told the sum of the matter.

Dan. 7:2 Daniyyel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven stirred up the great sea.

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

“The Great Sea” in the Old Testament is the Mediterranean Sea.

This is important to remember when considering the “prophetic earth” at the “end of days.” For the seat of the Antichrist and the largest scope of the rule of the Antichrist is in the biblical prophetic world.



Figure 17: The Babylonian Empire. [Click here for full size.](#)



Figure 18: The Persian Empire. [Click here for full size.](#)



Figure 19: The Greek Empire of Alexander the Great. [Click here for full size.](#)



Figure 20: The Roman Empire. [Click here for full size.](#)

...this locates the geographical position of the Nations symbolized by the “Four Wild Beasts.” For while the “Babylonian” and “Medo-Persian” Empires were not located on the Mediterranean Sea, as were the “Grecian” and “Roman” Empires, they were greatly indebted for their wealth and power to their Mediterranean coast land which they had conquered. And as more and more of this coast land was absorbed as the “Grecian” and “Roman” Empires came into existence, the “Prophetic Earth,” including “*Palestine” as a centre, became the boundary of the Mediterranean Sea, and the “Great Sea” became little more than a “Roman Lake” within the Roman Empire.²³

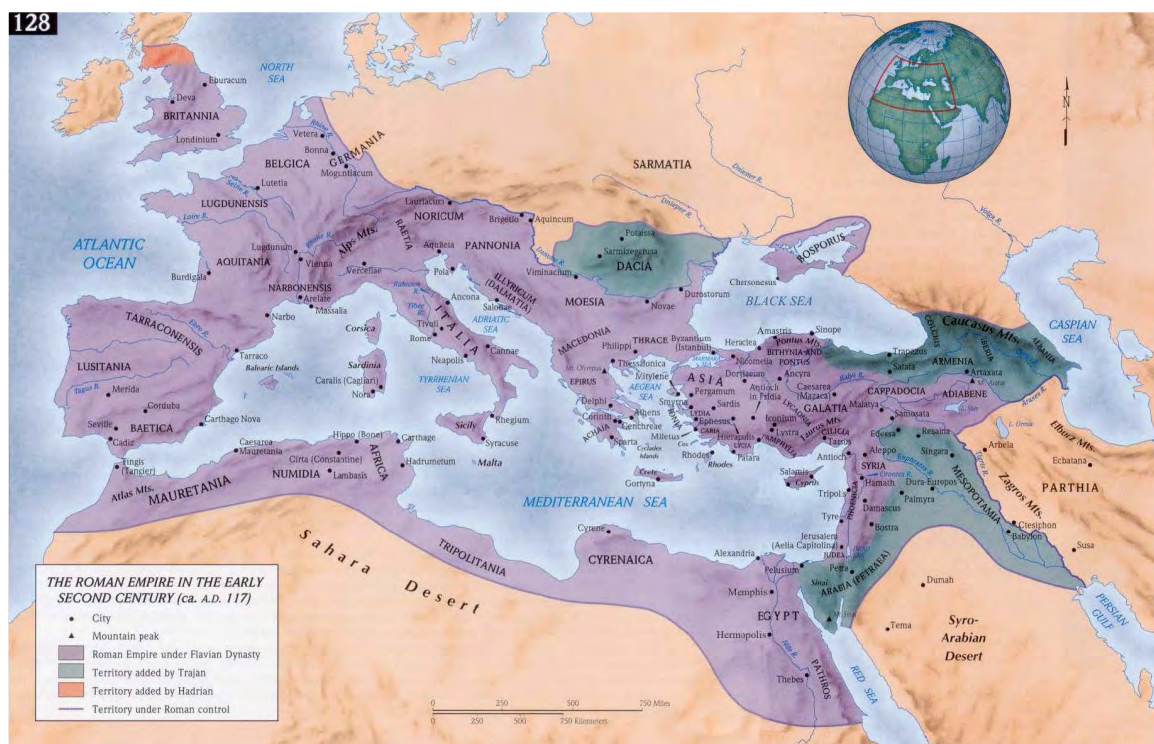


Figure 21: The Roman Empire in the Early Second Century. [Click here for full size.](#)

Brim Note: “*Palestine”

The Land of Israel was not known as Palestine in Bible times. The Roman Emperor Hadrian (A.D. 117–138) gave the land that name, really as a slap in the face to the Jews whom he banned from Jerusalem. The name held an association with the ancient enemies of the Jews, the Philistines. However, when Larkin wrote in in the 1920s, the world had become accustomed to referring to the Land as Palestine. Everyone born there was considered a Palestinian, including Jews.

²³ Clarence Larkin, *The Book of Daniel* (Philadelphia:1929), 82, <https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

Daniel 7:2–3 TKT

Dan. 7:2 Daniyyel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven stirred up the great sea.

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

“the four winds of heaven” Winds from all four directions stir up the peoples. In Hebrew, the word *ruach* (רוּחַ) is translatable as either “spirit,” “wind,” or “breath. Evil spirits under the prince of the power of the air (Ephesians 2:2) influence the bestial kingdoms. (See Ephesians 6:12.)

“four great beasts” The four kingdoms, symbolized by the four beasts, rise up from the area surrounding the Mediterranean Sea.

We are to understand then by the “Four Winds of Heaven,” the “Evil Powers” of the air that Satan uses to cause unrest among the nations of the earth. And as the closing days of this Dispensation draw near, and Palestine is repopled by the Jews, the nations that centre around it will be more and more thrown into commotion, as Satan in his last great effort to checkmate the plans of God will bring into play all the “Evil Forces” of the air.²⁴

| Wow! Larkin wrote in the 1920s!

Babylonian Empire: The Lion with Eagle’s Wings

Daniel 7:4 The first was like a lion, and had eagle’s wings: I beheld till its wings were plucked off, and it was lifted up from the earth, and made to stand upon two feet like a man, and a man’s heart was given to it. (TKT)

Brim Note: See [Appendix A4 “The Seat of Satan,”](#) where I have included pictures from my visit to the Pergamon Museum in Berlin. Built to house the Altar of Zeus from ancient Pergamum, it also houses reconstructed ruins of the famous Ishtar Gate and Processional Way from ancient Babylon. The walls of that Processional Way are decorated with lions that have eagle’s wings. The Babylonians themselves had an association with this symbol.

Larkin offers the idea that “the plucking of the wings may ... refer to the insanity of Nebuchadnezzar, and the standing on two feet like a man, and the receiving of a man’s heart, to his recovery from his beastly state ...”²⁵

| The fall of the Babylonian Empire of Daniel’s time was due, not only to Persia’s power, but largely to Babylon’s weakness. It lost its strength and power, which were symbolized by eagle’s wings. Persia took it easily.

²⁴ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1929), 82, <https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

²⁵ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1929), 83, <https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>



Figure 22: One of the 120 "striding lion" relief figures that line the Processional Way that led from the Ishtar Gate through the city of Babylon to the temple of Marduk. Each lion is about 48" tall by 72" wide by 3" deep. The Processional Way has been reconstructed at the Pergamon Museum in Berlin. Image by Gianni Crestani from Pixabay.



Figure 23: Palais de Justice in Brussels, Belgium. Photo: Romainberth, [CC BY-SA 3.0](https://commons.wikimedia.org/wiki/File:Palais_de_Justice_Bruxelles.jpg), via Wikimedia Commons



Figure 24: An entrance to the Palais de Justice in Brussels. Photo: BBM.



Figure 25: Winged lion at the entrance to the Palais de Justice. Photo: BBM.



Figure 26: Architectural drawing of the top of an entrance to the Palais de Justice. Notice the image of Athena at the top of the structure. Photo: BBM.



Figure 28: The winged lion of the Babylonian Empire. © Steve Creitz – ProphecyArt.com



Figure 27: The Cyrus Cylinder on display at the British Museum in London. The clay cylinder, measuring about 9 inches by 4 inches, celebrates Cyrus the Great's conquest of Babylon. Photo: dynamosquito from France, CC BY-SA 2.0, via Wikimedia Commons.

Medo-Persian Empire: The Bear

Daniel 7:5 And behold, another beast, a second one, like a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth: and this it was said to it, Arise, devour much flesh. (TKT)



Figure 29: The bear of the Medo-Persian Empire. © Steve Creitz – ProphecyArt.com

The Persian army was huge and cumbersome. The Persian Empire enveloped vast territories and numerous peoples.

The side that “raised up” was the Persian side over the Medes.

There are differences of opinion about the three ribs. Perhaps they represent allied kingdoms Persia “ate.”

Persia was known for its opulence: the display of its wealth.

For Further Study: See [The Four Kingdoms: Medo-Persia—4KMP 1](#).

Grecian Empire: The Leopard

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



Figure 30: The four-headed leopard of the Grecian Empire, © Steve Creitz – ProphecyArt.com

Alexander the Great was swift like the leopard in his conquests. He headed up Macedonia at age 20 and conquered the Greek Empire by the age of 32.

For Further Study: See [The Four Kingdoms: Greece—4KG 1](#).

He died in Babylon at around thirty-three years of age or so of mysterious causes.

His empire was split up among four of his generals (the four heads).

Ptolemy	Egypt (<i>Cleopatra was a Ptolemy ruler, not an Egyptian.</i>)
Seleucus	Assyria and Babylon
Antigonus	Persia and Asia Minor
Philip	Macedonia (<i>Alexander's brother</i>)

Roman Empire: The Great Iron Beast

Daniel 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet: and it was different from all the beasts that were before it; and it had ten horns. (TKT)

Daniel sees the Roman Empire in its first manifestation.

John, in the Book of Revelation, sees it in its revived state (Chapters 13 and 17).

Iron teeth tie it to the iron legs of Nebuchadnezzar's image. The iron teeth crushed nations and devoured them for the good of Rome as one's teeth crush food for the good of the physical body. Historians say that when they sacked a city, they killed even the animals.



Figure 31: The Roman beast with iron teeth. © Steve Creitz – ProphecyArt.com

Daniel's Prophetic Timeline (Daniel 2, 7, 9-12)

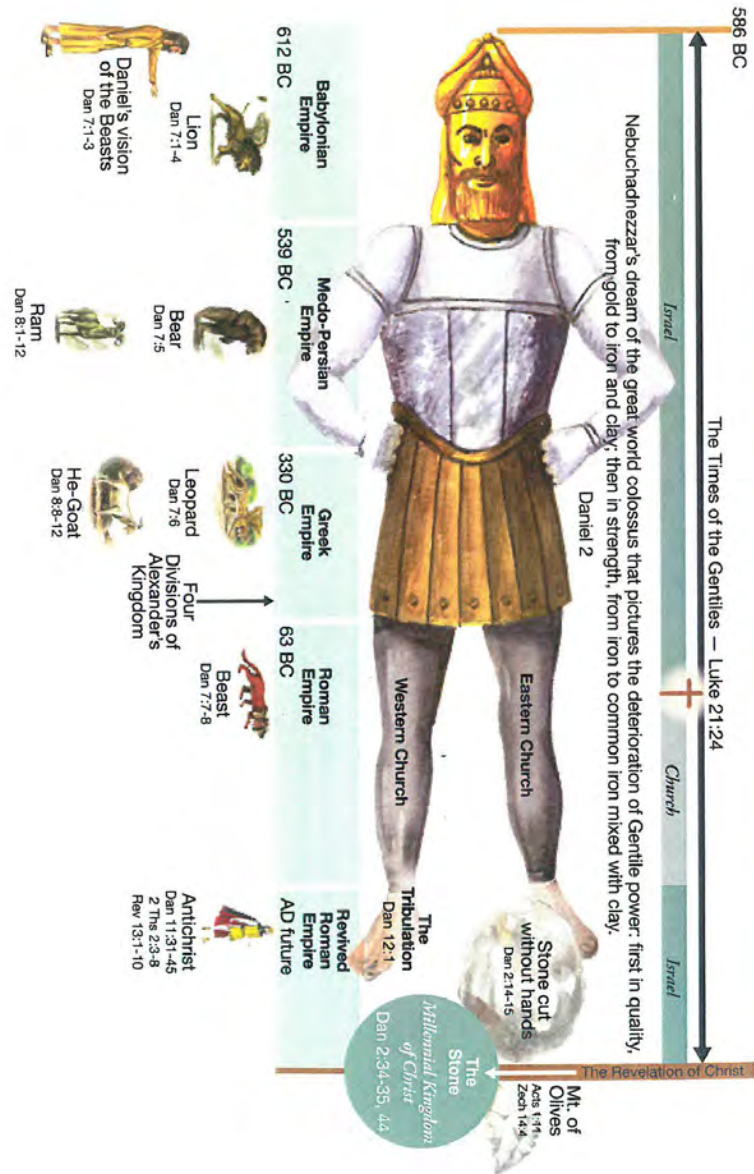


Figure 32: Daniel's Prophetic Timeline. From *Charting the Bible Chronologically* by Ed Hindson & Thomas Ice. (Eugene, Oregon: Harvest House Publishers, 2016), 95.

The Little Horn: The Antichrist

Daniel 7:8 I considered the horns, and behold, there came up among them another little horn, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. (TKT)

First mention in the Bible of one later to be called “the Antichrist.” He will come up from the Roman Empire (revived). He is an orator, a great deceiver with his words.

See [Appendix A1 “The Antichrist in Scripture.”](#)

Brim Note: There was a time when I was reluctant to speak about the Antichrist. I’d heard preachers say, “I’m not looking for the Antichrist, I’m looking for the Christ.” The Lord corrected me. For He has called me to be a witness of these “end of days.” He said to me, “Don’t be afraid to mention the Antichrist, for everywhere he is mentioned in Scripture, immediately thereafter it speaks of his judgment and end.” And so it is at this first mention of that personification of evil:

Vision of a Judgment Scene

Daniel 7:9–12 TKT

Dan. 7:9 As I looked, thrones were placed, and an ancient of days did sit, whose garment was white as snow, and the hair of whose head was like the pure wool: his throne was fiery flames, its wheels being burning fire.

Dan. 7:10 A fiery stream issued and came forth from before him: a thousand thousands served him, and ten thousand times ten thousand stood before him: they sat in judgment, and the books were opened.

Dan. 7:11 I looked then because of the sound of the great words which the horn spoke: and as I looked the beast was slain, and its body destroyed, and given to the burning flame.

Dan. 7:12 And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

The Bible speaks of several judgments.

The Judgment Seat of Christ (where the body of Christ is judged) takes place after the Rapture and before the Marriage Supper of the Lamb.

The Great White Throne Judgment takes place after the Millennium.

The judgment Daniel speaks of here is where the Antichrist is judged and “given to the burning flame.” This takes place after the Tribulation and before the Millennium. The Antichrist and the false prophet will be judged when Jesus returns and brings the Tribulation period to a close.

The Unholy Trinity. These three are the Antichrist, the false prophet and the dragon (Satan). Satan doesn’t go to the Lake of Fire until after the thousand

years (Millennium). He is in the abyss, the bottomless pit, during the Millennium and is then released for a time. During the Millennium, some will not choose to serve the Lord. When Satan is released, he will be able to assemble an army from among them to do battle with God.

A Subsequent Vision: The Son of Man Receiving the Kingdom

Daniel 7:13-14 TKT

Dan. 7:13 I saw in the night visions, and, behold, one like a son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

Dan. 7:14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and tongues, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

The King Messiah receives the Kingdom.

Hannah's prayers birth seven (1 Samuel 2:5). But her natural children numbered six (1 Samuel 2:21). Who was the seventh? Her anointed prophetic prayer tells us:

1 Samuel 2:1-5 KJV

1 Sam. 2:1 And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

1 Sam. 2:2 There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

1 Sam. 2:3 Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

1 Sam. 2:4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

1 Sam. 2:5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

In verse 5, Hannah says that she, "the barren," had seven children. She actually had six children, though. (First Samuel 2:21 says she had three sons and two daughters in addition to Samuel.) She "bore" another child in her prayer.

1 Samuel 2:10 The adversaries of the LORD shall be broken to pieces; out of heaven shall He thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed [Hebrew: *Messiah*]. (KJV)

Her prayers birthed The King Messiah.

In Hannah's prophecy is the first mention of "His King"—Messiah.

And notice it is in connection with judgment of the nations.

In Daniel's vision, it is prophesied that the kingdoms of this world will be handed to Him. In John the Revelator's vision, it is fulfilled.

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The **kingdoms of this world** are become *the kingdoms of our Lord, and of his Christ [Messiah]*; and he shall reign for ever and ever. [emphasis mine] (KJV)

Daniel saw it.

John the Revelator saw it.

We will see it!

Daniel Question and Heavenly Interpretation

Daniel 7:15-22 TKT

Dan. 7:15 As for me Daniyyel, my spirit was grieved in the midst of my body, and the visions of my head affrighted me.

The Hebrew literally says, "My spirit was uneasy in its sheath." An unusual picture of the spirit and body relationship.

Dan. 7:16 I came near to one of them that stood by, and asked him the truth of all this. So he told me, and made known to me the meaning of the things.

Dan. 7:17 These great beasts, which are four, are four kings, who shall arise out of the earth.

Dan. 7:18 But the holy ones of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever.

Dan. 7:19 Then I wished to know the truth of the fourth beast, which was different from all the others, exceedingly dreadful, the teeth of which were of iron, and its nails of brass; which devoured, broke in pieces, and stamped the residue with his feet;

Dan. 7:20 and of the ten horns that were on its head, and of the other horn which came up, and before which three fell; that horn which had eyes, and a mouth that spoke very great things, and which appeared greater than its fellows.

Dan. 7:21 I beheld, and the same horn made war with the holy ones [saints], and prevailed against them;

Dan. 7:22 until the ancient of days came, and judgment was given for the holy ones of the Most High; and the time came that the holy ones possessed the kingdom.

"war with the saints" = The Jewish remnant.

The Body of Christ is in heaven at the Marriage Supper of the Lamb.

Clarence Larkin, *The Book of Daniel*

Who are these "Saints of the Most High?"

They are not the "Saints of the Church," for the "Saints of the Church" are "caught out" **before** the "Little Horn" makes "War with the Saints." Verse 21.

... the location of that "War" is on the earth, and the time is during the reign of

the “Little Horn,” and is distinctly given as three and one-half years (verse 25), the “Saints of the Most High” ... are the Jews, for they are to be. [sic] the “**Head**” of the Nations during the Millennium (Deut. 28:13), and the “Saints of the Most High” are the God-fearing Jews that shall escape destruction by the “Little Horn” during the “Great Tribulation.”²⁶

Daniel 7:23–25 TKT

Dan. 7:23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be different from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Dan. 7:24 And the ten horns are ten kings that shall arise out of this kingdom: and another shall rise after them; and he shall be different from the former ones, and he shall subdue three kings.

Dan. 7:25 And he shall speak great words against the Most High, and shall wear out the holy ones [saints] of the Most High, and think to change times and laws: and they shall be given into his hand for a season and seasons and half a season [three and one half years].

Times and Laws:

Larkin: “The Rabbis understood by ‘Times and Laws’, the Hebrew Sabbaths and Festivals, and the Law (Levitical) which regulated them.”²⁷

Brim Note: At the European exhibit (see [Appendix A5 “The Image of Europe”](#)) one panel display explained how time would be changed to be “Euro-Time.”

Daniel 7: 26–28 TKT

Dan. 7:26 But they shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end.

Dan. 7:27 And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the holy ones of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Dan. 7:28 Here is the end of the matter. As for me Daniyyel, my cogitations much affrighted me, and my colour changed: but I kept the matter in my heart.

SESSION 9 ENDS HERE

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²⁶ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1929), 89, <https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

²⁷ Larkin, 90.

THE BOOK OF DANIEL

CHAPTER 8

דניאל

DANIEL

SESSION 10 STARTS HERE

The Judgment Seat of Christ

There are three groups of people identified in the New Testament:

- The Jews
- The Nations
- The Body of Christ (the Church)

Each group will be subject to certain judgments recorded in the Scriptures.

The judgment for the Body of Christ is described by Paul.

2 Corinthians 5:6–10 KJV

2 Cor. 5:6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

2 Cor. 5:7 (For we walk by faith, not by sight:)

2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2 Cor. 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

2 Cor. 5:10 For we must all appear before the **judgment seat** of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

“**judgment seat**” Greek = βήματος (*bay’-ma-tos*). From the Greek word *bēma* (*bay’-ma*), which means “a step, a raised place.” It is used of a tribunal or the official seat of a judge (hence, judgment seat).

Romans 14:10–12 KJV

Rom. 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Rom. 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Rom. 14:12 So then every one of us shall give account of himself to God.

In 1 Corinthians 3, Paul details how the believer's works will be judged.

1 Corinthians 3:10–15 KJV

1 Cor. 3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

1 Cor. 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1 Cor. 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1 Cor. 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1 Cor. 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1 Cor. 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

We as members in the Body of Christ will be judged—and rewarded—on the basis of what we did to build His kingdom after accepting Christ as Savior. Our works won't save us, but they will be used to determine our reward as we enter eternity. Ironically, some of the things we are most proud of might go up in smoke.

The Bible doesn't say when the Bema Judgment Seat will take place, but it is possibly right after the Rapture.

DANIEL 8

From here on, Daniel is written in Hebrew.

Daniel 8:1–2 TKT

Dan. 8:1 In the third year of the reign of king Belshazzar a vision appeared to me, even to me Daniyyel, after that which appeared to me at the first.

Dan. 8:2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan the capital, which is in the province of 'Elam; and I saw in a vision, and I was by the river of Ulay.

Though still the Babylonian Empire, Daniel was not in the capital city, but in Shushan, the capital of Persia, then a province of Babylon.

Two Horned Ram: Medes and Persians

Daniel 8:3–4 TKT

Dan. 8:3 Then I lifted up my eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

Dan. 8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, was not there any that could deliver out of his hand; but he did according to his will, and magnified himself.

The horn that was higher and came up last was Persia. Persia was dominant. But Darius the Mede was the first ruler, followed by Cyrus (Koresh) the Persian.

The Swift He Goat: Alexander the Great

Daniel 8:5–8 TKT

Dan. 8:5 And as I was considering, behold, a he goat came from the west across the face of the whole earth, and did not touch the ground: and the goat had a conspicuous horn between its eyes.

Dan. 8:6 And it came to the ram that had two horns, which I had seen standing before the river, and ran at him in the fury of his power.

Dan. 8:7 And I saw it come close to the ram, and it was enraged against him, and smote the ram, and broke his two horns: and the ram had no power to stand before it, but he cast him down to the ground, and trampled upon him: and there was none that could deliver the ram out of his hand.

Dan. 8:8 Therefore the he goat grew very great: and when he was strong, the great horn was broken; and instead of it came up four conspicuous ones towards the four winds of heaven.

This is another picture of Alexander as “a notable horn.”

He moved swiftly to conquer the Persian Empire.

Once broken (he died at 33 in Babylon), four generals divided the territory he conquered. (See chapter 7.)

Another Look at the Little Horn

Daniel 8:9–12 TKT

Dan. 8:9 And out of one of them came forth a little horn, which grew exceedingly great, towards the south, and towards the east, and towards the land of beauty.

Dan. 8:10 And it grew great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and trampled upon them.

Dan. 8:11 Yes, it magnified itself even to the prince of the host, and from him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Dan. 8:12 And for an appointed time it was flagrantly set against the daily sacrifice, and it cast down the truth to the ground; and it practiced, and prospered.

“out of one of them” If this refers to the origin of the Antichrist, it indicates an area where one of “the four notable ones,” Alexander’s generals, ruled.

Ptolemy	Egypt
Seleucus	Assyria and Babylon
Antigonus	Persia and Asia Minor
Philip	Macedonia



Figure 33: The Division of Alexander's Empire. [Click here for full size.](#)

Many prophecy teachers think he will come from the Seleucids. At various times, the Seleucids' rule included Syria, Lebanon, Iraq, Israel, and the area of green in the above map.

When I was editing the book, *Jihad: The Holy War*, for Lester Sumrall, we talked about this. Since I knew that Dr. Sumrall thought the Revised Roman Empire, headed up in Europe, would be the platform off of which the Antichrist would rule, I asked him, “Then how could he be middle-eastern?”

In his own inimitable way, he answered, “Don’t you know that men of destiny always gravitate to the center of power in their times? People may not even know that he is of middle–eastern origin.”

“**and toward the pleasant land**” (verse 9 KJV) The Land of Israel. The Antichrist will set his sights on Jerusalem, where he will seat himself in the Temple and proclaim that he is god.

For Further Study

See [Appendix A4 “The Seat of Satan.”](#)

See [Appendix A1 “The Antichrist in Scripture.”](#)

A Conversation Overheard

Daniel 8:13–14 TKT

Dan. 8:13 Then I heard one holy one speaking, and another holy one said to that certain one who spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Dan. 8:14 And he said to me, For two thousand and three hundred evenings and mornings; then shall the sanctuary be restored.

Larkin offers an explanation as to why the 2,300 days exceeds the three and one–half years, or 1,260 days, of the Antichrist’s causing the sacrifices to cease in the last half of Daniel’s 70th week. He states that possibly the sacrifices and offerings will not be reinstated until The Millennial Temple described in Ezekiel.

Gabriel Interprets the Vision

Daniel 8:15–19 TKT

Dan. 8:15 And it came to pass, when I, even I Daniyyel, had seen the vision, and sought for the meaning, then, behold, there stood before me what looked like a man.

Dan. 8:16 And I heard a man’s voice between the banks of the Ulay, who called, and said, Gavri’el, make this man understand the vision.

Dan. 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said to me, Understand, O son of man: for the vision is for the time of the end.

Dan. 8:18 Now as he was speaking with me, I fell into a deep sleep on my face towards the ground: but he touched me, and set me upright.

Dan. 8:19 And he said, Behold, I will make thee know what shall be in the latter end of the indignation: for it is for the appointed time [moed] of the end.

| There is an appointed time (moed) for the end.

2 Peter 3:11–12 KJV

2 Pet. 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

2 Pet. 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

“Looking for and hasting unto the coming of the day of God.” In *The Companion Bible*, Bullinger comments on verse 12. “Man can neither hinder nor advance the kingdom of God. But here the meaning is ‘Looking for, yes and earnestly looking for, the coming of the day of God.’”²⁸

Daniel 8:17–19 ArtScroll

Dan. 8:17 So he came to where I was standing, and when he came I was terrified and fell face down. He said to me, “Understand Ben Adam, that the vision concerns the time of the End.”

Dan. 8:18 As he spoke to me, I fell asleep with my face earthward; but he touched me and stood me up in my place.

Dan. 8:19 he said, ‘I am ready to inform you what will be after the wrath, for at the appointed time [moed] is the End.

“after the wrath” End of the times of the Gentiles and the arrival of The King Messiah.

(See Revelation 6:17; Romans 5:9; 1 Thessalonians 1:10, 5:9.)

Divine Revelation of History Before It Happens**Daniel 8:20–22 TKT**

Dan. 8:20 The ram which thou sawest having two horns are the kings of Maday and Paras.

Dan. 8:21 And the rough he goat is the king of Yavan [Greece]: and the great horn that is between his eyes is the first king.

Dan. 8:22 As for the horn which was broken, in place of which four others arose, four kingdoms shall stand up out of the nation, but not with his power.

Previously, Daniel had known the identity of only the first kingdom, Babylon.

Media and Persia are identified by name, as well as the kingdom of Greece.

²⁸ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 1869.

Alexander took the “untakeable” city of Tyre, which stood like an island within a rock fortress, unreachable.

Ezekiel 28 prophesied its fall. And illustrated the working of the double kingdom system where the evil heavenly prince called “the King of Tyre” (Lucifer) ruled down through “the prince of Tyre,” the earthly ruler.

The taking of Tyre was no little accomplishment. Tyre was located off the coast of Phoenicia, now Lebanon. The news reached Israel.

Josephus, the historian, gives an amazing historical account.

Ezekiel 28:1–8 KJV

Ezek. 28:1 The word of the Lord came again unto me, saying,

Ezek. 28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

Ezek. 28:3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

Ezek. 28:4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

Ezek. 28:5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

Ezek. 28:6 Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God;

Ezek. 28:7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

Ezek. 28:8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

Alexander took the “untakeable” city of Tyre, which stood like an island within a rock fortress, unreachable.

Ezekiel 28 prophesied its fall. And illustrated the working of the double kingdom system where the evil heavenly prince called “the King of Tyre” (Lucifer) ruled down through “the prince of Tyre,” the earthly ruler.

Ezekiel 28:11– 17 KJV

Ezek. 28:11 Moreover the word of the Lord came unto me, saying,

Ezek. 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Ezek. 28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the

workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Ezek. 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Ezek. 28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Ezek. 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Ezek. 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

The king of Tyre was Satan himself, ruling down through the prince of Tyre.

The taking of Tyre was no little accomplishment. Tyre was located off the coast of Phoenicia, now Lebanon. The news reached Israel. Josephus, the historian, gives an amazing historical account of what happened soon after that event.

Josephus, *The Antiquities of the Jews*, Book XI, Chapter 8, Sections 4-5

4. ...when the 7 months of the siege of Tyre were over...Alexander, when he had taken Gaza, made haste to go up to Jerusalem;

...Jaddua, the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians...

He therefore ordained that the people should make supplications, and...sacrifices to God, whom he sought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent.

Upon which, when he rose from his sleep, he greatly rejoiced; and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.

5. And when he understood that he was not far from the city, he went out in procession with the priests, and the multitude of citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha ... which signifies a *prospect*, for you have

thence a prospect both of Jerusalem and of the temple; and when the Phoenicians and the Chaldeans that followed him, thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest.

The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews?

To whom he replied, "I did not adore him, but that God who hath honoured him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is, ... remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.

And when he had said this ... and had given the high priest his right hand, the priests ran along by him, and he came into the city; and when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests.

And when the book of Daniel was shewed him, wherein Daniel* declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended ...

Josephus' own note:

*The place shewed Alexander might be Dan. vii. 6; viii 3-8, 20, 21, 22; xi. 3; some or all of them very plain predictions of Alexander's conquests and successors.²⁹

SESSION 10 ENDS HERE • CHAPTER 8 CONTINUES IN THE NEXT SESSION

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²⁹ Josephus, *JOSEPHUS Complete Works* (1544; repr., Kregel Publications, 1960, 1978, 1981), 244.
Also: <https://gutenberg.org/files/2848/2848-h/2848-h.htm#link112HCH0008>

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Daniel 8:16–24 KJV

Dan. 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Dan. 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Dan. 8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Dan. 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Dan. 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

Dan. 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Dan. 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Dan. 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Dan. 8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

The Grecian Empire

Daniel 8:5, 8, 21–23 TKT

Dan. 8:5 And as I was considering, behold, a he goat came from the west across the face of the whole earth, and did not touch the ground: and the goat had a conspicuous horn between its eyes.

Dan. 8:8 Therefore the he goat grew very great: and when he was strong, the great horn was broken; and instead of it came up four conspicuous ones towards the four winds of heaven.

Dan. 8:21 And the rough he goat is the king of Yavan: and the great horn that is between his eyes is the first king.

Dan. 8:22 As for the horn which was broken, in place of which four others arose, four kingdoms shall stand up out of the nation, but not with his power.

Dan. 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and one who understands riddles, shall arise.

Brim Note: Years ago, I noticed that verse 23 mentions that the Antichrist will come forth in “the latter time of their kingdom” —the Greek’s kingdom. I began to wonder why and to study it. Then I read a

statement (the source of which I don't remember) that the Greeks had affected our civilization far more than the Romans. In their military prowess, the source stated, the Romans promulgated many things Greek.

Alexander the Great

Richard Grant, "The King and the Conqueror," Gale Academic Onefile

Alexander the Great's unmatched military prowess and far-flung empire changed the world."³⁰

Agnes Savill, *Alexander the Great and His Time*

From antiquity to the present day Alexander has been described by military experts as a genius in the art of war. Hannibal, Ceasar, Frederick and Napoleon studied his methods and admitted that without his example they could not have accomplished so much. ... His success was invariable, whether he fought against disciplined, highly trained troops, or guerilla bands of wild hill tribes, on plains or on mountains, deserts, ravines, marshes or rivers, in winter snow or burning sun; weather and darkness were no obstacles. No time was ever wasted; no marches so rapid; always he arrived before the enemy expected him. His men, knowing his concern for their welfare, followed him over 21,000 miles, certain that he would find for them the essential living conditions, equipment and transport to suit all climates.

Many reasons have been advanced to explain why he never lost a battle. ... as some historians write, "He rode at the double", or "descended like a whirlwind", and appeared suddenly in the midst of an enemy throng before anyone dreamed that he was in the vicinity."³¹

Guagamela was the Waterloo of the Persian Empire; on that memorable day the world was altered for many centuries, for on that first of October, 331 B.C., Alexander of Macedon became Great King of Asia.³²

³⁰ Richard Grant, from the article preview for "The King and the Conqueror," Gale Academic Onefile, June 2020, Accessed June 23, 2020.

<https://go.gale.com/ps/i.do?id=GALE%7CA627280939&sid=sitemap&v=2.1&it=r&p=AONE&sw=w&userGroupName=anon%7E44996212&aty=open-web-entry>

³¹ Agnes Savill, *Alexander the Great and His Time* (London: Barrie and Rockliff, 1959), 215–216.

https://archive.org/details/alexandergreathi0000savi_n3m7/page/n6/mode/1up

³² Savill, *Alexander the Great*, 51.

Hellenism

“Hellenistic Greece,” History.com

In 336 B.C., Alexander the Great became the leader of the Greek kingdom of Macedonia. By the time he died 13 years later, Alexander had built an empire that stretched from Greece all the way to India. That brief but thorough empire-building campaign changed the world: **It spread Greek ideas and culture from the Eastern Mediterranean to Asia.**

Historians call this era the “Hellenistic period.” (The word “Hellenistic” comes from the word *Hellazein*, which means “to speak Greek or identify with the Greeks.”) It lasted from the death of Alexander in 323 B.C. until 31 B.C., when Roman troops conquered the last of the territories that the Macedonian king had once ruled.

Hellenism was responsible for the New Testament being written in Greek. Jesus spoke Aramaic when He walked the Earth. But the whole world had become Hellenized.

Hellenistic Culture

People, like goods, moved fluidly around the Hellenistic kingdoms. Almost everyone in the former Alexandrian empire spoke and read the same language: koine, or **“the common tongue,” a kind of colloquial Greek. Koine was a unifying cultural force: No matter where a person came from, he could communicate with anyone in this cosmopolitan Hellenistic world.**

The End of the Hellenistic Age

The Hellenistic world fell to the Romans in stages, but the era ended for good in 31 B.C. That year, in the Battle at Actium, the Roman Octavian defeated Mark Antony’s Ptolemaic fleet. Octavian took the name Augustus and became the first Roman emperor. **Despite the Hellenistic period’s relatively short life span, the cultural and intellectual life of the era has been influencing readers, writers, artists and scientists ever since.³³**

Rabbi Benjamin Blech,

The Complete Idiot’s Guide to Jewish History and Culture

Alexander didn’t come to enslave the new members of his Grecian empire. What he wanted more than anything else was for everyone in the world to speak Greek, act Greek, and be Greek ... to make the world look better.

³³ “Hellenistic Greece,” History.com, (Originally) February, 4, 2010, Accessed on June 25, 2020. <https://www.history.com/topics/ancient-greece/hellenistic-greece>

... Hellenism offered brilliant philosophy, magnificent art, a highly developed sense of beauty, respect and worship of the body and all of its possibilities for perfection, a reverence for a sound mind in a sound body—in short, those things that to this day have most influenced civilization.

So for the first time many Jews succumbed in large numbers to the seductive lure of their enemies' embrace. The conflict was between two ideals: Hellenism worshipped the holiness of beauty; Hebraism worshipped the beauty of holiness. The conflict raged not on the battlefield but in the gymnasiums, theaters, cabarets, and circuses.³⁴

Greek in Our Culture and Language

Natali Lekka, "21 English Words That Are Actually Greek (And The Stories Behind Them)"

Even if you've never taken a single lesson, you kind of already speak Greek.

In the English-speaking world, it's impossible to go a day without coming across at least one word of Greek origin. From the *marmalade* adorning our morning toasts, to the *music* we play and the *dramas* we watch at the *cinema*, the Ancient Greeks have thoroughly infiltrated the modern English we speak today. With over 150,000 examples to point at, a comprehensive list of all the Greek words used in English would stretch on into infinity, so we've collected some of our favorites here.

21 Greek Words Used In English

acrobat

From the word *akri* (ἀκρη — "tip" or "edge") and the verb *vaino* (βαίνω — "to walk"), an acrobat is someone who walks on the edge, often on tiptoe.

cemetery

A lot of Greek words used in English like to disguise themselves as Old French or Latin. Don't let looks deceive you, though: This example actually comes from the Greek word *koimame* (κοιμάμαι — "to sleep"), which is also the root of another word, *koimitirion* (κοιμητήριο — "dormitory"). Is it creepy, then, that we call our final places of rest "dormitories for the dead"? Perhaps.

³⁴ Rabbi Benjamin Blech, *The Complete Idiot's Guide to Jewish History and Culture* (New York: Alpha Books, 1999), 105–106.

cynicism

Cynicism comes from the Cynics, a school of Ancient Greek philosophers. Their namesake is probably derived from a public *gymnasium* (“school”) where one of Socrates’s pupils taught called *Cynosarges* (“white dog” or “swift dog,” depending on who you ask). According to one myth, the Athenians were in the middle of making an offering to Heracles when a dog snatched the animal and deposited it near the location where the school was later built.

democracy

Ahh, good old democracy. Combining *demos* (δῆμος — “people”) and *kratos* (κράτος — “power”), the meaning of this quintessential Greek word used in English is simply put: power to the people!

dinosaur

How would you describe a dinosaur? If you came up with something similar to “fear-inspiring reptile,” congratulations. The name we use to call these magnificent, ancient creatures comes from the Greek words *deinos* (δεινός — “terrible”) and *savra* (σαύρα — “lizard”).

Europe

According to Ancient Greek mythology, Europe was a mythological princess with big, beautiful eyes, a trait reflected in the very origins of her name: *evrys* (ευρύς — “broad”) and *ops* (ὤψ — “eye”). When the god Zeus laid his own eyes on her, it was love at first sight. He quickly transformed himself into a white bull and spirited her off to the faraway lands we now call Europe. If you’re there right now, check your wallet for some change: Greece has since immortalized the story on its national version of the two-euro coin.

galaxy

Now that we’re on the subject, many Greek words used in English have mythological origins. Galaxy, a.k.a. the Milky Way, comes from the Greek word for milk, *gala* (γάλα). According to one myth, the Milky Way was created by Zeus’s baby son, Heracles, after he tried suckling on his step-mother’s milk while she slept. When Hera woke up to discover that she was breastfeeding an infant that was not her own, she pushed the child away, causing her milk to spurt into the universe.

hermaphrodite

Speaking of gods, Hermaphrodite was the son of Hermes and Aphrodite, who apparently couldn’t be bothered with finding a new name for their child. As the most handsome man in the world, Hermaphrodite became an object of affection for the nymph Salmacis.

After wishing for eternal love, the gods answered her prayers by joining the two lovers in one body.

marathon

Thousands of long-distance footraces take place every year around the world. Officially, a marathon is 42.1 km (or 26.1 miles) long, in a nod to the actual distance between two Greek cities. Legend has it that in 490 BCE, Pheidippides ran all the way to Athens from a battlefield in Marathon to announce to the world that the Persians had been defeated at the aptly-named Battle of Marathon. After his victorious announcement, he collapsed and died. In 2010, Greece celebrated the battle's 2,500 year jubilee with — you guessed it — a marathon.

marmalade

Although English took this word from Portuguese, you can trace it further back to the Greek words *meli* (μέλι — “honey”) and *miло* (μήλο — “apple”). Some sources say that the Ancient Greeks liked cooking quinces (*marmelos* in Portuguese) with honey.

melancholy

This common Greek word used in English has a somewhat bizarre etymology. Coming from the Greek words *melas* (μέλας — “black”) and *khole* (χολή — bile), it was once thought that when your spleen produces an excess of black bile, you feel gloomy. This belief is rooted in the Ancient Greek school of medicine called humorism, which hypothesized that body fluids (“humors”) directly influenced a person's mood.

Music literally means art of the Muses, the nine Greek goddesses who presided over the arts and sciences. The concept of a museum was originally intended to be a shrine for the Muses.

narcissism

Narcissism comes from the Ancient Greek mythological figure of Narcissus, a young man who fell in love with himself when he saw his reflection in a lake. One nymph who fell passionately in love with him withered away into nothingness when he ignored her, leaving no trace behind but her voice. Her name was Echo.

panic

The word panic comes from the name of the Ancient Greek goat-god Pan, who spread terror among nymphs like Echo.

phobia

Coming from another word for terror, a phobia is an irrational fear — and there are many strange phobias with names also derived from Greek. Paraskevidekatriaphobia is to be scared of Friday the 13th,

arachibutyrophobia is to worry about getting peanut butter stuck to the roof of your mouth and myrmecophobia is the fear of ants.

planet

Another word for the heavens, planet comes from the Greek verb *planomai* (πλανώμαι), which means “to wander.” To the Ancient Greeks, planets were simply wandering stars.

sarcasm

From the Greek word for flesh, *sarx* (σάρξ), sarcasm describes the (metaphorical) act of stripping someone’s flesh off with a sneering comment.

schizophrenia

Combining the words *schizein* (σχίζειν — “to split”) and *phren* (φρην — “mind”), the meaning of this particular Greek word used in English is pretty self-explanatory.

sycophant

Unfortunately, the origin of this example is a bit obscure, as no one knows for sure where it comes from. One story ties it to the word *syko* (σύκο — “fig”) and the verb *phainein* (φαίνειν — “to show”), back when stealing and exporting figs was considered a crime. People who informed on those breaking this particular law were called sycophants. Of course, the meaning of the word has changed a lot since then. It now gives name to insincere flatterers.

tele + word

There are scores of Greek words used in English that start with *tele*, a prefix denoting distance. A telephone carries your voice across distances, a telescope helps you see far-off places and a telegraph lets you send long-distance messages.

thespian

Thespian is a fancy word for actor, especially a theater actor. The name comes from Thespis himself, a sixth century BCE Ancient Greek poet who was said to be the first person to ever appear on a stage as an actor.³⁵

When God said, “In the latter days of their kingdom, they’re going to arise,” they’re going to arise.

³⁵ Natali Lekka, “21 English Words That Are Actually Greek (And The Stories Behind Them),” Babel Magazine Online, October 5, 2019, Accessed June 15, 2020.

<https://www.babel.com/en/magazine/21-english-words-that-are-actually-greek-and-the-stories-behind-them>

Daniel 8:16–24 TKT

Dan. 8:21 And the rough he goat is the king of Yavan [Greece]: and the great horn that is between his eyes is the first king.

Dan. 8:22 As for the horn which was broken, in place of which four others arose, four kingdoms shall stand up out of the nation, but not with his power.

Dan. 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and one who understands riddles, shall arise.

“and in the latter time of their kingdom ...”

This verse puzzled me. For it speaks of the latter time of the kingdom of the Greeks. Why did it say the latter time of the Greek kingdom? I believe that the kingdom upon which the Antichrist will reign is the Old Roman Empire revived. I found an answer that satisfied me in a series of Time-Life books on the empires. The book is lost to me because of several moves since then. It stated that the empire which most affected us is the one of the Greeks. Rome spread throughout the world what the Greeks originated.

From the Greeks we have democracy, drama, sports, design, beauty of form, architecture, mathematics, and more. I found this simplistic short synopsis online.

English with Sophia: “Where did Western civilization begin?”

Ancient Greece is called 'the birthplace of Western civilization'. About 2500 years ago, the Greeks created a way of life that other people admired and copied. The Romans copied Greek art and Greek gods, for example. The Ancient Greeks tried out democracy, started the Olympic Games, and left new ideas in science, art and philosophy.³⁶

Dan. 8:24 And his power shall be mighty, but not by his own power: and he shall destroy remarkably, and shall prosper, and practice, and shall destroy the mighty and the holy people.

“his power shall be mighty, but not by his own power”

The king Daniel speaks of here is the “beast” of Revelation 13.

Revelation 13:4 And they worshipped the dragon [Satan] which gave power unto the beast [the Antichrist]: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

The Antichrist will operate out of power given to him by Satan.

“the holy people”

The Jews.

³⁶ “Where did ancient civilization begin?” English with Sophia.
<https://www.englishwithsophia.com/deep-diving-into-ancient-greece/>

Dan. 8:25 And through his cunning also he shall cause craft to prosper in his hand, and shall magnify himself in his heart, and without difficulty he shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

The Dark King

Daniel 8:24–25 TKT

Dan. 8:24 And his power shall be mighty, but not by his own power: and he shall destroy remarkably, and shall prosper, and practise, and shall destroy the mighty and the holy people.

“his power shall be mighty, but not by his own power...”

Revelation 13:2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power [*dunamis*], and his seat [*thronos* = throne], and great authority [*exousia*].

Some say the devil has no authority; that’s not true. Adam relinquished authority to Satan. But the follower of Christ has authority over him. Jesus came and defeated Satan and gave us authority over him.

Dan. 8:25 And through his cunning also he shall cause craft to prosper in his hand, and shall magnify himself in his heart, and without difficulty he shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Once I was in a very religious yeshiva near Hebron. It was during one of the intifadas and the rabbi realized we were standing for the same thing. He had said to me, “We are very strange bedfellows.”

At the opening he’d thus offered, I dared ask him, “Do you know there is a very evil person coming upon the scene?”

“Yes,” he replied. “Do you know who he is?”

Then he told me about their ancient prophecy, which I later discovered in the Talmud.

Babylonian Talmud: Tractate Sanhedrin, Folio 97b:14

... the Holy One, blessed be He, will set up a king over them, whose decrees shall be as cruel as Haman’s, whereby Israel shall engage in repentance, and he will thus bring them back to the right path.³⁷

God will use the seven years of the Tribulation to deal with the Jews and with the nations. His goal is for them to come “back to the right path.”

³⁷ Babylonian Talmud, "Sanhedrin 97b:14," Sefaria. Accessed April 25, 2021, <https://www.sefaria.org/Sanhedrin.97b.14?lang=bi&with=all&lang2=en>

Daniel 8:26–27 TKT

Dan. 8:26 And the vision of the evenings and the mornings which was told is true: but seal up the vision; for it refers to many days hence.

Dan. 8:27 And I Daniyyel fainted, and was sick certain days; afterwards I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

The Medo-Persian Empire

Remember that there are vestiges left of all four of the kingdoms in Daniel's vision when the stone hits the feet of the image. But there are vestiges of all of these kingdoms left even now in our present civilization.

Watching Iran

In the Bible, the original name of this area of the world was *Elam* (in Genesis 10, in the list of the nations). It then became *Persia*. Although Persia's prominence faded with the end of the Persian Empire, it returned to the forefront, just as the Lord said it would.

Jesus said, "Watch the Fig Tree and all of the trees." The trees were the nations spoken of by the prophets. He said, "When you see these nations coming back into their prophetic place, you'll know that I'm coming."

Jeremiah 49:39 KJV But it shall come to pass in the latter days [Hebrew: end of days], that I will bring again the captivity of Elam, saith the LORD.

The entire Middle East was brought back from the "captivity" of lying dormant for the centuries in which Israel lay in desolation.

Two things awakened the Middle East:

1. World War I, when the Allied Armies freed it from the centuries-long hold of the Ottoman Turks
2. The discovery of oil

Both of these things brought the Middle East into the headlines of the news.

Pictures displayed the wealth and opulence of the western-leaning Shah of Iran when he threw a "birthday bash" reminiscent of Ahasuerus' party in Esther Chapter 1. It was the 2500-year celebration of the Persian Empire.

"2500-year Celebration of the Persian Empire," Wikipedia.com

The 2500-year Celebration of the Persian Empire ... consisted of an elaborate set of festivities that took place on 12–16 October 1971 on the occasion of the 2,500th anniversary of the founding of the Iranian monarchy (Persian Empire) by Cyrus the Great. The intent of the celebration was to demonstrate Iran's long history and to showcase its contemporary advancements under Mohammad Reza Pahlavi, the Shah of Iran.



The Tent City of Persepolis in 1971.
(Public Domain)

The Tent City of Persepolis

The Tent City (also Golden City) was planned by the Parisian interior-design firm of Maison Jansen on 160 acres (0.65 km²)... Fifty 'tents' (actually prefabricated luxury apartments with traditional Persian tent-cloth surrounds) were arranged in a star pattern around a central fountain, and vast numbers of trees were planted around them in the desert, recreating something of how the ancient Persepolis would have looked.

The festivities were opened on 12 October 1971, when the Shah and

the Shahbanu paid homage to Cyrus the Great at his mausoleum at Pasargadae.

Six hundred guests dined over five and a half hours, thus making for the longest and most lavish official banquet in modern history as recorded in successive editions of the [*Guinness Book of World Records*](#).

[Orson Welles](#) said of the event "This was no party of the year, it was the celebration of 25 centuries!"

Criticism

Critiques were voiced in the western press and by Khomeini and his followers – Khomeini called it the “Devil’s Festival.” Expenses were said to be as high as \$200 million, while the Ministry of the Court placed the cost at \$17 million.³⁸

A Brief Synopsis of Persia’s Long Biblical History

Elam, the son of Shem

Chedorlaomer

Esther and Mordecai

³⁸“2500-year Celebration of the Persian Empire,” Wikipedia.com, Accessed June 23, 2020.
https://en.wikipedia.org/wiki/2,500-year_celebration_of_the_Persian_Empire

Cyrus (Koresh), who gave the command to return and rebuild Jerusalem (He is thought by some to be the son of Esther and Ahasuerus.)

The Magi, who followed the star

Jews from Persia were present in Acts 2:9 on the day of Pentecost.

Persia is a top ally in the upcoming Ezekiel 38 war.

Today, Shia Iran extends its terroristic arm through its well-funded and armed Hezbollah, which is based in southern Lebanon. It is even now funding the Sunni Hamas. (Even though they are different branches of Islam, they have a common enemy: Israel.) The world is alarmed as it watches Iran's fanatical leaders threaten to make it a nuclear power.

Brother Lester Sumrall called and asked me to help him write a book. We put it together during the time that Iran was holding the American hostages (from November of 1979 until January of 1981). He said, "This is Jihad and people don't even know what Jihad is." He was way ahead of his time.

Lester Sumrall,

Jihad: The Holy War—The Destiny of Iran and the Moslem World

... Moslems are divided into a number of sects. The Summa, also known as Sunni, make up approximately ninety percent of all Moslems ... Shiites compose only about ten percent ...

The Shiites believe that the successors of Mohammed by heredity assume spiritual and political rulership. The Shiites teach that the religious leaders have supernatural wisdom not available to other men. They teach that these religious leaders may make decisions above the political leaders and that they must be obeyed.

... Ayatollah ... Khomeini was a Shiite ...

In 1963 Iran was swept by riots stirred up by ... Islamic Shiite leaders. (In Iran, ninety percent of its Moslems are Shiites.) These riots protested the Shah['s] ... Western ways, calling him a traitor of Islam.

The Shah put down the disturbances and arrested and exiled one of its religious instigators—Ayatollah ... Khomeini.

Khomeini was exiled first to Turkey and then to Iraq. But he could not be silenced. He continued to preach against the idolatrous Shah and for a "new nation of Islam." His philosophy was summed up in this statement to reporters: "Islam means everything. . . Islam contains everything. Islam includes everything. Islam is everything." And Islam ... demands JIHAD.

Even as Khomeini sat in exile, he sowed seeds of Holy War in Iran. He consistently cried out that the Shah and his U.S. ties must go.

The major reason for the downfall of the Shah was his opposition to his own religion— Shiite Mohammedanism—and to Ayatollah Khomeini. When it became apparent that Khomeini's followers were everywhere displaying the Ayatollah's picture, the Shah put pressure on the government of Iraq to put him out of the country.

Khomeini fled to a small village outside of Paris in October, 1978. From there he broadcast his message against Western theology, taking advantage of Western technology's most modern means of communication.

He talked to the Western press. He sent his messages into the streets of Tehran by means of cassette tapes, often sold by sidewalk vendors. These were played in the mosques and in the homes of people— everyday gathering more power and strength for Khomeini and his call for a return to pure Islamic ways and goals.

He could pick up a telephone in Paris and his followers in Tehran would march in the streets. He called for strikes, shut down banks and the postal service, closed factories, shops, and oil wells. The Shah was powerless to stop it. On January 16, 1979, the Shah left the country and with it his ancestral throne, ending one of the earth's oldest monarchies.

On February 1, 1979, the Imam Khomeini returned in triumph from France after fifteen years as a political exile. He was met by millions of jubilant Iranians shouting, "The holy one has come! He is the light of our lives!"

Khomeini assumed the political and religious leadership of the nation, being designated as Iran's ruler for life.

11 JIHAD against America

November 4, 1979, will go down in history as a day of infamy and shame.

Iran, the Imam, and Islam grabbed the attention of the world by attacking the U.S. Embassy in Tehran. It was besieged and captured.

A large number of people were inside the embassy doing business that day, though no high American official was present. Sixty-three American hostages were taken. Ten were released later. Fifty-three continued to be held.

On the one hundred fifty-sixth day of the captivity of the American hostages, the United States had exhausted its patience and broke diplomatic relations with Iran. The U.S. had sought aid and assistance from ... [other] groups. Nothing availed.

Most of the world did not understand the type of war that was being waged, yet Khomeini made it very plain that it was JIHAD. His cries

were not only heard across a sandy desert plain, they were carried around the world by the twentieth century's sophisticated media. Only Satan could have caused him to set out upon such a dangerous course at this time in history.³⁹

Jimmy Carter was the President—he couldn't do anything about it. (The hostages were ultimately held for 444 days.) Under Carter's administration, "Operation Eagle Claw" was launched in an attempt to recapture the American Embassy and free the captives. It was a miserable failure.

Khomeini said, "This is not a struggle between the United States and Iran. ... it is a struggle between Islam and the infidels."⁴⁰

Islam believes it will take over the world and the infidels will have to come to a belief in Islam.

The election of President Ronald Reagan was the event that finally brought the situation to an end. The Iranian leaders feared the strength of leadership shown by President Reagan and the situation changed.

We see these ancient nations coming back into today's news. Jesus said to watch them. "When you see them take their prophetic places, know that I am near." His kingdom on the earth is about to be manifested.

SESSION 11 ENDS HERE

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³⁹ Lester Sumrall, *Jihad: The Holy War — The Destiny of Iran and the Moslem World* (South Bend, IN: LeSEA Publishing, 1980), 70–74.

⁴⁰ Sumrall, *Jihad*, 75.

THE BOOK OF DANIEL

THE FOUR KINGDOMS

The Roman Empire

SESSION 12 BEGINS HERE

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

The Roman Beast was “diverse” unlike any other.

Rome evolved from tribes to city-states to a republic.

Then, with power falling into the hands of a few, it became an empire.

Even from the time of the Republic, it began to take in other provinces and territories. To chew up and devour, with its iron teeth, peoples and territories for the benefit of Rome.

How long did it last?

Determining the duration of the Roman Empire depends on when you count and what you count.

But it was at least 700 to 800 years.

It covered some two million square miles.

And it was brutal and terrifying.

Crucifixion

Rome kept upright posts along highways.

Victims carried their own cross pieces.

For Further Study: See [“The Four Kingdoms: Rome—4KR 6 “Crucifixion.”](#)

Roman Society Militaristic

Militaristic. ... Terrible. ... Frightening.

The Games

Beasts ...

The Blood Sports that so enthralled the Romans....

Roman rulers learned to exploit the allure of ... carnage.

The aspiring Julius Caesar curried public favor by gathering 640 gladiators in the arena. And the emperor Trajan celebrated ... a triumph ... in A.D. 106 by presenting a murderous marathon in Rome's coliseum that lasted for 117 days and involved nearly 10,000 combatants ... The appeal of such spectacles, which often included animals was not limited to the rabble. Senators were given prime seats ... as the mob clamored for the emperor to spare or condemn a gladiator.

Critics realized that such pastimes—along with their lavish handouts of food—had helped to reduce the average Roman from a good citizen to a jaded spectator.⁴¹

Slavery

No other society depended so much on slave labor as did Rome in this era. Slaves built the mighty temples and served as attendants in them; they constructed the palaces of the rulers. They farmed the rich people's enormous country estates, served in their great houses, and tutored their children. Slaves were the garment makers, the shoemakers. Slaves formed the bureaucracy that administered the government of the Roman Empire. ... slaves came by the tens and hundreds of thousands: After the Roman victory over Perseus, for instance, some 150,000 of Macedonia's ... allies were taken into slavery in a single day. At the peak of the one-way traffic to Rome, the Greek Freeport of Delos could handle up to 10,000 slaves daily. This flood helped shape Rome in the last days of the republic and in the centuries of empire. People comfortably off might own 500 slaves, ... the very rich might own 4,000, emperors, 20,000.⁴²

The Ten Horns

The ten horns Daniel speaks of in verse 7 appear also in verse 24.

Daniel 7:24 The ten horns *are* ten kings *Who* shall arise from this kingdom. **And another shall rise after them;** He shall be different from the first *ones*, And shall subdue three kings. (NKJV)

“And another shall rise after them” The eleventh-century French rabbi Rashi, in his commentary on Daniel 7:24, doesn't come right out and give us the name of the ten kings Daniel says are represented by

⁴¹ Time-Life Books, *Empires Ascendant, Time Frame 400 B.C.–A.D. 200* (Richmond, VA: Time Life Education), 64

⁴² Time-Life Books, 47

the ten horns. He does, however, give the name of the one Daniel prophesied about when he said, “another shall rise after them.”
 “and the last one will rise after them—that is Titus.”⁴³

If Rashi’s interpretation is correct, that would mean the ten horns of the Roman beast would refer to the previous ten emperors of the Roman Empire.

YEARS RULED	NAME	CAUSE OF DEATH
49 – 44 B.C.	Julius Caesar*	Killed by senators
31 B.C. – A.D. 14	Augustus	Natural death
A.D. 14 – 37	Tiberius	Natural death
A.D. 37 – 41	Caligula	Murdered by soldiers
A.D. 41 – 54	Claudius	Poisoned
A.D. 54 – 68	Nero	Suicide
A.D. 68–69	Galba	Lynched by soldiers
A.D. 69	Otho	Suicide
A.D. 69	Vitellius	Lynched by soldiers
A.D. 69 – 79	Vespasian	Natural death

*While some start the emperor list with Augustus, several key ancient historians include Julius Caesar. (Including Seutonius in *Lives of the Twelve Caesars*, Dio Cassius in *Roman History*, and Flavius Josephus in *Antiquities of the Jews*.)

This list includes the emperors who ruled during the times of the New Testament, including the lifetimes of Jesus and Paul.

In A.D. 70, Titus, son of Vespasian, destroyed the Second Temple.

***The Complete Idiot’s Guide to Jewish History and Culture,*
 Rabbi Benjamin Blech, Alpha Books**

In ancient Rome, at the beginning of the Common Era ... the lunatics took charge of the asylum. More often than not, the emperors were not only drunk, but literally insane with power. Caligula was crazy as a loon. The Ceasars called themselves gods, divine and immortal, and then died unnatural deaths with surprising frequency. To live as their subjects meant you could be sure of only two things: death and taxes.

⁴³ Rashi, "Rashi on Daniel 7:24," Sefaria. Accessed April 28, 2021, https://www.sefaria.org/Daniel.7.24?lang=en&p2=Rashi_on_Daniel.7.24.3&lang2=en

... When puppets of Rome, like King Herod (please don't call this mass murdered "the Great") and the procurators who followed him made life intolerable, the Jews finally rebelled. A small people took on the might of the Roman empire. The results were predictable and catastrophic.

What was amazing was how long it took Rome to put down the uprising ... It took four years from start to finish, but eventually it was over. And when the Jews looked at their calendars, they recoiled with horror at the realization that the Temple went up in flames on the ninth day of Av—in Hebrew *Tisha b'Av*—exactly the same day on which their first Temple had been destroyed.⁴⁴

What Was the Triumph? ([See also 4KR 3 "Triumphal Procession."](#))

The Triumph—today we would say "triumphal procession"—was the high point in the career of any Roman commander. The triumph was a celebration in honor of Jupiter, but also a festival that promised good fortune for the entire state. The victorious commander, the triumphator, marched from the Field of Mars up to the Capitoline Hill—a triumphal route more than two miles long. Here the spoils of war were displayed and prisoners were executed. The celebration ended at the Capitol—the citadel on the Capitoline Hill. Here they made sacrifices to Jupiter.⁴⁵



Figure 34: The triumphal procession of Titus and Vespasian after their victory over the Jews in 71 A.D.. The course of Triumph ran from the Forum to the Capitoline Hill and the temple of Jupiter located there.

⁴⁴ Rabbi Benjamin Blech, *The Complete Idiot's Guide to Jewish History and Culture*, 2nd ed. (New York: Penguin Group—Alpha Books, 2004), 121–123.

⁴⁵ Time-Life Books, 26



Figure 35: The Arch of Titus in Rome. Photo: Jebulon. [CC0 1.0 Universal Public Domain Dedication](#).



Figure 36: Closeup of Arch of Titus. Roman soldiers carrying away the Menorah from the Temple after its destruction. Photo: Jebulon. [CC0 1.0 Universal Public Domain Dedication](#)

Colossians 2:12–15 KJV

Col. 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Col. 2:13 ¶ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Col. 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Col. 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

This is a picture of God making a show of openly parading the evil principalities and powers, having completely triumphed over them through Christ's completed work. It was war! Jesus won! And Satan and his forces lost! It is finished! He did a triumphal march through the unseen realms.

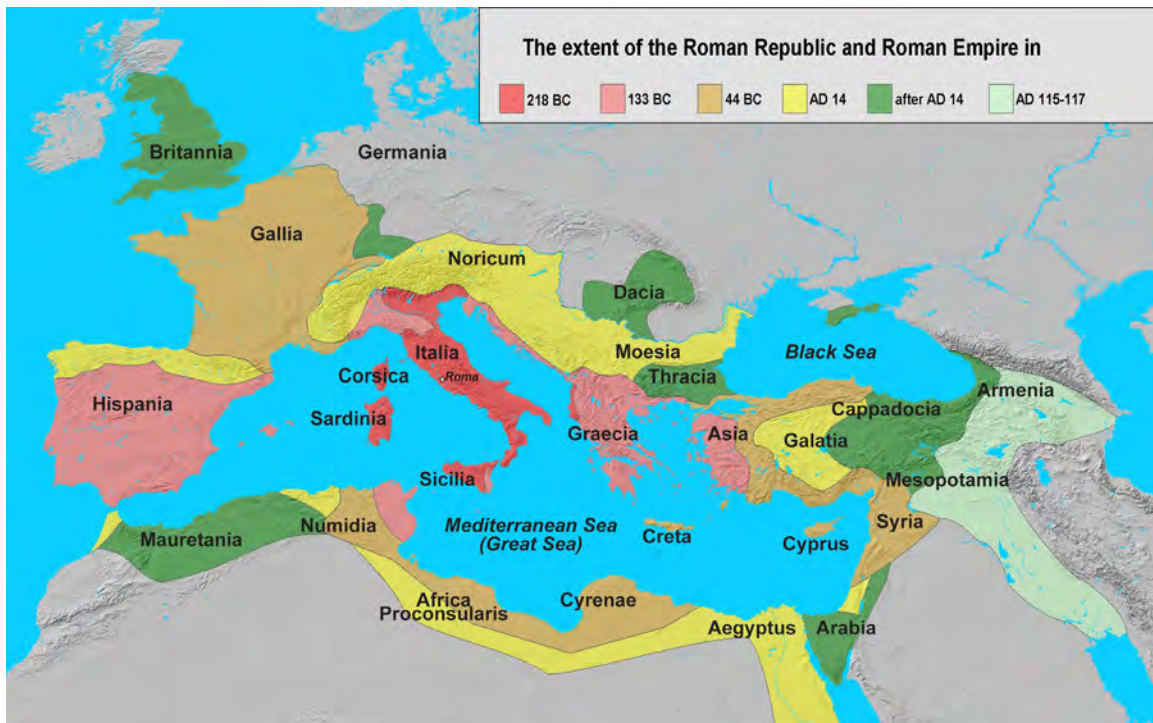


Figure 37: The Expansion of the Roman Republic and the Roman Empire.

Image: Varana, [CC BY-SA 3.0](https://commons.wikimedia.org/wiki/File:Roman_Empire_expansion.png), via Wikimedia Commons.

Colossians 2:15 [God] disarmed the principalities and powers that were ranged against us and made a bold display *and* public example of them, in triumphing over them in Him *and* in it [the cross]. (AMPC)

ROMAN EMPIRE: BRIEF TABLE OF EVENTS

MONARCHY

- 753 B.C. Founding of Rome.
Triumphal procession of Romulus.
- 600 – 510 B.C. Etruscan kings rule in Rome.
- About 510 B.C. Fall of the Roman kings.

REPUBLIC

- 450 B.C. Twelve Tables law
(first legal code of Rome).
- 510 – 264 B.C. Early republic. Expansion of Rome
over Central Italy. Victory over
other tribes in Italy.
- 264 – 133 B.C. Middle republic. Victories over the
Carthaginians, Macedonians, and
other peoples. Rome becomes a
world power.
- 133 – 31 B.C. Late republic. Civil wars.
- 44 B.C. Murder of Julius Caesar.

EMPIRE

- 31 B.C. – 14 A.D. Imperial rule (Principate) of
Augustus.
- 14 – 68 Julian-Claudian imperial dynasty:
Tiberius, Caligula, Claudius, Nero.
- 64 Nero burns Rome.
- 69 – 96 Flavian imperial dynasty:
Vespasian, Titus, Domitian.
- 98 – 117 Trajan
- 117 The Roman Empire reaches its
greatest extent.
- 117 – 161 Hadrian and Antoninus Pius.
Period of general peace.
- 161 – 180 Marcus Aurelius. Beginning of
imperial crisis. Plague and
invasions.

- 193 – 284 Beginning of Late Antiquity. The
empire is in a constant state of
crisis. "Soldier" emperors.
- 284 – 305 Starting with Emperor Diocletian,
the Roman Empire becomes an
absolute monarchy. He appoints
co-emperors.
- 305 – 337 Rise and rule of Constantine the
Great.
- 313 Constantine recognized
Christianity.
- 337 – 476 Christian Rome of Late Antiquity.
- 392 – 395 Theodosius. Christianity wins out
as the sole religion of the empire.
- 395 Division of the empire into Eastern
Rome and Western Rome.

WESTERN EMPIRE

- 410 Under Alarich, the West Goths
capture Rome. Defensive battles
and retreat from invading Teutons
and Huns.
- 476 Last emperor of Western Rome.
Romulus Augustulus, abdicates.
End of the ancient Roman Empire
in the West. Byzantium (Eastern
Rome) preserves the idea of
imperial unity.
- 800 King of the Franks, Charlemagne,
restores the Western Empire.
Charlemagne crowned emperor in
Rome.
- 962 Otto the First crowned emperor in
Rome. Beginning of the Holy
Roman Empire of the German
Nation, which lasted until 1806.

Information from *Ancient Rome* by Dr. Ernest Kunzl. Tessloff Publishing. Copyright 1998.

Brim Note:

The old Roman Empire will be revived. There was an eastern leg and a western leg.

“Judea Capta”—Hip! Hip! Hurrah!” From *The Complete Idiot’s Guide to Jewish History and Culture*, by Rabbi Benjamin Blech

It really looked bad for the Roman empire that a small people could cause so much trouble. Afraid that the Jewish rebellion might set some sort of precedent, the Romans went out of their way to glorify their victory. To cover up their tremendous losses, they staged a huge, spectacular, triumphal parade back in Rome. They struck special coins to commemorate their victory. They built the magnificent Triumphal Arch of Titus—an honor usually reserved for remembering successful battles over the mightiest nations against incredible odds. And on the Arch of Titus they wrote the words *Judea Capta*, Judea is destroyed. They even created a cheer: “Hip! Hip! Ever wonder what that means? It stands for the initial letters of *Hierosolyma Est Perdita*, Latin for “Jerusalem is destroyed.”

Whenever German knights headed a Jew hunt in the Middle Ages, they ran, shouting “Hip! Hip!” as if to say, “Jerusalem is destroyed.” The final “hurrah” probably comes from the Sclovanic *hu-raj* (to paradise) so that the shout, “Hip! Hip! Hurrah,” means “Jerusalem is lost to the infidels, and we are on the road to paradise.” That’s probably not what you have in mind when you cheer on your favorite team, but once you know the derivation, it makes sense not to repeat it.⁴⁶

Josephus

Jesus foretold that the Second Temple would, indeed, be destroyed. Jesus had just been at the Temple with His disciples. They were commenting on how great and huge the stones were that were used in the project.

Luke 21:20–24 ASV

Luke 21:20 ¶ But when ye see Jerusalem compassed with armies [under seige], then know that her desolation is at hand.

Luke 21:21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

Luke 21:22 For these are days of vengeance, that all things which are written may be fulfilled.

Luke 21:23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

⁴⁶ Rabbi Benjamin Blech, *The Complete Idiot’s Guide to Jewish History and Culture*, 2nd ed. (New York: Penguin Group—Alpha Books, 2004), 123.

The “times of the Gentiles” began when the Jews were first carried into captivity and will end when the Messiah, Jesus, comes back into His power.

Josephus claims that 1,100,000 people were killed during the siege, of which a majority were Jewish, and that 97,000 were captured and enslaved.

In Luke 21:24, Jesus said that the captives would be led away into all nations. That happened. The Jewish survivors and their seed were scattered to the four corners of the world. From this scattering there will be an ingathering (Deuteronomy 30:1–9).

Jesus focused on Jerusalem. It is only here that the words “trodden down” are used concerning Jerusalem.

In verse 24, Jesus moves forward in time from A.D. 70 to the end of days, when the times of the Gentile nations treading Jerusalem would be fulfilled.

Josephus, the Jewish historian witnessed this destruction and records details of the horror. Especially poignant is the account of a nursing mother that exactly fits what Jesus said in Luke 21:23. She did exactly opposite of Jesus’ instructions. She left her village home and fled to the Temple area. Josephus’ description verifies in detail that Jesus’ warnings of the destruction of the Second Temple were exact.

Josephus, *Wars of the Jews*, Book VI, Chapter 3, Sections 3–4

3. Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did any where appear, a war was commenced presently, and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food, but the robbers would search them when they were expiring, lest any one should have concealed food in their bosoms, and counterfeited dying; nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day....

4. There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethhezob, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a

very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much affrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.

Chapter 4, Section 5

5. So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house. But as for that house, God had, for certain, long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous, [Ab,] upon which it was formerly burnt by the king of Babylon;

One thing that I would share here; Josephus records that many supernatural signs of the impending destruction were given by God. Some were in the heavens. Here's what Josephus said considering our sign-giving God:

Chapter 5, Section 4

4. Now, if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves...

Chapter 5, Sections 2-4

2. And now the Romans, judging that it was in vain to spare what was round about the holy house, burnt all those places, as also the remains of the cloisters and the gates, two excepted; the one on the east side, and the other on the south; both which, however, they burnt afterward. They also burnt down the treasury chambers, in which was an immense quantity of money, and an immense number of garments, and other precious goods there repositied; and, to speak all in a few words, there it was that the entire riches of the Jews were heaped up together, while the rich people had there built themselves chambers [to contain such furniture]. The soldiers also came to the rest of the cloisters that were in the outer [court of the] temple, whither the women and children, and a great mixed multitude of the people, fled, in number about six thousand. But before Caesar had determined any thing about these people, or given the commanders any orders relating to them, the soldiers were in such a rage, that they set that cloister on fire; by which means it came to pass that some of these were destroyed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did any one of them escape with his life. A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get upon the temple, and that there they should receive miraculous signs of their deliverance. Now there was then a great number of false prophets suborned by the tyrants to impose on the people, who denounced this to them, that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such his deliverance.

3. Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a

whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them.

| The true prophets had told them to get out of town; something bad is about to happen.

Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence."

| **"Let us remove hence."** = "Let's get out of here!"

But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy

house, a voice against the bridegrooms and the brides, and a voice against this whole people!"

| **"that feast"** = the Feast of Tabernacles

This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus [for he was then our procurator] asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last, "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost.

Josephus, *Wars of the Jews*, Book VI, Chapter 5, Section 4

4. Now, if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves ...⁴⁷

⁴⁷ Josephus, *JOSEPHUS Complete Works* (1795; repr., Kregel Publications, 1960, 1978, 1981), 578-583. Also: https://www.gutenberg.org/files/2850/2850-h/2850-h.htm#link62H_4_0001

Daniel 9:24–27 KJV

Dan. 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and **the people of the prince that shall come shall destroy the city** and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Daniel spoke of two princes: “Messiah the Prince” and “the prince that shall come [that] shall destroy the city.” Daniel is prophesying that the people of the Antichrist will destroy Jerusalem. We just read in Josephus an account of how it happened.

Dan. 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The Roman beast was seen by Nebuchadnezzar, by Daniel, and by John the Revelator. The beast is horrid in its manifestation. We have just read of the horrors of the first Roman Empire; we can't even imagine how horrible the second manifestation of that unholy empire will be.

In A.D. 70, the Roman army laid siege to Jerusalem and many starved to death. When the Roman Empire Revived comes to power, those who do not receive the mark of the beast will, along with their families, face starvation.

The time of Daniel's Seventieth Week is the time of the seven-year Tribulation.

SESSION 12 ENDS HERE

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THE BOOK OF DANIEL

THE GOD CALENDAR: MOEDS

(Moedei Yahweh) מועדי יהוה

SHMITTAH CYCLES AND THE JUBILEE

SESSION 13 STARTS HERE

Psalm 103:7 He made known his ways unto Moses, his acts unto the children of Israel. (KJV)

To understand the times, we must understand how God deals with time, how He marks time.

God Invented Time

Genesis 1:14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for **signs**, and for ***seasons**, and for **days**, and **years**: [emphasis added] (KJV)

God works according to fixed times: “moedim” on His calendar.

**moedim* – Hebrew plural of moed

moed: A fixed time, an appointed time

A fixed place, an appointed place

time/space

The Tent of Meeting = The *Ohel Moed*

Daniel 8:19 ¶ And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at **the time appointed** [moed] the end shall be. [emphasis added] (KJV).

The Jews keep four calendars, but here we will deal with two: the civil calendar and the sacred calendar.

The Civil Calendar

Since ancient times, the Jews kept a calendar, now called the civil calendar starting in the Autumn with the first day of the month now called Tishri.

This was long before the religious year, commencing with Nisan (Passover) was instituted with the Exodus.

“Josephus (Ant. i.3.3.) asserts that while Moses appointed Nisan to be the first month for the sacred festivals ..., he preserved the original order of the months for buying and selling, and for ... other business.”⁴⁸

The Bible calls the months by their numbers, not names (e.g., the first month, the second month, etc.).

The first day of the year in the civil calendar is called Rosh Hashanah.

Rosh = Head
Shanah = Year
Ha = The

The Head of the civil year is Rosh Hashanah.

The Sacred Year

Initiated at the Exodus

Exodus 12:1–3 KJV

Ex. 12:1 And the Lord spake unto Moses and Aaron in the land of Egypt saying,

Ex. 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Ex. 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

God appointed the Jews as timekeepers.

“The Jewish people have been keeping track of time since God spoke this to Moses. Given the responsibility of keeping track of years, time.”

Israel is God’s Time Clock (which we watch). See Luke 21:29.

Israel is God’s Time Keeper.

Exodus 12:4–7, 14 KJV

Ex. 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Ex. 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

⁴⁸ David Baron, *Types, Psalms and Prophecies* (1906; repr., Jerusalem: Keren Ahvah Meshihit, 2000), 50.

Ex. 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Ex. 12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Ex. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

This Feast of Passover was to be the beginning of their sacred year. It was to be a feast they were to celebrate forever. This initiated God's sacred calendar of redemption.

The full sacred calendar is set forth in Leviticus 23.

The Sabbath

Leviticus 23:1-3 KJV

Lev. 23:1 And the Lord spake unto Moses, saying,

Lev. 23:2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

Lev. 23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

The first special time of "holy convocation" that God established was the Sabbath.

The word translated "feasts," in its singular form, is *moed*, which means "appointed time or season."

The Young's Literal Translation below captures the meaning of *moed* as used in verse 2.

Leviticus 23:2 Speak unto the sons of Israel, and thou hast said unto them, Appointed seasons of Jehovah, which ye proclaim, holy convocations, [are] these: they [are] My appointed seasons. (YLT)

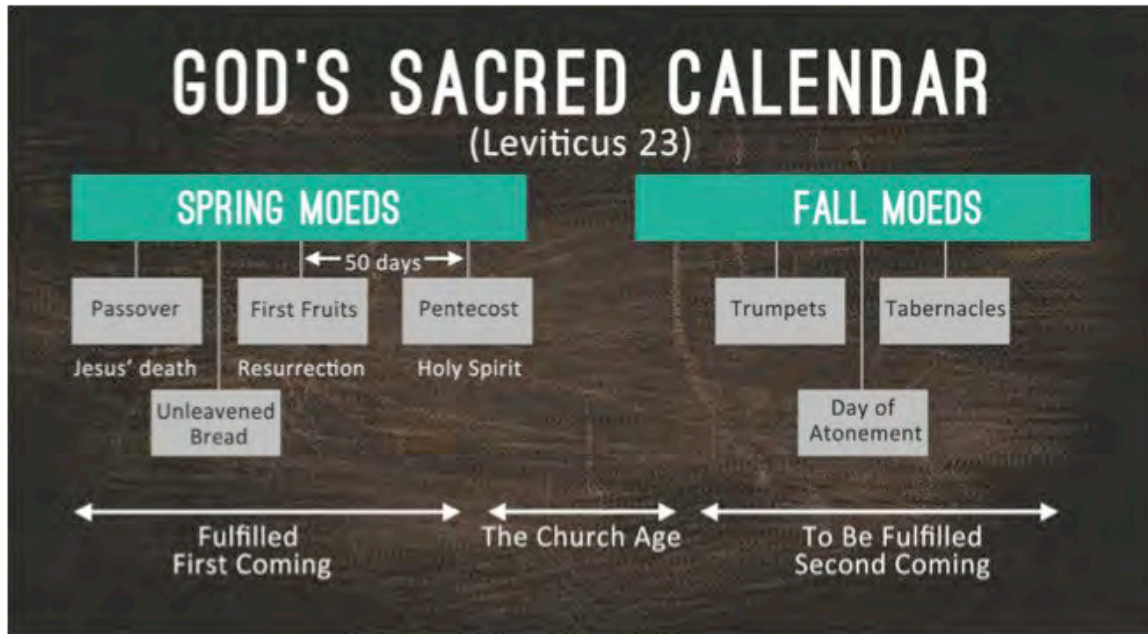


Figure 38: God's Sacred Calendar

Passover (Pesach) and Unleavened Bread

Leviticus 23:4–8 KJV

Lev. 23:4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

Lev. 23:5 In the fourteenth day of the first month at even is the LORD's passover.

Lev. 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Lev. 23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

Lev. 23:8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

The first feast is the Feast of Passover, followed the next seven days by the Feast of Unleavened Bread.

Leaven is a symbol of sin.

The Feast of Firstfruits

Leviticus 23:9–14 KJV

Lev. 23:9 And the Lord spake unto Moses, saying,

Lev. 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

Lev. 23:11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Lev. 23:12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.

Lev. 23:13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

Lev. 23:14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

The third moed on God's calendar was the Feast of Firstfruits. We are told in 1 Corinthians that Jesus is the firstfruits of the Resurrection.

The Feast of Weeks (Pentecost) Shavuot

Leviticus 23:15–22 KJV

Lev. 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Lev. 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

The Jews were to count seven weeks plus one day to celebrate Shavuot, the Feast of Weeks. It is also known as the Feast of Pentecost, from the Greek word πεντηκοστή (*pentēkostē*, pronounced *pen-tay-kos-tay*), which means "fiftieth."

Lev. 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

Lev. 23:18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

Lev. 23:19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

Lev. 23:20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

Lev. 23:21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

Lev. 23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

The Feast of Trumpets

Leviticus 23:23–25 KJV

Lev. 23:23 And the LORD spake unto Moses, saying,

Lev. 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Lev. 23:25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

The Feast of Trumpets is in the seventh month of the sacred calendar, which is actually the first month of the civil calendar. The number seven is important in God's calendar.

The Day of Atonement (Yom Kippur)

Leviticus 23:26–32 KJV

Lev. 23:26 And the Lord spake unto Moses, saying,

Lev. 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

Lev. 23:28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

Lev. 23:29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

Lev. 23:30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Lev. 23:31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

Lev. 23:32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

The Feast of Tabernacles

Leviticus 23:33–44 KJV

Lev. 23:33 And the Lord spake unto Moses, saying,

Lev. 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

Lev. 23:35 On the first day shall be an holy convocation: ye shall do no servile work therein.

Lev. 23:36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

Lev. 23:37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

Lev. 23:38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

Lev. 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

Lev. 23:40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

Lev. 23:41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

Lev. 23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

Lev. 23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

Lev. 23:44 And Moses declared unto the children of Israel the feasts of the LORD.

Two of the moeds are seven-day affairs: the Passover and the Feast of Tabernacles.

The Feasts of the Feet (or Legs)

Three of the moeds are called the Feasts of the Feet (Shalosh Regalim). Jewish men were to get on their feet and make the trip to Jerusalem for these three events: Passover, Pentecost, and Tabernacles.

Each of these festivals has roots in a historical event. Each also has a specific harvest associated with it, and each has a fulfillment. Two (Passover and Pentecost) have already seen their fulfillment. The fulfillment for Tabernacles is still future.

David Baron, Types, Psalms and Prophecies

This chapter [Leviticus 23] may well be styled "The Sacred Calendar of the History of Redemption," for not only are each of the ...appointed seasons of meeting between the Lord and His people, ... considered separately, full of

emblematic and spiritual teaching, but taken together they form a series of striking symbolic prophecies, some fulfilled, some yet to be fulfilled, and thus *foretell* as well as set forth the Great Plan of Redemption.

...these “feasts” (moeds) ... are not of man’s origination, but appointed and ordered by Him who is infinite in knowledge, and who knows the end from the beginning.⁴⁹

THE THREE FEASTS OF THE FEET (OR LEGS) SHALOSH REGALIM			
FEAST	HISTORIC EVENT	HARVEST	FULFILLMENT
Pesach (Passover)	The Exodus	Barley	Yeshuah (Jesus): The Passover Lamb
Shavuot (Weeks): Pentecost	The Giving of the Word: The Ten Commandments	Wheat	The Holy Spirit Outpouring (Acts 2)
Sukkot (Booths): Feast of Tabernacles	The shelter the Lord provided in the wilderness	Wine and oil (Grapes and olives)	Probably when the King Messiah sets up His earthly, visible kingdom

Figure 39: The Three Feasts of the Feet (Shalosh Regalim)

J. B. Lowe, “The Annual Festivals of the Jews.” Quoted in David Baron, *Types, Psalms and Prophecies*

“For these rites and ceremonies must, every one of them, be regarded as predictions of those things they typified.

“...They were celebrated by successive generations, for centuries before those things which answered to them appeared to human observation, or could be known in any other way, than by Divine revelation.

“Their fulfillment, also, is equally certain.”⁵⁰

David Baron, *Types, Psalms and Prophecies*

The *very order* in which they stand in the sacred calendar is ... significant as setting forth the order of sequence in which the various stages of God’s great redemption scheme were to unfold themselves in the courses of the ages.⁵¹

⁴⁹ David Baron, *Types, Psalms and Prophecies* (1906; repr., Jerusalem: Keren Ahvah Meshihit, 2000), 3-4.

⁵⁰ J. B. Lowe, “The Passover” in *The Annual Festivals of the Jews* considered in their prophetic character, in six lectures (Dublin: 1848), quoted in David Baron, *Types, Psalms and Prophecies* (1906; repr., Jerusalem: Keren Ahvah Meshihit, 2000), 4.

⁵¹ Baron, 4-5.

Seven marks the divine measure of time.

Edersheim: Quoted in David Baron, *Types, Psalms and Prophecies*, page 5

“... the number seven marks in Scripture the sacred measurement of time. The Sabbath is the seventh of days; seven weeks after commencement of the ecclesiastical year is the Feast of Pentecost; the seventh month is more sacred than the rest, its “firstborn” or “new moon” being not only devoted to the Lord like those of the other months, but specially celebrated as the “Feast of Trumpets,” while three other festivals occur within its course—the Day of Atonement, the Feast of Tabernacles, and its Octave. Similarly, each seventh year is Sabbatical, and after seven times seven years comes that of Jubilee.”⁵²

In the calendar of redemption, the most important month is the seventh.

7 days in a week

7 moeds – appointed seasons

7 moeds in the first 7 months

Moeds: Appointed Times***The Sabbath***

Leviticus 23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. (KJV)

David Baron, *Types, Psalms and Prophecies*

The Sabbath day, therefore, became to the spiritually enlightened in Israel chiefly a symbol and pledge of God’s promised rest to His people, and to the earth in the future ... in every pious Jewish home on Friday evenings, at the ushering in of the Sabbath, there are touching references to the glorious future time when, under Messiah’s sway, the earth shall find rest, and to the blessed day “which shall be all Sabbath”—in allusion to the very ancient Jewish division of time into a week of millenniums.⁵³

⁵² Edersheim, quoted in Baron, 5.

⁵³ Baron, 7

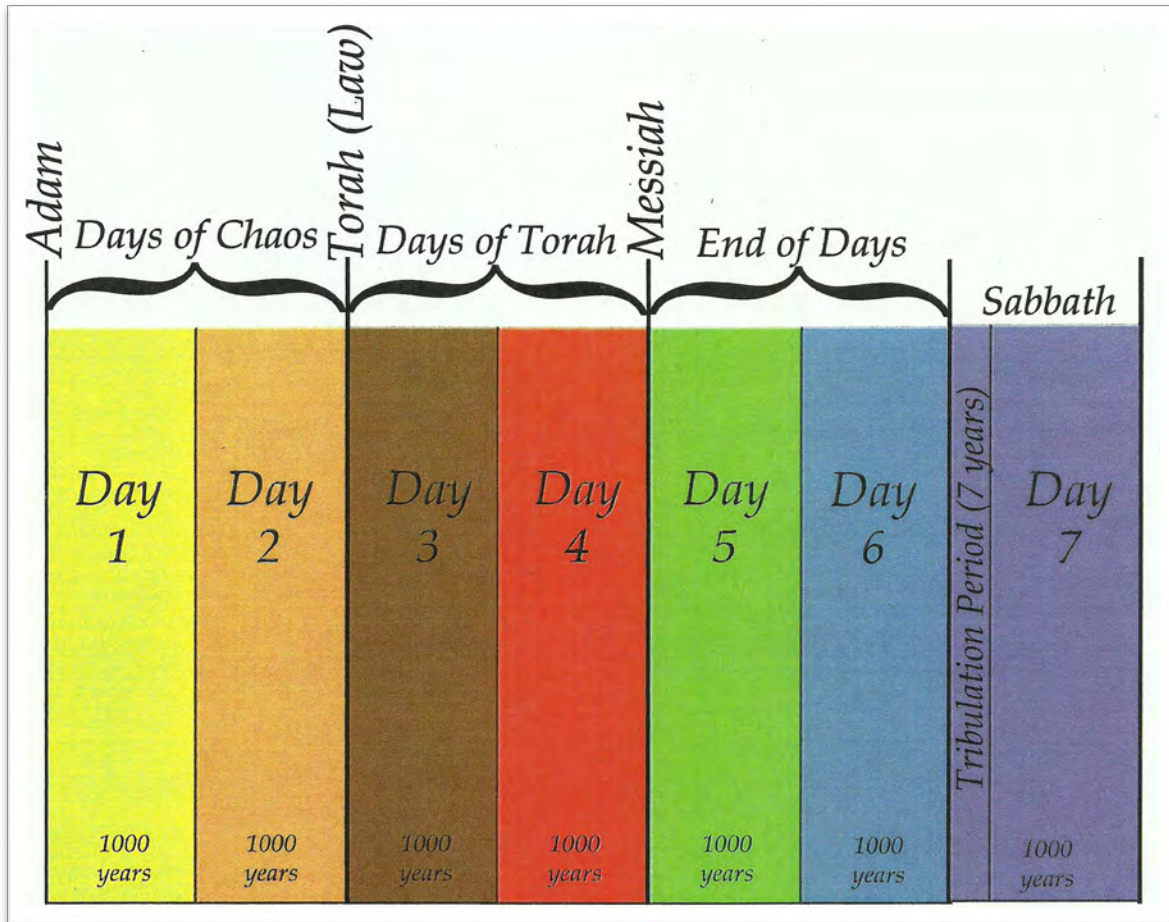


Figure 40: The Seven Days

The chart above depicts:

- 2,000 years: Days of Chaos—Without Law
- 2,000 years: Days of Torah—With the Law
- 2,000 years: End of Days—The days of Messiah
- 1,000 years: Sabbath—The Millennium

Talmud: Tractate Sanhedrin, Folio 97a:14

The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.⁵⁴

The world as we know it is to exist 6,000 years. In the first 2,000 there was desolation. 2,000 years the Torah flourished. And the next 2,000 years is the Messianic era.

⁵⁴ Babylonian Talmud, "Sanhedrin 97a:14," Sefaria. Accessed April 23, 2021, <https://www.sefaria.org/Sanhedrin.97a.14?lang=bi&with=all&lang2=en>

How do they explain, then, that the Messiah supposedly did not come when He should?

Talmud: Tractate Sanhedrin, Folio 97b:1

That is the course that history was to take, **but due to our sins that** time frame **increased**. The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed**.⁵⁵

Note: According to rabbinic scholars, the Messiah should have come at the beginning of the last 2,000 years; the delay is due to “our sins.”

Brim Note: He came on time.

Pesach (Passover)

Leviticus 23:4–5 KJV

Lev. 23:4 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

Lev. 23:5 In the fourteenth day of the first month at even is the Lord's passover.

First in order stands the Passover.

David Baron, *Types, Psalms and Prophecies*

Christ crucified is the very foundation–stone of redemption; and of this great and central truth the paschal lamb, which is the central object in the Passover, is one of the most perfect types to be found in Scripture.⁵⁶

1 Peter 1:18–20 KJV

1 Pet. 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

1 Pet. 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1 Pet. 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

The Passover lamb was kept four days. The Lamb of God was manifested and slain for us at the end of four millennial days.

⁵⁵ Babylonian Talmud, "Sanhedrin 97b:1," Sefaria. Accessed April 23, 2021, <https://www.sefaria.org/Sanhedrin.97b.1?lang=bi&with=all&lang2=en>

⁵⁶ Baron, 13.

The Feast of Unleavened Bread

See Leviticus 23:6–8.

David Baron, *Types, Psalms and Prophecies*

Next in order and in closest association with the Passover stands the Feast of Unleavened Bread.⁵⁷

Leviticus 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. (KJV)

1 Corinthians 5:7–8 KJV

1 Cor. 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

1 Cor. 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

David Baron, *Types, Psalms and Prophecies*

The feast of unleavened bread was designed to prefigure the holiness of the new life, and the fellowship with God which must characterize the redeemed.⁵⁸

The Presentation of the Omer

Sheaf of the Firstfruits

See Leviticus 23:9–14.

Offered in the Temple on the second Paschal, or 16th day of Nisan.

Brim Note: Each of the three “feasts of the legs,” in which Israel was commanded to appear before the Lord, is connected with harvest.

1 Corinthians 15:20–24 KJV

1 Cor. 15:20 ¶ But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

1 Cor. 15:21 For since by man *came* death, by man *came* also the resurrection of the dead.

1 Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1 Cor. 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.

⁵⁷ Baron, 21.

⁵⁸ Baron, 22.

1 Cor. 15:24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

According to Paul, Christ is the fulfillment of the moed of Firstfruits. Beginning here, on the 16th day of Nisan, the Jews began “Counting the Omer,” which continued until Shavuot, the Feast of Pentecost.

Shavuot (Weeks)—Pentecost

See Leviticus 23:15–18.

Shavuot (Pentecost) represents the anniversary of the giving of the written Word from Mount Sinai. Shavuot came at the conclusion of the Counting of the Omer.

The fulfillment of Shavuot took place in Acts 2, which records the Baptism in the Holy Spirit on the Day of Pentecost.

The Interval Between the Fulfilled and Unfulfilled Moeds

David Baron, *Types, Psalms and Prophecies*, pages 44, 46

So far we have dealt with prophetic types which have already received their fulfillment in the Christian dispensation.

... We come now to that part of the Sacred Calendar in the History of Redemption, the fulfillment of which is, as I believe, yet in the future ...

From Pentecost ... on the 6th of the month Sivan, till the 1st of Tishri, a period of nearly four months out of the seven, the sacred calendar is (with the exception of the celebrations of the New Moons) a blank.⁵⁹

| **Brim Note:** Perhaps a hint?

The Blowing of Trumpets

See Leviticus 23:23–25

David Baron, *Types, Psalms and Prophecies*

The long gap—the prolonged period of silence—comes to an end with the 1st of Tishri, the seventh or last month in the sacred cycle, in the first twenty-one or twenty-two days of which all the remaining great events in the prophetic calendar are crowded.

The “blowing of trumpets” was a great institution in Israel, and was used:

1. For the calling together of special solemn assemblies;
2. As signals for breaking up and journeys of the camp;

⁵⁹ Baron, 44, 46.

3. As sound of alarm in time of danger;
4. And especially on new moons and the great festivals when the trumpets were to be blown “over your burnt offerings, and over your sacrifices of peace-offerings ... *for a memorial before your God.*” [Numbers 10:10 KJV]⁶⁰

David Baron, *Types, Psalms and Prophecies*

The Feast of Trumpets stands at the head and in special relation to the solemn events which were coming on in this seventh or last month of the sacred cycle, even as the Passover stands at the head of the series of fulfilled “feasts” which begin in the first month and end with Pentecost.⁶¹

Dr. Andrew Bonar, *Commentary on Leviticus*. Quoted in Baron

In Leviticus the term “*memorial*” does not anywhere mean the keeping in *memory of a thing past*. ... It is, in fact, a ceremonial or tabernacle signifying something done in order to call attention to something yet remaining. It should be rendered “*a reminding ...*”⁶²

| See Isaiah 62:6 (ASV or YLT).

David Baron, *Types, Psalms and Prophecies*

In brief, prophetically regarded, the Feast of Trumpets may be viewed as foreshadowing that “Day” when God shall break the long silence of this dispensation, and by manifest acts of His interposition call the attention of His Church and Israel, as well as of the nations, to the most solemn last events of the age, which, though characterized by most terrible judgments, shall culminate in the antitypical Feast of Tabernacles, when God’s harvest, including the vintage, shall at last have been reaped and gathered, and when He, as undisputed Lord, shall be King over all the earth ... (Zech. 14:9). And if I am asked what are the special future events which will be ushered in by the antitypical “Feast of Trumpets,” I would mention particularly—

(a) The regathering of scattered Israel ...

| Baron wrote this in 1906.

(b) And this gathering of Israel nationally will be but the earthly counterpart of that other yet more stupendous and blessed event, which is the hope of the Church in the New Testament ... (1 Thess. 4:16,17).⁶³

⁶⁰ Baron, 49-50.

⁶¹ Baron, 51.

⁶² Dr. Andrew Bonar, *A Commentary on the Book of Leviticus* (London: James Nisbet and Company, 1852), 402, quoted in Baron, 52.

⁶³ Baron, 53.

The Day of Atonement

See David Baron, *Types, Psalms and Prophecies*, pages 54–59.

The Feast of Tabernacles

See David Baron, *Types, Psalms and Prophecies*, pages 59–68.

Shmittah Cycles and the Jubilee

The judgments of The Book of Revelation take place in a seven-year cycle. The Tribulation is a seven-year cycle. The Marriage Supper of the Lamb is a seven-year cycle.

That cycle is Daniel's Seventieth Week (Daniel 9:27).

The seven-year *Shmittah* cycles and the fiftieth year *Yovel* (Jubilee), by which time is marked on God's calendar, are a key to the time-cycle of The Book of Revelation.

Here is how the LORD introduced the seven-year Shmittah cycle and fiftieth year Yovel to Moses at Sinai.

Leviticus 25:1–4, 8–10 ASV

Lev. 25:1 ¶ And Jehovah spake unto Moses in mount Sinai, saying,

Lev. 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah.

Lev. 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;

Lev. 25:4 but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard.

Lev. 25:8 ¶ And thou shalt number seven sabbaths of years [seven cycles of seven years] unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

Lev. 25:9 Then shalt thou send abroad the loud trumpet [teruah] on the tenth day of the seventh month; in the day of atonement [Yom Kippur] shall ye send abroad the trumpet throughout all your land.

Lev. 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

What determined the length of the Babylonian exile of seventy years?

Leviticus 26:33–35 KJV

Lev. 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Lev. 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

Lev. 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

2 Chronicles 36:20-21 KJV

2 Chron. 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2 Chron. 36:21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

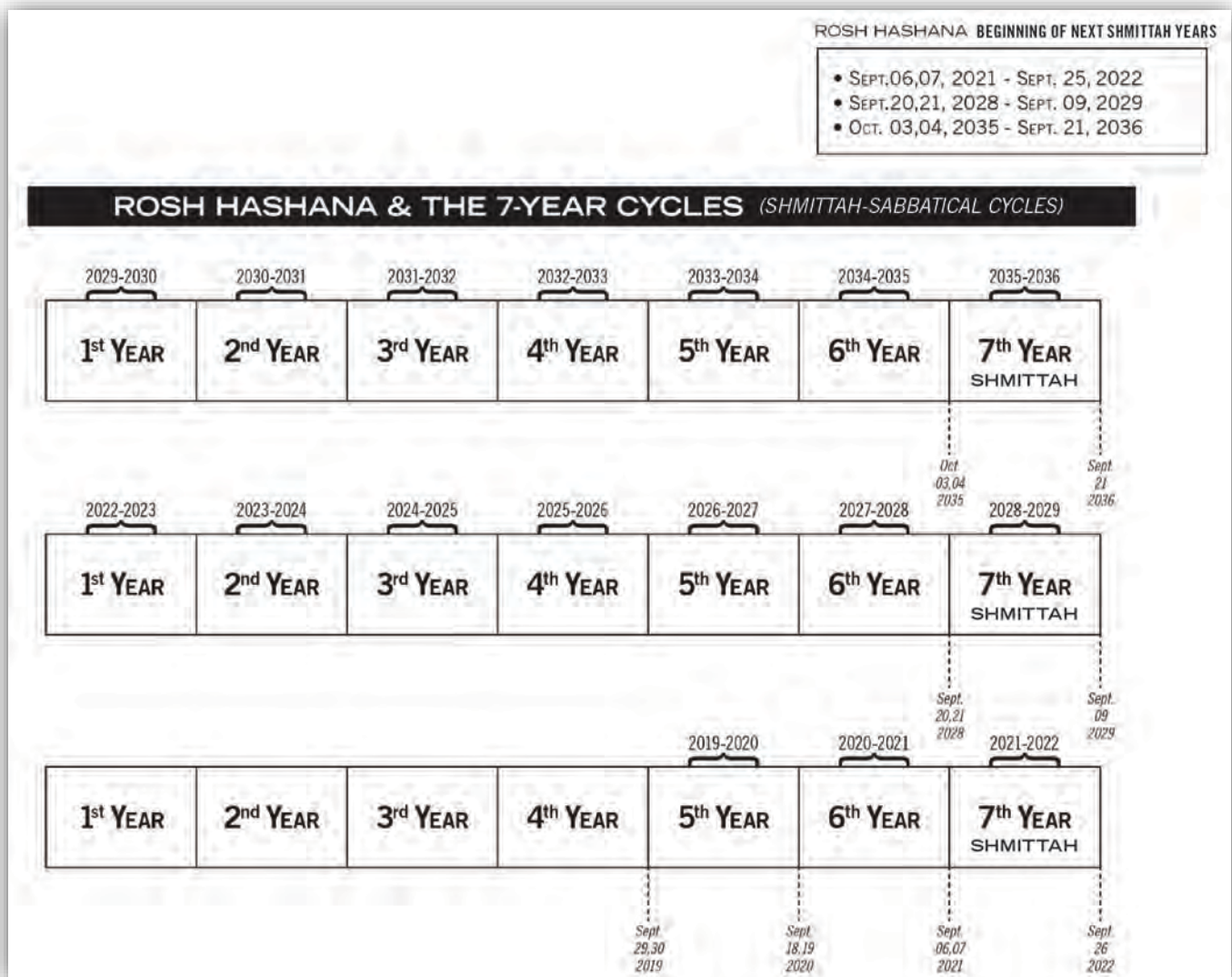


Figure 41: Rosh HaShana and the 7-Year Cycles

Seven marks the Lord's reckoning of time.

Creation: The Creator created for six days and rested on the seventh.

Adam: He was given a six-day workweek for the development of earth, a thousand years being a day. (The Seventh Day = The Millennium.)

Seven days = One Week. The Jews' law of Sabbath. Six-day workweek. The Sabbath (seventh) rest.

Moeds that are seven-day festivals: Pesach (Passover), Sukkot (Tabernacles).

Jewish Weddings: Marriages are celebrated for one full week.

Death: Families sit *shivah* for seven days of mourning.

The Shmittah Year is the Seventh Year of the Seven-Year Cycle

The Shmittah year begins on Rosh HaShanah, the 1st of the month of Tishrei, and ends the next year at that time.

Some Readings from Pinchas Winston

Winston, Pinchas. *Talking About the End of Days: View Of Our Times Based On Revealed And Inner Teachings of Torah* (Kindle Location 474). Kindle Edition.

Without prophets, we have little to tell us what God is up to, and what to expect next.

Winston, Pinchas. *Talking About the End of Days: View Of Our Times Based On Revealed And Inner Teachings of Torah* (Kindle Locations 482–490). Kindle Edition.

The rabbis taught: [Concerning] the seven-year cycle after which *Moshiach* will come, in the first year, the verse, "*I caused it to rain on one city, but, on another city I did not cause it to rain*" (Amos 4:7) [will be fulfilled]. In the second year, [there will be] slight famine (*Rashi*: a slight famine so that no place will be completely satisfied). In the third year, the famine will be great and men, women, children, pious people, and men of good deeds will die; Torah will be forgotten by those who learned it. In the fourth year, some will be satiated while others are not, but in the fifth year there will be plenty and people will eat, drink, and be joyous and Torah will return to those who learned it. In the sixth year, there will be voices (*Rashi*: people will speak of *Moshiach's* imminent arrival or the shofar announcing his arrival will be heard). In the seventh year, there will be war. *Motzei Shvi'is*, Ben Dovid will come. Rav Yosef said, "Many seven(-year cycles) have come and still he did not come." Abaye answered, "Were there voices in the sixth year and was there war in the seventh?" (*Sanhedrin* 97a)

Winston, Pinchas. *Talking About the End of Days: View Of Our Times Based On Revealed And Inner Teachings of Torah* (Kindle Locations 851–852). Kindle Edition.

Thus, *Moshiach* MUST come before the end of the sixth millennium; it's an immutable mathematical reality encoded into the *Sefiros*.

Winston, Pinchas. *Talking About the End of Days: View Of Our Times Based On Revealed And Inner Teachings of Torah* (Kindle Locations 1024–1027). Kindle Edition.

The war against Amalek is in every generation. The war against Amalek is against three types of foes: a) Amalek of the heart, that is, the evil inclination and vices; b) the spirit of Amalek, the general one, the Satan who destroys—the adversary of Israel. This is Sama" el and his hosts. His main power is in the gates of Jerusalem, when its lands are desolate; c) the material Amalek, that comprises Eisav and Yishmael and the *Erev Rav* (Mixed Multitude).

Winston, Pinchas. *Talking About the End of Days: View Of Our Times Based On Revealed And Inner Teachings of Torah* (Kindle Locations 1030–1032). Kindle Edition.

This delays the connection between the Jerusalem of below and the Jerusalem of above, that is the connection between the Shechinah and "Knesses Yisroel" on which the entire Redemption depends.

Winston, Pinchas. *Talking About the End of Days: View Of Our Times Based On Revealed And Inner Teachings of Torah* (Kindle Locations 1620–1627). Kindle Edition.

Therefore, one has to know from the outset that when it comes to regaining and settling Eretz Yisroel, it is going to be a battle—a spiritual battle, a physical battle, and maybe an *actual* battle. *Eretz Yisroel* represents the key to the Final Redemption, and as such it spells the end of the *Sitra Achra's* existence, and therefore, he will invoke whatever abilities he has to prevent the return of the *entire* Jewish nation to the borders of the land of our fathers.

Sitra Achra = literally, "other side," meaning the "side of impurity or unholiness."

However, return to her borders we must, and, by a certain fixed date. It was built into the master plan for Creation long before there was even a Jewish people. But, what of the *Sitra Achra* and his fight for survival?

Winston, Pinchas. *Talking About the End of Days: View Of Our Times Based On Revealed And Inner Teachings of Torah* (Kindle Location 3248–3249). Kindle Edition.

Why did they make the blessing for redemption the seventh [one in the *Shemonah Esrai*]? Rava said, "Since [the Jewish people] are destined to be redeemed in the seventh [year of a *Shmittah* cycle], they made it the seventh [blessing]."

The Yovel (Jubilee): The Fiftieth Year

Though Jews count the *shmittah* cycles, they do not count the *yovels*. The yovel count ceased when The Second Temple was destroyed in A.D. 70 by Titus the Roman.

Brim Note: I believe that the count will not be taken up again until the King Messiah sets up His earthly visible kingdom. Then and only then can the Jubilee be fully fulfilled.

Perhaps the *shmittah* year of the seven-year cycle of the judgments of the Book of Revelation is the forty-ninth year—the year just before the Year of Jubilee.

The *teruah*: A distinctive blowing of the shofar. Hebrew sages Rashi and Ibn Ezra say that the word *yovel* means ram and that it alludes to the blowing of the shofar (ram's horn) that consecrates that day. Interestingly, *Rosh Hashanah* is also known as *Yom Teruah*, The Day of Sounding the *Teruah*. Hence, we know it as the “Feast of Trumpets.”

One thing Jews think upon when they hear the *Teruah* is, “We are declaring God as King of the Universe.” The shofar will be heard at the coming of the Mashiach (Messiah).

SESSION 13 ENDS HERE

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THE BOOK OF DANIEL

CHAPTER 9

דניאל

Daniel's 70th Week

SESSION 14 STARTS HERE

Daniel 9:1-2 TKT

Dan. 9:1 In the first year of Daryavesh [KJV: Darius] the son of Ahashverosh [KJV: Ahasuerus], of the seed of Maday [KJV: Medes], who was made king over the realm of the Kasdians;

Dan. 9:2 in the first year of his reign I Daniyyel considered in the books the number of the years, whereof the word of the LORD came to Yirmeya the prophet, that he would accomplish seventy years in the desolations of Yerusahalayim.

| This is the Darius who, with Cyrus (Choresh), conquered Babylon.

Daniel saw prophecy come to pass when the two-armed silver empire (the Medo-Persian) toppled the golden head of Babylon.

So he went to the written word of the Lord. He searched the scrolls of the prophecies of Jeremiah concerning the number of years of the Babylonian exile (Jeremiah 25:11-12; 29:4-10).

As a young man of the seed royal in Jerusalem, Daniel would have heard Jeremiah himself. For the prophets spoke primarily in the areas of the king's palace and the Temple. Here are the prophecies that Daniel had read.

Jeremiah 25:11-12 ASV

Jer. 25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Jer. 25:12 ¶ And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate for ever.

Jeremiah 29:4-10 ASV

Jer. 29:4 Thus saith Jehovah of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon:

Even as they were in captivity, God had plans for His people. His will is for them to prosper wherever they are.

Jer. 29:5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

Jer. 29:6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished.

Jer. 29:7 And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace.

In captivity, the Jews were to pray for their captors.

Jer. 29:8 For thus saith Jehovah of hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed.

Jer. 29:9 For they prophesy falsely unto you in my name: I have not sent them, saith Jehovah.

Jer. 29:10 For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

Jeremiah prophesied this in Jerusalem in the days before the conquest by the Babylonians.

What determined the length of the Babylonian exile of seventy years?

See Leviticus 26:33 through 35; 2 Chronicles 36:20–21. The Jews had not let the land rest every seven years. Their seventy-year captivity was a forced rest for the land.

Daniel did what we should do concerning prophecy coming to pass.

1. Obey the Lord's command to watch.
2. Go to the Word.
3. Seek prayer; ask Him for utterance.
4. Pray.

Daniel Sought Prayer and Then He Prayed

Daniel 9:3–4 TKT

Dan. 9:3 And I set my face to the LORD GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Dan. 9:4 and I prayed to the LORD my GOD ...

The ArtScrolls translation reads, "I set my face toward my Lord, God, to request prayer and supplication, with fasting, sackcloth, and ashes. I prayed to HASHEM, my God, and I confessed. ..." (Daniel 9:3–4).

Comments of rabbis and sages point out that Daniel sought the actual prayer (verse 3). He asked God to grant him prayer, and then upon receiving the revelation and the utterance (verse 4), he prayed.

Daniel prayed that God would give him the prayer to pray, and God gave it to Him. God gives us prayers to pray and words to say so that He can clothe them.

Daniel 9:7 O LORD, righteousness belongs to Thee, but to us confusion of faces, as at this day; to the men of Yehuda, and to the inhabitants of Yerushalayim, and to all Yisra'el, who are near, and who are far off, through all the countries whither Thou hast driven them, because of their trespass which they have trespassed against Thee. (TKT)

In his God-given prayer, he mentions *Judah, Jerusalem, and all Israel...*

This prayer has only to do prophetically with those specified.

It has no reference to the Church.

God gives us prayers to pray and words to say so that He may clothe them.

Daniel 9:16–19 TKT

Dan. 9:16 O LORD, according to all Thy righteousness, I pray Thee, let Thy anger and Thy fury be turned away from Thy city of Yerushalayim Thy holy mountain: because for our sins, and for the iniquities of our fathers, Yerushalayim and Thy people are become a reproach to all that are about us.

Dan. 9:17 Now therefore, O our GOD, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the LORD's sake.

Dan. 9:18 O my GOD, incline Thy ear, and hear; open Thy eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee because of our righteousnesses, but because of Thy great mercies.

Dan. 9:19 O LORD, hear; O LORD, forgive; O LORD, hearken and act; delay not, for Thy own sake, O my GOD: for Thy city and Thy people are called by Thy name.

Note: This concerns only:

Thy city Jerusalem.

Thy holy mountain (the Temple Mount).

Our sins.

Thy people, who are become a reproach.

Thy sanctuary, that is desolate.

Our desolations.

For Thy city and Thy people, called by Thy Name.

There is no replacement theology here.

Gabriel Interrupts Daniel's Prayer

Daniel 9:20–23 TKT

Dan. 9:20 And whilst I was speaking, and praying, and confessing my sin and the sin of my people Yisra'el, and presenting my supplication before the LORD my GOD for the holy mountain of my GOD;

Dan. 9:21 whilst I was still speaking in prayer, the man Gavri'el, whom I had seen in the vision at the beginning, approached close to me in swift flight about the time of the evening sacrifice.

Dan. 9:22 And he made me understand, and talked with me, and said, O Daniyyel, I am now come forth to give thee skill and understanding.

Dan. 9:23 At the beginning of thy supplications the commandment went out, and I am come to declare it; for thou art greatly beloved: therefore look into the word, and consider the vision.

Gabriel, the archangel, came with the answer. And it is an answer that reaches far past the seventy years of the then-present exile. It reaches right down to the long-anticipated setting up of the Messiah's visible kingdom upon the earth.

Again, we note the prayer is for:

My people Israel.

The holy mountain of my God.

Seventy Weeks of Years

These are the words of Gabriel, the archangel.

Daniel 9:24 Seventy weeks are *decreed [cut off, separated] concerning thy people and concerning thy holy city, to finish the transgression, and to make an end to sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the most holy place. (TKT)

*Strong's 2852. חָתַךְ **châthak**, *khaw-thak'*; a primitive root; properly, to cut off, i.e. (figuratively) to decree:—determine.

Daniel is told that seventy weeks of years have been cut out, measured out, of time for God's dealings with Israel.

Daniel would have understood that this meant ten seven-year shmittah cycles.

Seventy weeks of years. Divided off from all other years.

Years on God's calendar are in 7-year cycles (Leviticus 25).

Daniel would have understood this to be seventy weeks of ten seven-year shmittah cycles.

[See Appendix A3 "Time: Shmittah Cycles and the Jubilee."](#)

The following note I've written in my Bible is from a source I failed to identify:

"The 70 weeks measure the time from 'the incomplete restoration' from the Babylonish captivity to the time of 'the complete one' when Israel will be returned to full favor of the Lord."

Brim Note:

Seventy weeks of years totals 490 years. By any calculation it has been more than 2,400 years since Daniel Chapter 9. How could this be?

The answer is simple. I'm a basketball fan. A professional NBA game is played in four 12-minute quarters. That's 48 minutes playing time. But with time outs, games usually take about two hours and a half hours or more.

The seventy weeks of years of God's dealings with Israel are interrupted at given points. These are the time-outs. But the 490 years are a singular unit.

Seventy weeks of years (490 years) are cut out, or separated, to accomplish God's dealings with Israel. They are:

1. To finish transgression (only that of Israel).
2. To end sin.
3. To make reconciliation for iniquity (Zechariah 12:9-13:1; Isaiah 66:8).
4. To bring in everlasting righteousness—the Millennial Kingdom (Isaiah 26:1, 2, 7, 8; Jeremiah 31:33, 34; Ezekiel 37:21-28).
5. To seal up vision and prophecy (to complete the fulfillment).
6. To anoint the Holy of Holies in the Millennial Temple (Ezekiel 40-47).

God's Division Points

Daniel 9:25-27 TKT

Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Yerushalayim until an anointed prince, shall be seven weeks: then for sixty two weeks it shall be built again, with squares and moat, but in a troubled time.

Dan. 9:26 And after sixty two weeks shall an anointed one be cut off, and none will be left to him: and the people of a prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and to the end of the war desolations are decreed.

Dan. 9:27 And he shall make a strong covenant with many for one week: and during half of the week he shall cause the sacrifice and the offering to cease;

and upon the wing of abominations shall come one who makes desolate, until the decreed destruction is poured out on the desolator.

Daniel 9:25-27 KJV

Dan. 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

This accounts for sixty-nine weeks. The one week that is yet to come is known as “Daniel’s Seventieth Week.”

Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

This happened. The city of Jerusalem and the Temple were rebuilt and then were destroyed in A.D. 70 by Rome.

“**The prince that shall come**” is the Antichrist.

“**The people of the prince that shall come**” are the Romans.

Dan. 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

“**troublous time**” The time of Ezra and Nehemiah.

“**threescore and two weeks**” [of years] = $(60+2) \times 7 = 434$ years

Adding the two together: $49 + 434 = 483$ years

This leaves seven years to make up the 490 years, which is Daniel’s 70th week

Of course, after sixty-nine weeks of years, the Messiah was “cut off.”

Isaiah 53:8 By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due*? (ASV)

When Messiah is cut off, sixty-nine of the seventy seven-year cycles of years have passed.

Sixty-nine of the seventy shmittah cycles have passed.

One shmittah cycle is left.

One seven-year cycle of years is left.

That seven-year cycle is known as Daniel’s Seventieth Week.

Daniel's Seventieth Week is a seven-year Shmittah Cycle.

[See Appendix A3 "Time: Shmittah Cycles and the Jubilee."](#)

It is probably the last one before the true Jubilee when the One the Jews call "The King Messiah" will set up the earthly kingdom.

Daniel 9:26: "the people of the prince that shall come shall destroy the city and the sanctuary..."

"The prince that shall come" is the Antichrist.

"The people of the prince that shall come shall destroy..."

The Romans

Titus destroyed the city and the Temple in A.D. 70.

Therefore, the prince that shall come, the Antichrist, is a Roman prince.

He will operate off the platform of the Roman Empire Revived.

Daniel prophesied about the Roman Empire in its first manifestation; John the Revelator saw it in its last manifestation.

(See Revelation 17:11-13, 17.)

The Beast

This will happen during Daniel's Seventieth Week.

Revelation 13:1-2 KJV

Rev. 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev. 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

"the sea" This can refer to the sea of humanity and also the Mediterranean Sea.

Note that this beast is made up of the parts that Daniel saw in his vision.

Leopard	Greece
Bear	Medo-Persia
Lion	Babylon

The dragon (Satan) gives the beast (the Antichrist) power (δύναμις = *dunamis*) and his seat (θρόνος = *thronos*) and great authority (ἐξουσία = *exousia*).

Revelation 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (KJV)

“**saints**” Greek: οἱ ἅγιοι *hoi hagioi* = “the holy ones” Here the word refers to the Jews.

Revelation 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. (KJV)

The beast is the Roman Empire. It was and now is not. But it will once again be in power as a revived Roman Empire.

Daniel 9:25–27 KJV

Dan. 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

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The Romans under Titus destroyed Jerusalem and the Temple.

Brim Note: Considering the first Roman Empire and its savagery, the horror of the beast of the revived Roman Empire shall surpass it during what is called the Great Tribulation.

Dan. 9:27 And he shall confirm **the covenant** with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Instead of “the covenant,” verse 27 should be translated “a covenant.” See The Koren Tanakh translation below.

Daniel 9:27 And he shall make a strong covenant with many for one week: and during half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed destruction is poured out on the desolator. (TKT)

This is the week of seven years that is Daniel’s seventieth week.

This shmittah cycle is the week of the “time of Jacob’s trouble,” also known as the Tribulation; it is not the “time of the Body of Christ’s trouble.” Daniel’s Seventieth Week is not about the Church.

While the Tribulation is happening on Earth, the Body of Christ will be attending the Marriage Supper of the Lamb.

The Antichrist will appear as a man with the answers.

However, in the midst of the week, his true colors show.

He comes to Jerusalem and, from the Holy Place, announces that he is god.

Isaiah 53:8 By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due*? (ASV)

When Messiah is cut off, sixty-nine of the seventy seven-year cycles of years have passed.

Sixty-nine of the seventy shmittah cycles have passed.

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One seven-year cycle of years is left.

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Daniel's Seventieth Week is a seven-year Shmittah Cycle.

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It is probably the last one before the true Jubilee when the One the Jews call "The King Messiah" will set up the earthly kingdom.

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"The prince that shall come" is the Antichrist.

"The people of the prince that shall come shall destroy..."

The Romans

Titus destroyed the city and the Temple in A.D. 70.

Therefore, the prince that shall come, the Antichrist, is a Roman prince.

He will operate off the platform of the Roman Empire Revived.

Daniel prophesied about the Roman Empire in its first manifestation; John the Revelator saw it in its last manifestation.

Revelation 17:11-13 KJV

Rev. 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Rev. 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Rev. 17:13 These have one mind, and shall give their power and strength unto the beast.



Figure 43: The Atomium in Brussels, Belgium. The structure, 335 feet tall, was originally constructed for EXPO 58, the 1958 World's Fair. The nine spheres represent an iron crystal at 165 billion magnification. Photo: BBM.



Figure 42: "Say Yes to Everything" display in The Images of Europe exhibit in Brussels, 2004. The colors on the birds represent the flags of the nations in the European Union. Photo: BBM.



Figure 44: View of Parliament Building from the Wiertz Museum, Brussels. Photo: BBM.

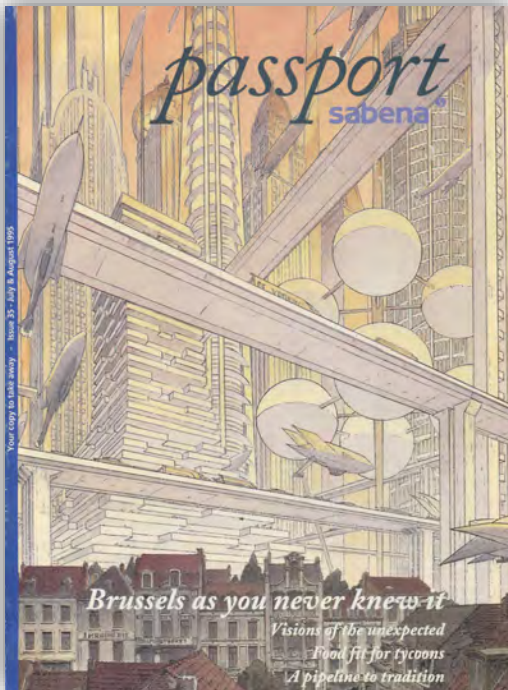


Figure 46: Cover from "Passport Sabena," the in-flight magazine for Sabena Airline. The top part of the image represents the "other" Brussels. Photo: BBM.

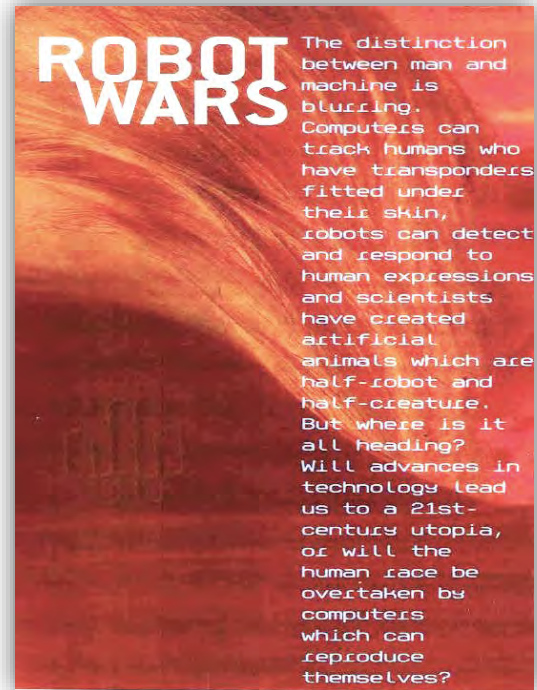


Figure 47: An article in "Passport Sabena" magazine. In the forehead, below the hairline, is a representation of a transponder chip placed under the skin. Photo: BBM.



Figure 48: From "Robot Wars" article. Notice the "chip" in the hand near the thumb. Photo: BBM.



Figure 49: A closeup of the "chip" pictured in the "Robot Wars" article. Photo: BBM.

Revelation 17:11–14 KJV

Rev. 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Rev. 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

The beast here is the Antichrist.

There will be ten kings (leaders) who will only have authority one hour with the beast.

Rev. 17:13 These have one mind, and shall give their power and strength unto the beast.

These national/regional leaders will turn over all their power (*dunamis*) and authority (*exousia*) to the Antichrist.

Rev. 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Daniel 9:25–27 KJV

Dan. 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

The Romans destroyed Jerusalem and the Temple in A.D. 70.

The Antichrist who will come will be from the revived Roman Empire.

Brim Thought: Considering the first Roman Empire and its savagery, the horror of the beast of the revived Roman Empire shall surpass it during what is called the Great Tribulation.

Dan. 9:27 And he shall make **a strong covenant** with many for one week: and during half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed destruction is poured out on the desolator.

This is the week of seven years that is Daniel's Seventieth Week.

This shmittah cycle is the week of the "time of Jacob's trouble" in Jeremiah 30:6–7. This is also known as the Tribulation.

Jeremiah 30:6–7 KJV

Jer. 30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Jer. 30:7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble [תַּסְרָח *tsarah*], but he shall be saved out of it.

There will be a time of trouble for Israel, but they will be saved out of it.

Strong's: Hebrew

6869. תַּסְרָח *tsârâh*, *tsaw-raw'*; feminine of 6862; tightness (i.e. figuratively, trouble); transitively, a female rival:—adversary, adversity, affliction, anguish, distress, tribulation, trouble.

6862. צָר *tsâr*, *tsar*; or צָרָה *tsar*, *tsawr*; from 6887; narrow; (as a noun) a tight place (usually figuratively, i.e. trouble); also a pebble (as in 6864); (transitive) an opponent (as crowding):—adversary, afflicted (–tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.

The Antichrist will appear as a man with the answers.

However, in the midst of the week, his true colors show.

He comes to Jerusalem and from the Holy Place announces that he is god.

The Holy Spirit through Paul said of these times

Some people were saying that the Antichrist had already come, but Paul set them straight.

2 Thessalonians 2:1–8 KJV

2 Thess. 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

“the coming of our Lord Jesus Christ” = the rapture

2 Thess. 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

“nor by letter” Even if somebody tells you that Paul said this.

“the day of Christ” The day when Adam's lease is up

“is at hand”: According to some translations, this could mean that some will claim that the “day of the Lord” has already come.

2 Thess. 2:3 ¶ Let no man deceive you by any means: for *that day shall not come*, except there come a falling away [can mean departure] first, and that man of sin be revealed, the son of perdition.

Strong's: Greek

646. ἀποστασία **apostasia**, *ap-os-tas-ee'-ah*; feminine of the same as 647...

647. ἀποστασιον **apostasion**, *ap-os-tas'-ee-on*; neuter of a (presumed) adjective from a derivative of 868; properly, something separative, ...

868. ἀφίστημι **aphistemi**, *af-is'-tay-mee*; from 575 and 2476; to remove... depart, draw (fall) away, refrain, withdraw self.

2 Thess. 2:4 Which is an adversary, and exalteth himself against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, showing himself that he is God.

This “son of perdition” will exalt himself above all gods. He will claim to be God himself. He will announce to the world that he is God. It doesn't say that the whole world will believe him.

2 Thess. 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2 Thess. 2:6 And now ye know what withholdeth that he might be revealed in his time.

He will not be revealed until that which withholds him (namely, the Church), is taken out of the way.

2 Thess. 2:7 For the mystery of iniquity doth already work: only he who now **letteth** will let, until he be taken out of the way.

“he who ... letteth” = ὁ κατέχων (ho katechōn) = “he who restrains”

From Strong's G2722

κατέχω **katechó**, *kat-ekh'-o*; from 2596 and 2192; to hold down (fast), in various applications (literally or figuratively):—have, hold (fast), ... withhold.

2 Thess. 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Jesus corroborated what Daniel said:**Matthew 24:1–3 KJV**

Matt. 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

Matt. 24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Matt. 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

As the disciples began talking about how great the Temple was, Jesus cautioned them to not have faith in those stones. They would soon be coming down. They naturally began asking Him if the time had come for Him to set up His kingdom. They were hoping He was ready to announce that He was the Messiah. They asked Him three questions:

1. When will the Temple be destroyed?
2. What will be the sign of your *parousia*? This word implied the coming of a ruler.
3. What will be the sign of the end of the age?

He answers their questions, but not how they expected.

Matthew 24:6–32 KJV

Matt. 24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

Matt. 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Matt. 24:8 All these are the beginning of sorrows.

Matt. 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

Matt. 24:10 And then shall many be offended, and shall betray one another, and shall hate one another.

Matt. 24:11 And many false prophets shall rise, and shall deceive many.

Matt. 24:12 And because iniquity [ἀνομίαν = *anomia* = lawlessness] shall abound, the love of many shall wax cold.

Matt. 24:13 But he that shall endure unto the end, the same shall be saved.

Those who have been saved by grace through the blood of Jesus Christ do not get saved by enduring to the end. This passage is talking about the time of the Tribulation.

Matt. 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

This is not the gospel [good news] of grace we preach now. The good news [gospel] of the Tribulation is that He is going to come and set up a kingdom, and it's just about here.

Matt. 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Here Jesus is speaking of Jews who will be here on earth during Daniel's Seventieth Week. Daniel had told them about the abomination of desolation. It was also referred to by Paul in 2 Thessalonians.

Matt. 24:16 Then let them which be in Judaea flee into the mountains:

Matt. 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Matt. 24:18 Neither let him which is in the field return back to take his clothes.

Matt. 24:19 And woe unto them that are with child, and to them that give suck in those days!

Matt. 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

This proves He isn't speaking to the Church. Only Jews would care if the time to flee from danger was on the Sabbath.

Matt. 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matt. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matt. 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

Matt. 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Matt. 24:25 Behold, I have told you before.

Matt. 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

Matt. 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*] of the Son of man be.

Matt. 24:28 For wheresoever the carcase is, there will the eagles be gathered together.

Matt. 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Matt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matt. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect [the Jewish remnant] from the four winds, from one end of heaven to the other.

This is the regathering.

Matt. 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

The ArtScrolls ends Daniel 9 with this phrase: "... until extermination as decreed will pour down upon the abomination."

Time Space for the Church Age

Brim Note:

Though the Church is a hidden mystery in the Old Testament, and though the Church is not a part of the answer to Daniel's prayer, a time space is left for the Church in the "time out" between the sixty-ninth and seventieth weeks of Daniel's Seventy Weeks of Years.

In this age, the Lord is gathering a body, an assembly (the *ekklēsia*).
Some have called this space of now about 2,000 years a parenthesis.
A parenthesis which covers the church age upon the earth.
A parenthesis which includes the day of salvation by grace (Acts 20:24).
A parenthesis which begins with the birth of the Church and ends with her being "caught up."

The Time of Jacob's Trouble

In his wonderful book *Zechariah, A Commentary on His Visions and Prophecies*, David Baron makes this observation concerning the last chapters of that prophetic book:

The overthrow of world-power, and the establishment of Messiah's Kingdom, may be given as the epitome of the last chapters of Zechariah ...

[T]wo oracles ... make up the whole of the second half of the book (chaps. ix.-xi. and xii.-xiv.) ... Both sections treat of war between the heathen world and Israel, though in different ways.

In the first (chaps. ix.-xi.), the judgment *through which Gentile world-power over Israel is finally destroyed* ...

In the second (chaps. xii.-xiv.), *the judgment through which Israel itself is sifted and purged* in the final great conflict with the nations, and transformed into the holy nation of Jehovah ...⁶⁴

The Hebrew word *tsar* is translated variously as "tribulation," "trouble," "affliction," and "travail." It means literally "a narrow place ... created by outside pressure."

The references to travail and the birth of a child illustrate it well.

The child passes through the narrow place of the birth canal.

Pain is associated with the passage.

But at the end, a baby is born!

⁶⁴ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; repr., Grand Rapids: Kregel Publications, 2001), 285.

During one of the intifadas (uprisings) in Israel, I took a group to the new community next to ancient Shiloh. Constant attacks were happening on the roads to and from Shiloh. A young mother named Rachel had just been murdered in an attack upon her car.

In those days there were no facilities for tourists, so my friend, Batya, kindly let our whole busload of about forty use her bathroom. I noticed she had a fragment of cloth pinned to the shoulder of her dress. The cloth was torn in the middle as a sign of mourning.

She pointed to it and said, “We know there is to be travail in the fulfilling of prophecy, but at least in the end, we will get a baby!”

And they will. The nation will be born in a day.

Isaiah 66:8 Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion **travailed**, she brought forth her children. (ASV)

Clarence Larkin, *The Book of Daniel*

The following cover the same time period:

Daniel’s 70th Week (Daniel 9:24–27)

Jesus’ Olivet Discourse (Matthew 24:4–35)

John’s “Seals, Trumpets, and Vials” (Revelation 6:1 through 18:24)

What Daniel condenses in one verse, John enlarges to thirteen chapters.⁶⁵

SESSION 14 ENDS HERE

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⁶⁵ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1929), 132,
<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

THE BOOK OF DANIEL

CHAPTER 10

דניאל

DANIEL

SESSION 15 STARTS HERE

Seventy Weeks of Years

Daniel 9:24 Seventy weeks are decreed concerning thy people and concerning thy holy city, to finish the transgression, and to make an end to sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the most holy place. (TKT)

God is going to deal with Israel in a period of time that He cuts out from all other time and eternity. It will be seventy “weeks,” ten shmittah cycles.

God does everything with Israel in shmittah cycles.

Seventy weeks of years (490 years) are cut out, or separated, to accomplish God’s dealings with Israel. They are meant:

1. To finish transgression (only that of Israel).
2. To end sin.
3. To make reconciliation for iniquity (Zechariah 12:9 through 13:1; Isaiah 66:8).
4. To bring in everlasting righteousness—Millennial Kingdom (Isaiah 26:1–2, 7–8; Jeremiah 31:33–34; Ezekiel 37:21–28).
5. To seal up vision and prophecy (to complete the fulfillment).
6. To anoint the Holy of Holies in the Millennial Temple (Ezekiel 40–47).

Daniel 9:25–27 KJV

Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

One of the challenges of determining an exact timeline related to these verses is that there were several decrees made regarding the rebuilding of the Temple.

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)

When Messiah is cut off, sixty-nine of the seventy seven-year cycles of years have passed; sixty-nine of the seventy shmittah cycles have passed.

One shmittah cycle is left. One seven-year cycle of years is left.

That seven-year cycle is known as Daniel's Seventieth Week.

Clarence Larkin, *The Book of Daniel*

The following cover the same time period:

Daniel's 70th Week (Daniel 9:24–27)

Jesus' Olivet Discourse (Matthew 24:4–35)

John's "Seals, Trumpets, and Vials" (Revelation 6:1 through 18:24)

What Daniel condenses in one verse, John enlarges to thirteen chapters.⁶⁶

The Hidden Church

Three groups of people in the New Testament

1 Corinthians 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. (KJV)

Here Paul describes three groups of people:

- The Jews
- The Gentiles
- The Church (*ekklēsia* = assembly) of God

The Old Testament (the Tanakh) identifies only two groups of people:

- The Jews
- The Gentiles (Hebrew: *goyim* = nations)

⁶⁶ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1929), 132, <https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

The mystery of the Church is not revealed in the Old Testament. When the prophets spoke prophetically about the Church, they didn't even know what they were talking about.

Even the four Gospels don't reveal the doctrine of the body of Christ. That teaching came primarily through the apostle Paul. It is in Paul's teaching that we learn about what it means to be the body of Christ. He teaches us our position in Christ, seated with Him at the right hand of the Father.

God deals with each of the three groups Paul discussed as a unit. He has a future for the Jews, the Nations, and the Body (the Church).

In the current Age of Grace, any Jew or Gentile who believes in Jesus becomes a new creation. As the redeemed, they become part of the body of Christ. There was nothing like them in the Old Testament. There was nothing like them in Matthew, Mark, and Luke. There was nothing like them in John until 20:22, when Jesus breathed on them and they received the Holy Spirit. They were born again. A new creature came on the scene: a creature that God lives inside. That creature has become the living Temple of the living Spirit of God.

God will deal with the Jews as a separate unit. When a Jew is born again, their future is no longer with the Jews; it is with the body of Christ in the heavenly Jerusalem.

The New Covenant

Romans 9 through 11 are a book within a book (like Jeremiah 31 and 32). Those three chapters in Romans are God's dealings with the Jews as revealed to the Church.

Romans 11:25 For I would not, brethren, that ye should be ignorant of this **mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (KJV)

“**mystery**” Greek μυστήριον = *mystērion*. Something that is concealed, but can be revealed.

The New Testament speaks many times of the mystery of the Church.

Colossians 1:26–27 KJV

Col. 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Col. 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory**.

God revealed that mystery of the Church to Paul. In the Old Covenant it was hidden, but it was revealed to Paul.

Paul also spoke of the “mystery of iniquity” in 2 Thessalonians 2:7 when discussing the Antichrist. In 1 Timothy 3:16, he spoke of the “mystery of godliness.”

Romans 11:25–26 KJV

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

In this verse, we see all three of the people groups Paul outlines in 1 Corinthians 10:32.

“brethren” = The Church. Paul doesn’t want the body of Christ to be ignorant of the mystery he is discussing so they don’t get conceited, thinking they are all there is.

“Israel” = The Jews. They are blind, but only in part.

“Gentiles” = The Nations. “The fullness of the Gentiles” refers to the age in which Gentiles will have an opportunity to be redeemed and become a part of the body of Christ.

Rom. 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

“Jacob” = Israel. This hasn’t happened yet. That day is described in Zechariah

Zechariah 12:9–10 KJV

Zech. 12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Romans 11:27–32 KJV

Rom. 11:27 For this *is* my covenant unto them, when I shall take away their sins.

Rom. 11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the father’s sakes.

This is talking about Israel.

Rom. 11:29 For the gifts and calling of God *are* without repentance.

God chose the Jews to reveal himself to the world. He hasn’t changed His mind.

Rom. 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Rom. 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Rom. 11:32 For God hath **concluded** them all in unbelief, that he might have mercy upon all.

God has done something with the Jews.

“concluded them all” = “shut them all up” or “bound them all up”

“concluded” From συγκλεω (*sugkleio*). See below.

Strong’s Greek

4788. **συγκλεω sugkleio**, *soong-kli’-o*; from 4862 and 2808; to shut together, i.e. include or (figuratively) embrace in a common subjection to:—conclude, inclose, shut up.

4862. **συν sun**, *soon*; a primitive preposition denoting union; with or together (but much closer than 3326 or 3844), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.:—beside, with. In composition it has similar applications, including completeness.

2808. **κλειω kleio**, *kli’-o*; a primitive verb; to close (literally or figuratively):—shut (up).

Brim Note:

The picture is that He has taken all the Jews and put them together in a group. He has shut them up to himself in that “container.” Why? That He might have mercy on them.

Romans 11:33–36 KJV

Rom. 11:33 ¶ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

Rom. 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

Rom. 11:35 Or who hath first given to him, and it shall be recompensed unto him again?

Rom. 11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Ephesians 1:3–5 KJV

Eph. 1:3 Blessed be the God and **Father** of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Eph. 1:4 According as he hath **chosen us in him** before the foundation of the world, that we should be holy and without blame **before him** in love:

Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Jesus said he was going to the Father to prepare a place for us. Our place is before the Father. We will stand before Him for eternity. In the Millennium, the Jews will be ruling from the earthly Jerusalem.

During that time, they will not be going to the Father. We are not told what will happen to them after the Millennium.

Ephesians 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, **4** just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. **In love 5 He predestined us** to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will. (NASB 1995)

DANIEL 10

Daniel 10:1–3 TKT

Dan. 10:1 In the third year of Koresh king of Paras a thing was revealed to Daniyyel, whose name was called Belteshazzar; and the word was true, and for a long period ahead; and he understood the thing, and had understanding of the vision.

Dan. 10:2 In those days I Daniyyel was mourning three full weeks.

Dan. 10:3 I ate no pleasant bread, nor did meat or wine come into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

Daniel is about ninety years old. He didn't return to Israel with Ezra and Nehemiah.

We can only surmise why he was mourning.

Some have offered the idea that it was over something to do with those Jews who had gone back to Jerusalem.

Some Jewish sources say it may have had to do with Cyrus rescinding his proclamation (Ezra 4:5).

Daniel did not go back with those who returned.

Only a relatively few did go back

Ezra 2:64 ¶ The whole assembly together was forty and two thousand three hundred and threescore [42,360]. (ASV)

525 B.C.E. Babylon was defeated and replaced by Cyrus, the king of Persia ... generous ... allowed Jews to go back to Jerusalem to build the Temple.

Persia

516 B.C.E. Esther was brought to the throne as wife of King Ahashverosh (Ahasuerus) of Persia.

The majority remained in Babylonia until after 1948 when they were robbed of their belongings and forced to return to the reborn state of Israel.

Daniel 10:4–9 TKT

Dan. 10:4 And on the twenty fourth day of the first month, as I was by the side of the great river, which is Hiddeqel [some translations say Tigris, but not all];

Dan. 10:5 I lifted up my eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Ufaz:

Dan. 10:6 his body also was like the beryl, and his face like the appearance of lightning, and his eyes like torches of fire, and his arms and his feet in colour like burnished brass, and the sound of his words like the voice of a multitude.

Dan. 10:7 And I Daniyyel alone saw the vision: for the men who were with me did not see the vision; but a great trembling fell upon them, so that they fled to hide themselves.

Dan. 10:8 So I was left alone, and saw this great vision, and there remained no strength in me: for my comely appearance was horribly changed, and I retained no strength.

Dan. 10:9 Yet I heard the sound of his words: and when I heard the voice of his words, I was in a deep sleep on my face, and my face towards the ground.

Daniel's reactions were not unlike those of Saul of Tarsus on the road to Damascus.

Insight into the Double Kingdom System

The Mid-Heavens

Daniel 10:10–13 TKT

Dan. 10:10 And, behold, a hand touched me, which set me trembling on my knees and on the palms of my hands.

Dan. 10:11 And he said to me, O Daniyyel, thou man greatly beloved, understand the words that I speak to thee, and stand upright: for to thee am I now sent. And when he had spoken this word to me, I stood trembling.

Dan. 10:12 Then said he to me, Fear not, Daniyyel: for from the first day that thou didst set thy heart to understand and to humble thyself before thy God, thy words were heard, and I am come because of thy words.

Dan. 10:13 But the guardian angel of the kingdom of Paras [Persia] withstood me twenty one days: but, lo, Mikha'el, one of the chief angels, came to help me; and I remained there with the kings of Paras. [Persia]

Michael = who is like El (God). This is the second angel named in this book. The special angelic ruler for Israel.

Daniel 10:21; 12:1. Compare Jude 9 and Revelation 12:7.

Verses 10–13 and 20–21 give us insight into the mid-heavens where “the prince of the powers of the air” now operates.

[See Appendix A4 “The Seat of Satan.”](#)

Daniel 10:14 Now I am come to make thee understand what shall befall thy people in the latter days [in the end of days]: for the vision is for days yet to come.

The purpose of the vision and the heavenly messenger was to tell the Jews about their future.

Satan's kingdom did not want Daniel and Israel to know God's end of days plan for Israel.

Larkin, *The Book of Daniel*

... before Gabriel reveals what is to befall Daniel's People in the "Latter Days," there is a "Prelude" which describes in detail the wars of the "**Ptolemies**" and the "**Seleucidae**," two of the "Four Kingdoms" into which Alexander the Great's Empire was divided, and which are spoken of as the wars of the "**King of the North**" and the "**King of the South**," and carry us down to the end of the reign of Antiochus Epiphanes, B. C. 164. This "Prelude" ends with Chapter 11:31, and verses 32-35 cover the whole period from the time of the Maccabees, B. C. 166, down to the "**TIME OF THE END**," and verse 36 introduces us to the "**Wilful King**"—**ANTICHRIST**, and from there to the end of the Book we have an account of what shall befall Daniel's People in the "**LATTER DAYS**."⁶⁷

Daniel 10:15-21 TKT

Dan. 10:15 And when he had spoken such words to me, I set my face towards the ground, and I became dumb.

Dan. 10:16 And, behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spoke, and said to him that stood before me, O my lord, by reason of the vision my pains have come upon me, and I retain no strength.

Dan. 10:17 For how can the servant of my lord talk with this my lord? for as for me, there remains now no strength in me, nor is there breath left in me.

Dan. 10:18 Then again came one in the likeness of a man, and touched me and strengthened me,

Dan. 10:19 and said, O man greatly beloved, fear not: peace be into thee, be strong, and be resolute. And when he had spoken to me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

Dan. 10:20 Then he said to me, Dost thou know why I have come to thee? But now I will return to fight with the guardian angel of Paras [Persia]: and when I depart from him, lo, the guardian angel of Yavan [Greece] shall come.

⁶⁷ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1929), 148-149, <https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

Dan. 10:21 But I will tell thee that which is inscribed in the true record: and none stands fast with me against these, except your guardian angel, Mikha'el.

Daniel 10:20-21 AMPC

Dan. 10:20 Then he said, Do you know why I have come to you? And now I will return to fight with the [hostile] prince of Persia; and when I have gone, behold, the [hostile] prince of Greece will come.

Dan. 10:21 But I will tell you what is inscribed in the writing of truth *or* the Book of Truth. There is no one who holds with me *and* strengthens himself against these [hostile spirit forces] except Michael, your prince [national guardian angel].

Michael = who is like El (God)

This is the second angel named in this Book. The special angelic ruler for Israel.

Daniel 10:21, 12:1. Compare Jude 9 and Revelation 12:7.

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THE BOOK OF DANIEL

CHAPTER 11

דניאל

DANIEL

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Gabriel (if it is indeed Gabriel) Shows the More Immediate Future

Chapters 11 and 12 are part of the vision begun in Chapter 10.

Daniel 11:1 As for me, in the first year of Daryavesh the Madian [Darius the Mede], I stood up to confirm and to strengthen him. (TKT)

The speaker is still Gabriel—or whoever the heavenly messenger is.

History Before It Happened

This was then the future to Daniel; it is now past history to us.

Verses 2–35 present a history so accurate of the wars between the Ptolemies of Egypt (Kings of the South) and the Seleucids of Syria (Kings of the North). Some Bible scholars under the influence of so-called “Higher Criticism” maintained that the record of the wars had to have been written by men after the fact.

Encyclopedia.com

HIGHER CRITICISM is a term applied to a type of biblical studies that emerged in mostly German academic circles in the late eighteenth century, blossomed in English-speaking academies during the nineteenth, and faded out ...⁶⁸

| Example: Isaiah and the Dead Sea Scrolls

⁶⁸ “Higher Criticism,” Encyclopedia.com. Accessed June 13, 2020, <https://www.encyclopedia.com/philosophy-and-religion/christianity/protestant-christianity/higher-criticism>

Daniel 11:2–4 TKT

Dan. 11:2 And now will I tell thee the truth. Behold, there shall stand up yet three kings in Paras [Persia]: and the fourth shall be far richer than all of them: and when he has grown strong through his riches, he shall stir up all against the kingdom of Yavan [Greece].

Some identify the three as Cyrus, Ahasuerus, and Darius I. Others include Cambyses, with the fourth as Darius II. But there is no consensus.

Dan. 11:3 And a mighty king shall stand up, who shall rule with great dominion, and do according to his will.

This referred to Alexander the Great. When he decided to do something, nothing stood in his way.

Dan. 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion with which he ruled: for his kingdom shall be plucked up, and go to others besides those.

Ptolemy	Egypt (<i>Cleopatra was a Ptolemy ruler, not an Egyptian.</i>)
Seleucus	Assyria and Babylon
Antigonus	Persia and Asia Minor
Philip	Macedonia (<i>Alexander's brother</i>)

Four winds

Ptolemy	South
Seleucus	North
Macedonia	West
Persia	East

Of the four, only two had long-lasting significance.

Ptolemy	King of the South
Seleucus I	King of the North

Clarence Larkin, *The Book of Daniel*

In this chapter, we have what Gabriel calls the “**Scripture of Truth.**” It is a **PRE-WRITTEN HISTORY** of the wars of the **Ptolemies of Egypt**, “the Kings of the South;” and the **Seleucidae of Syria**, “the Kings of the North.” Here we have history so accurately foretold and “**written in advance,**” that the Critics [“the higher criticism,” so called, rampant in Larkin’s time, but long since

hushed] claim that the Book of Daniel could not have been written as early as is claimed (B.C. 533), but that it must have been written after the wars of the Ptolemies and Seleucidae were over, or about D.C. [sic] 160 ...⁶⁹

Encyclopedia.com

HIGHER CRITICISM is a term applied to a type of biblical studies that emerged in mostly German academic circles in the late eighteenth century, blossomed in English-speaking academies during the nineteenth, and faded out ...⁷⁰

| Example: Isaiah and the Dead Sea Scrolls

The Willful King: The Antichrist

The angel skips to the “end of days” and further information is given concerning the evil one introduced in Daniel 8:23.

Daniel 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak astonishing things against the GOD of gods, and shall prosper till the indignation be accomplished: for that which is determined shall be done. (TKT)

| **Brim Note:** Some interpret this to be Antiochus Epiphanes IV. But according to Bullinger, “It cannot exhaustively be interpreted of Antiochus.”⁷¹

| Sometimes, there is a “filling” and a later “fulfilling.” Antiochus is only a type of the Antichrist, not the Antichrist himself.

Isaiah 7:10–17 KJV

Isa. 7:10 Moreover the Lord spake again unto Ahaz, saying,

Isa. 7:11 Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.

Isa. 7:12 But Ahaz said, I will not ask, neither will I tempt the Lord.

Isa. 7:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa. 7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

⁶⁹ Clarence Larkin, *The Book of Daniel* (Philadelphia: 1920), 151.

<https://www.crcnh.org/downloads/bible-study-tools/larkin/The-Book-of-Daniel.pdf>

⁷⁰ “Higher Criticism,” Encyclopedia.com. Accessed June 13, 2020,

<https://www.encyclopedia.com/philosophy-and-religion/christianity/protestant-christianity/higher-criticism>

⁷¹ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 1204.

Isa. 7:16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Isa. 7:17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

This was not completely fulfilled until the birth of Jesus. There are "fillings" of prophecy, and there are complete "fulfillings."

Antiochus IV Epiphanes

bible-history.com

Antiochus IV (175–164 B.C.), was the 8th ruler of the Seleucid empire. He gave himself the surname "Epiphanes" which means "the visible god" (that he and Jupiter were identical). He acted as though he really were Jupiter and the people called him "Epimanes" meaning "the madman". He was violently bitter against the Jews, and was determined to exterminate them and their religion. He devastated Jerusalem in 168 B.C., defiled the Temple, offered a pig on its altar, erected an altar to Jupiter, prohibited Temple worship, forbade circumcision on pain of death, sold thousands of Jewish families into slavery, destroyed all copies of Scripture that could be found, and slaughtered everyone discovered in possession of such copies, and resorted to every conceivable torture to force Jews to renounce their religion. This led to the Maccabaeen revolt, one of the most heroic feats in history.⁷²

Daniel 11:37 Nor shall he regard the gods of his fathers, *nor the desire of women, nor regard any god: for he shall magnify himself above all. (TKT)

***Bullinger's Note on Daniel 11:37:**

nor of the desire of women. In view of the context this must refer to any gods desired by women: such as ... *Astarte* ... of the Babylonians; the Persian *Artemis*, or the *Nanoea* of the Syrians; or the "queen of heaven" of Jer[emiah] 7:18; 44:17, etc.⁷³

***Brim Note:** I used to think this verse indicated the Antichrist would be homosexual. But upon studying it's meaning, that conclusion may not be supported. However, the following spiritual state of Jerusalem during the time of the Antichrist's rule indicates that the prevailing spiritual condition will be like Sodom (sexually perverse) and Egypt (like the rule of Egypt over the Jews in slavery prior to the Exodus).

⁷² Bible History Online, "Antiochus IV Epiphanes Bust (Biblical Archaeology)," Bible-history.com. Accessed February 28, 2021. <https://www.bible-history.com/archaeology/greece/2-antiochus-iv-bust-bb.html>.

⁷³ Bullinger, 1204.

[For Further Study: See Appendix A4 "The Seat of Satan."](#)

Revelation 11:3–12 KJV

Rev. 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Rev. 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Rev. 11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Rev. 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Rev. 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

| The Antichrist will actually kill the two witnesses.

Rev. 11:8 And their dead bodies *shall lie* in the street of the great city [Jerusalem], which spiritually is called **Sodom** and Egypt, where also our Lord was crucified. [emphasis added]

| When the Antichrist takes over Jerusalem, it will have the atmosphere that Sodom had.

Rev. 11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Rev. 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Rev. 11:11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Rev. 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Daniel 11:38–39 TKT

Dan. 11:38 But in his place he shall honour the god of strongholds, and a god whom his fathers did not know shall he honour with gold, and silver, and with precious stones, and costly things.

Dan. 11:39 And he shall deal with the strongest fortresses with the help of a foreign god; those whom he acknowledges, he will magnify with honour: and he shall make them rulers over many, and shall divide the land for a price.

Bullinger offers for an explanation as to why, even though he purports himself to be God, he worships false gods:

“... in secret he is superstitious, though in public he exalts himself above all gods.”⁷⁴

History Before It Happens: Still Future

Daniel 11:40–45 TKT

Dan. 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a storm, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Dan. 11:41 He shall enter also into the land of beauty [Israel], and many countries shall be overthrown: but these shall escape out of his hand – Edom, and Mo'av, and the chief of the children of 'Ammon [Jordan].

Dan. 11:42 He shall stretch forth his hand also upon the countries: and the land of Mizrayim shall not escape.

Dan. 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Mizrayim: and the Lubbians and the Kushites shall follow in his train.

Dan. 11:44 But tidings out of the east [China?] and out of the north shall affright him: therefore he shall go forth with great fury to destroy, and utterly to do away with many.

“**utterly to do away with many**” Bullinger: “devote many to extermination. Rev 13:7”⁷⁵

Dan. 11:45 And he shall plant the tents of his palace between the seas and the holy mountain of beauty; yet he shall come to his end, and none shall help him.

Bullinger: “and none shall help him. For he is smitten by God Himself. See Isa. 11:4. ... He is cast into the lake of fire.”⁷⁶

Revelation 19:20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone. (ASV)

The unholy trinity is the false prophet, the beast (Antichrist) and the dragon (Satan). The Antichrist and the false prophet will be thrown into the lake of fire at this point. Satan will be thrown into a pit at this time. Satan will be thrown into the lake of fire after the Millennium.

⁷⁴ Bullinger, 1204.

⁷⁵ Bullinger, 1205.

⁷⁶ Bullinger, 1205.

Revelation 20:10 ASV

Revelation 20:10 And the devil that deceived them was cast into the **lake of fire** and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever. (ASV)

SESSION 16 CONTINUES IN THE NEXT CHAPTER (DANIEL 12)

THE BOOK OF DANIEL

CHAPTER 12

דניאל

DANIEL

SESSION 16 CONTINUES HERE FROM
PREVIOUS CHAPTER (DANIEL 11)

Chapters 11 and 12 are part of the vision begun in Chapter 10.

Bullinger: “This is not the epilogue to the book. Verses 1–3 are the conclusion of the prophecy given by the hierophant [explainer of mysteries], which commenced at 10:20.”⁷⁷

Daniel 12:1 And at that time shall Mikha’el stand up, the great chief angel, who stands for the children of thy people: and there shall be a time of **trouble**, such as never was since there was a nation till that same time: and at that time thy people shall be delivered, every one who shall be found written in the book. (TKT)

Bullinger Note: *at that time* ...The end of the Tribulation

*“a time of trouble...The Great Tribulation. Cp. 8:24, 25; 9:26; Isaiah 26:20, 21; Jer. 30:7; Matt. 24:21; Mark 13:19; Rev. 16:17–21”*⁷⁸

צָרָה

Strong’s: Hebrew

6869. **צָרָה** tsarah, *tsaw-raw’*; feminine of 6862; tightness (i.e. figuratively, trouble); transitively, a female rival:—adversary, adversity, affliction, anguish, distress, tribulation, trouble.

6862. **צָר** tsar *tsar*; or **צָרָה** tsar, *tsawr*; from 6887; narrow; (as a noun) a tight place (usually figuratively, i.e. trouble); also a pebble (as in 6864); (transitive) an opponent (as crowding):—adversary, afflicted(–tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.

⁷⁷ E. W. Bullinger, *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 1205.

⁷⁸ Bullinger, 1205.

Jeremiah 30:6–7 KJV

Jer. 30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Jer. 30:7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble [6869. צרה tsarah]; but he shall be saved out of it.

Bullinger:

thy people: i.e. Daniel's people, Israel.

shall be delivered. Cp. Isaiah 11:11; 27:12, 13; Jer. 30:7;

Ez. 37:22–25; Hos. 3:4,5; Joel 3:16–21; Amos 9:11–15; Obad. 17–21; Zech. 12:3–10; Romans 11:5, 6, 15, 26.⁷⁹

Isaiah 27:12–13 KJV

Isa. 27:12 And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

Isa. 27:13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Ezekiel 37:21–28 KJV

Ezek. 37:21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen [Heb. *goyim*, nations], whither they be gone, and will gather them on every side, and bring them into their own land:

Ezek. 37:22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Ezek. 37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

Ezek. 37:24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Ezek. 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even*

⁷⁹ Bullinger, 1205.

they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

Ezek. 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

Ezek. 37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

Ezek. 37:28 And the heathen [Heb, *goyim*, nations] shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Ezekiel 39:25–29 KJV

Ezek. 39:25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

Ezek. 39:26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

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

Ezek. 39:28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Ezek. 39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

Brim Note: written in the book

The Bible speaks of heavenly books, plural.

The Heavenly Books

The Book of Life

Every man who enters into this life is inscribed in this book as he is born into earth.

No one's name is ever referred to as being "entered into this book in this life."

Only that it can be blotted out of this book.

Moses interceded for Israel:

Exodus 32:32–33

Ex. 32:32 Yet now, if thou wilt forgive their sin—; and if not, **blot** me, I pray thee, out of thy book which thou hast written.

Ex. 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I **blot** out of my book.

Psalm 69:28 KJV

Let them be **blotted** out of the book of life,
And not be written with the righteous.

The Lamb's Book of Life

Revelation 13:8 And all the inhabitants of the earth will fall down in adoration *and* pay him homage, everyone whose name has not been recorded in the Book of Life of the Lamb that was slain [in sacrifice] from the foundation of the world. (AMPC)

Revelation 21:27 But nothing that defiles *or* profanes *or* is unwashed shall ever enter it [Heavenly Jerusalem], nor anyone who commits abominations (unclean, detestable, morally repugnant things) or practices falsehood, but only those whose names are recorded in the Lamb's Book of Life. (AMPC)

God's Book of Remembrance**Malachi 3:16–17**

Mal. 3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Mal. 3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

You're not getting in this book because of your great exploits. You get in this book because you think on His name.

Daniel 12:2–13 TKT

Dan. 12:2 And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Dan. 12:3 And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever.

Dan. 12:4 But thou, O Daniyyel, shut up the words, and seal the book, until the time of the end: many shall run to and fro, and knowledge shall be increased.

Dan. 12:5 Then I Daniyyel looked, and, behold, there stood two others, the one on this side of the bank of the River, and the other on that side of the bank of the River.

Dan. 12:6 And one said to the man clothed in lined, who was above the waters of the River, How long shall it be to the end of the wonders?

Dan. 12:7 And I heard the man clothed in linen, who was above the waters of the River, when he lifted up his right hand and his left hand to heaven, and swore by the One who lives for ever that it shall be for a time, times and a

half; and when the crushing of the power of the holy people shall have been completed, all these things shall be finished.

Dan. 12:8 And I heard, but I did not understand: then I said, O my LORD, what shall be the end of these things?

Dan. 12:9 And he said, Go thy way, Daniyyel: for the words are closed up and sealed till the time of the end.

Dan. 12:10 Many shall purify themselves, and make themselves white, and be tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Dan. 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate be set up, there shall be a thousand two hundred and ninety days.

Dan. 12:12 Happy is he who waits, and reaches a thousand three hundred and thirty five days.

Dan. 12:13 But go thou thy way till the end be: for thou shalt rest, and stand up for thy allotted portion at the end of the days.

SESSION 16 ENDS HERE

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TEACH YOURSELF THE HEBREW ALPHABET — consonants

Orthography — few principles:

א ב ג ד ה ו ז ח ט י כ ל



- from right to left.
 - round letters — mostly clockwise.
 - separate letters — not joined.
 - in hebrew writing we use only "script".
 - in hebrew there are no letters for vowels.
- You will learn the vocalization system in class.
- "final" letter — at the end of a word only.

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Aleph		A . 1
	Bet		B . 2
	Gimel		G . 3
	Dalet		D . 4
	Hay		H . 5
	Vav		V . 6
	Zayin		Z . 7
	Chet		CH . 8
	Tet		T . 9
	Yod		Y . 10
	Kaf		K . 11
	Final Kaf		
	Lamed		L . 12

It would be to the advantage of any
"beginner" to learn to write the Hebrew
Alphabet (script) before starting a course at
Ulpan Akiva.

"A LETTER A DAY TAKES YOU A LONG WAY"

	SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Mem	Mem	מ	M .13
	Final Mem	Final Mem	ם	
	Nun	Nun	נ	N .14
	Final Nun	Final Nun	ן	
	Sameh	Sameh	ס	S .15
	Ayin	Ayin	ע	A .16
	Pay	Pay	פ	P .17
	Final Pay	Final Pay	ף	
	Tzadee	Tzadee	צ	TS .18
	Final Tzadee	Final Tzadee	ץ	
	Kof	Kof	ק	K,Q .19
	Resh	Resh	ר	R .20
	Shin	Shin	ש	SH .21
	Tav	Tav	ת	T .22

Teach Yourself the Hebrew Alphabet

*from right to left

* separate letters—not joined

*in modern Hebrew writing, we use only "script"

	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet Vet	ב	B as in B all	ב	ב	2
		ב	V as in V eil	ב	ב	
3	Gimel	ג	G as in G ate	ג	ג	3
4	Dalet	ד	D as in D og	ד	ד	4
5	Heh	ה	H as in H eat	ה	ה	5
6	Vav	ו	V as in V eil	ו	ו	6
7	Zayin	ז	Z as in Z oo	ז	ז	7
8	Chet	ח	CH as in Ba CH	ח	ח	8
9	Tet	ט	T as in T oy	ט	ט	9
10	Yod	י	Y as in Y olk	י	י	10
11	Kaf	כ	K as in K ite	כ	כ	20
	Khaf	כ	CH as in Ba CH	כ	כ	
	Khaf sofit	ך	CH as in Ba CH	ך	ך	
12	Lamed	ל	L as in L eg	ל	ל	30
13	Mem	מ	M as in M ap	מ	מ	40
	Mem sofit	ם	M as in M ap	ם	ם	
14	Nun	נ	N as in N ose	נ	נ	50
	Nun sofit	ן	N as in N ose	ן	ן	
15	Samech	ס	S as in S un	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	P as in P an	פ	פ	80
	Fay	פ	F as in F lag	פ	פ	
	Fay sofit	ף	F as in F lag	ף	ף	
18	Tsade	צ	TS as in ca TS	צ	צ	90
	Tsade sofit	ץ	TS as in ca TS	ץ	ץ	
19	Koof	ק	K as in K ite	ק	ק	100
20	Resh	ר	R as in R ouge	ר	ר	200
21	Shin	ש	SH as in SH ip	ש	ש	300
	Sin	ש	S as in S un	ש	ש	
22	Tav	ת	T as in T oy	ת	ת	400

Counting in Hebrew		
1	achat	אחת
2	shtayim	שת"מ
3	shalosh	שלוש
4	arba	ארבא
5	chamesh	חמש
6	shesh	שש
7	sheva	שבא
8	shmoneh	שמונה
9	tesha	תשא
10	eser	אשר

ספר בראשית

THE BOOK OF GENESIS

—CHAPTER 1—

NASB

¹ In the beginning God created the heavens and the earth.

² The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

³ Then God said, “Let there be light”; and there was light.

⁴ God saw that the light was good; and God separated the light from the darkness.

⁵ God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

⁶ Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”

⁷ God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

⁸ God called the expanse heaven. And there was evening and there was morning, a second day.

⁹ Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ:

וְהָאָרֶץ הָיְתָה תֵהוֹ וְחָשֶׁךְ עַל־פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם:

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר:

וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וַיְהִי
מַבְדִּיל בֵּין מַיִם לַמָּיִם:

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
לַרָקִיעַ וַיְהִי־כֵן:

וַיִּקְרָא אֱלֹהִים לַרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם שֵׁנִי: פ

וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
אֶל־מָקוֹם אֶחָד וַתֵּרָא הַיַּבֵּשָׁה וַיְהִי־כֵן:

The Hebrew Root has Three Consonants— usually

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

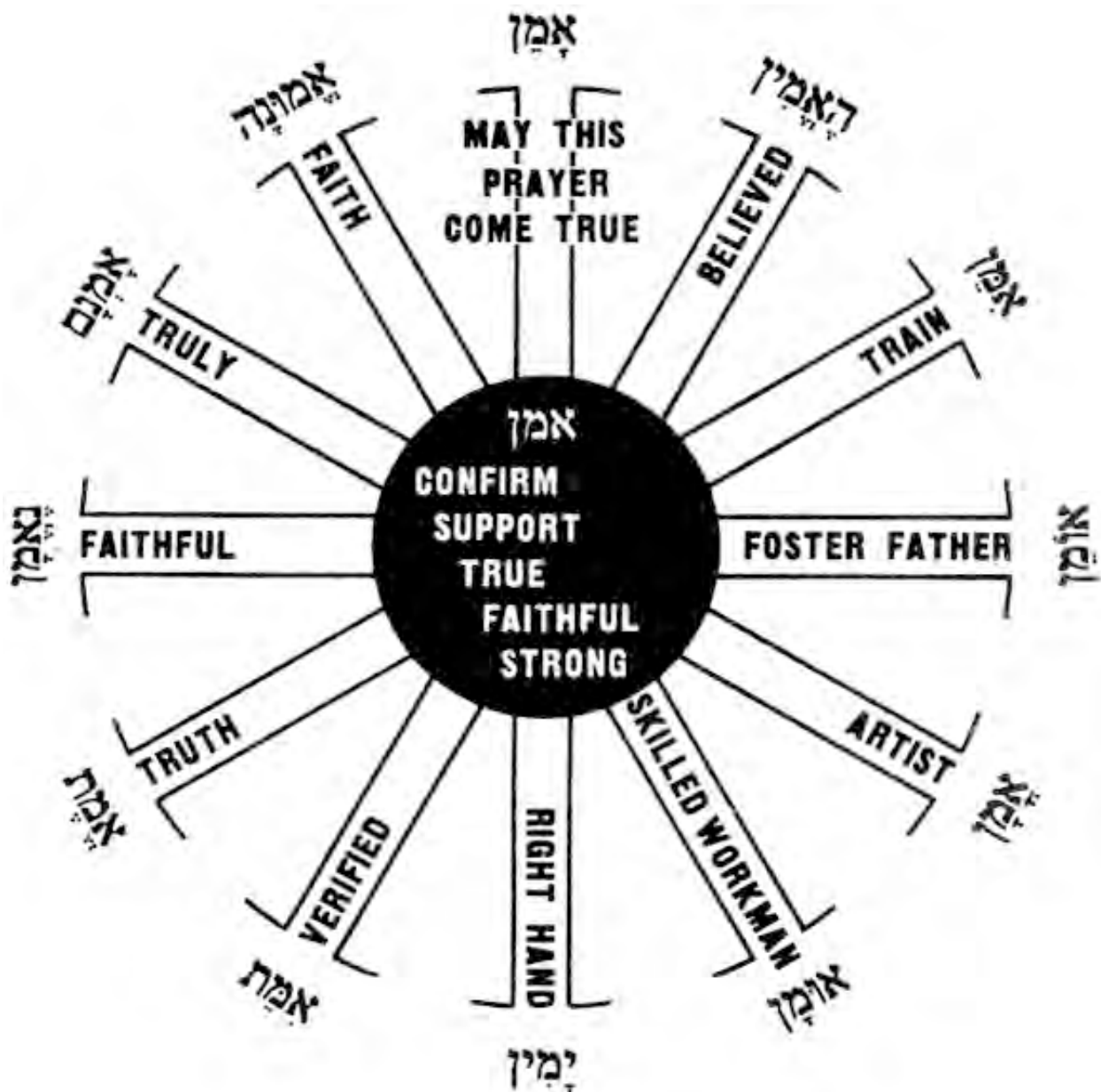
From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
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Chapter 3

THE AMEN WHEEL

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel).

All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



From HOW THE HEBREW LANGUAGE GREW (Page 27)

by Edward Horowitz

Copyright 1960, 1988. KTAV Publishing House, Inc.

שָׁלֵם—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שָׁלוֹם לָךְ”—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc.—is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם—the reflexive, means to perfect oneself.

שָׁלַם—to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוֹת—entirety

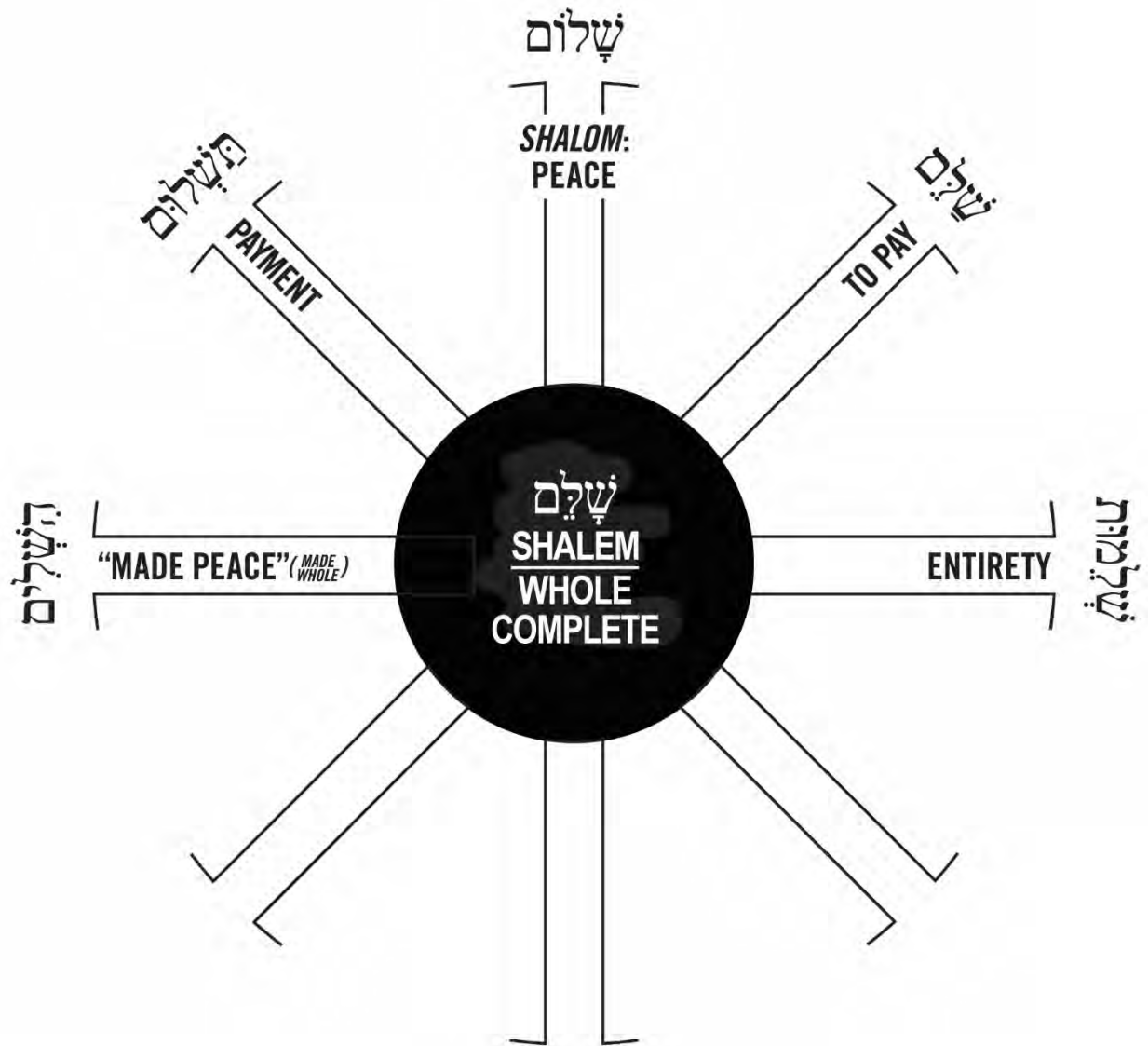
תְּשַׁלֵּם—payment; שְׁלֵמוֹן—payment, may mean “bribe.”

הִשְׁלִים—the hifil causative pattern could mean either “made peace” or “made whole,” the word going back to either שָׁלוֹם or שָׁלֵם.

It is interesting to note that the English greeting “Hail” has the same meaning as שָׁלוֹם, namely “being whole.” When someone says, “Hail,” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

From
Some Interesting Hebrew Roots
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
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Chapter 4

THE SHALOM WHEEL



From
SHALOM: THE PEACE THAT COMES FROM BEING WHOLE (Page 15)
by Dr. Billye Brim
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ISAIAH 53:1-10

The Jerusalem Bible Edition of the Koren Tanakh

Used with permission.

¹ Who would have believed our report? and to whom is the arm of the LORD revealed?

² For he grew up before Him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness, that we should look at him, and no countenance, that we should desire him.

³ He was despised and rejected of men; a man of **pains**, and acquainted with **sickness** and we hid as it were our faces from him; he was despised, and we esteemed him not.

⁴ But in truth he has **borne our sicknesses** and **endured out pains**; yet we did esteem him stricken, smitten of God, and afflicted.

⁵ But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have **peace**, and **by his injury we are healed**.

⁶ All we like sheep have gone astray; we have turned every one to his own way; and the LORD has caused the iniquity of us all to fall upon him.

⁷ He was oppressed, but he humbled himself and opened not his mouth: as a lamb which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

⁸ By oppression and false judgement was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.

⁹ For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

¹⁰ But **it pleased the LORD to crush him by disease**: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord shall prosper in his hand.

EMeT TRUTH

Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in אמֶת (EMeT) and all that remains is מֶת (MT)*.

Without God there can be no truth. In its place only death and destruction remain.

*Brim Note: the word מֶת (MT) means “death” “died.”

From
THE SECRET OF HEBREW WORDS
by Benjamin Blech
Rowan & Littlefield Publishers, Inc. Copyright 2001.

ULPAN AKIVA HEBREW WORDS SONG

שֻׁלְחָן is a table

תִּלְמִידִים can speak

writing on a לוח we use גִּיר
don't let it squeak.

אֵיפֹה means where is it
better take a look

עֶפְרוֹן is a pencil

סֵפֶר is a book

מָה is what

מִי is who

שָׁלוֹם means hi, how do you do

כֵּן is yes

לֹא is no

it's fun to sing the words we know

In the classroom בִּכְתָּה

a boy is יֶלֶד

and a girl is יְלָדָה

we call the teacher הַמּוֹרֶה

we learn in Hebrew עִבְרִית-חֲדָשָׁה

מָה is what

מִי is who

שָׁלוֹם means hi, how do you do

כֵּן is yes

לֹא is no

it's fun to sing the words we know

חסד ואמת

Chesed v'EMET

חסד

Chesed

אמת

EMET Truth

חסד ואמת

Chesed v'EMET

ברית

Brit, Covenant

יהוה

Yehoveh, Jehovah, Yahweh,

ArtScrolls, Chumash, Stone Edition

This Name represents the Eternity of God for it is composed of the letters that spell, He was, He is, and He will be, meaning that God's being is timeless ... However, יהוה is more than a descriptive Name; it is a proper noun, for it is the actual Name of God, and is known as *Shem HaMeforah*, or the "Ineffable Name."

Covenant

ברית

Brit, Covenant

חסד

Chesed

2 Chronicles 5:13 Chabad Tanakh (CT)

¹³And the trumpeters and the singers were as one, to make one sound, praise and to thank the Lord, and when they raised a sound with trump and with cymbals and with the musical instruments and with praise to the Lord, "for He is good, because His kindness is eternal," and the House became full of the cloud of the House of the Lord. ⁸⁰

יְגִוּיָּהּ כְּאַחַד לְמַחְצֵרִים (כְּתִיב לְמַחְצֵרִים)
וְלַמְשָׁרְרִים לְהַשְׁמִיעַ קוֹל־אַחַד לְהַלֵּל וּלְהַדוֹת
לַיהוָה וְכִהְרִים קוֹל בְּחֻצְרוֹת וּבְמִצְלֹתַיִם וּבְכָל־
הַשִּׁיר וּבְהַלֵּל לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסֶד
וְהַבֵּית מְלֵא עָנָן בֵּית יְהוָה:

⁸⁰ Chabad Tanakh Online, Chabad.org

https://www.chabad.org/library/bible_cdo/aid/16554/jewish/Chapter-5.htm

חסדו

Chasdo

(His Chesed)

Hallelujah! Key tov. Key l'olam chasdo.

(The vav at the end of Chesed indicates His, or belonging to Him)

For example:

Shem(i)	-> Shmi	= My Name
Shem(cha)	-> Shemcha	= Your Name (masculine)
Shem(ech)	-> Shmech	= Your Name (feminine)
Shem(o)	-> Shmo	= His Name
Shem(a)	-> Shma	= Her Name

Chip's Question to me...

A student of Hebrew came to the church and said, "The Scripture your mother teaches and its Hebrew translation should not be translated 'mercy.' It should be translated 'grace.'"

In February 2019 someone sent me an old book

Hesed in the Bible by Nelson Glueck.

English translation printed in 1967 by The Hebrew Union College Press.

First published in Germany in July 1927.

Here I found that neither "mercy" nor "grace" gives the complete meaning of this wonderful word.

ET

בראשית - Genesis 1:1

Original Hebrew:

בראשית ברא אלהים את השמים ואת הארץ

Phonetically in English we would read:

B'Reishit bara Elohim et h'shamayim v'et h'aretz.

בראשית = *BeReishit* = In the Beginning

ברא = *bara* = created

אלהים = *Elohim* = Elohim

את = *ET* = Aleph Tav = The first and last letters of the Hebrew Alephbet
Pronounced here as "ET"

השמים = *h'shamayim* = the heavens

ואת = *v'ET*

הארץ = *h'aretz* = the earth

Ish—Ishah

Gen. 1:26–28 KJV

Gen. 1:26 And God said, Let us make **man** in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to **keep** it (KJV).

Man = Adam = אָדָם

guard = keep =

8104. שָׁמַר **shamar**, *shaw-mar'*; a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:—beware, be circumspect, take heed (to self), keep(–er, self), mark, look narrowly, observe, preserve, ... watch(–man).

Genesis 2:21–23 KJV

Gen. 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Gen. 2:22 And the **rib**, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Gen. 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called **Woman**, because she was taken out of **Man**.

Woman =

802. אִשָּׁה **ishshah**, *ish-shaw'*; feminine of 376 a woman

Man also =

376. אִישׁ **iysh**, *ee-sh*; a man as an individual or a male person

The word translated “rib” in this chapter is not the Hebrew word for rib. It is the Hebrew word for “side”:

6763. צֶלַע **tsela**, *tsay-law'*; a side, literally (of a person) or figuratively

Alef Bet Song

(with both cursive and script letters)

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז

Chet	Tet	Yod	Kaf	Lamed	Mem	Nun	Samech
ח ח	ט ט	י י	כ כ	ל ל	מ מ	נ נ	ס ס

Lamed	Mem	Nun	Samech	Ayin
ל ל	מ מ	נ נ	ס ס	ע ע

Lamed	Mem	Nun	Samech	Ayin
ל ל	מ מ	נ נ	ס ס	ע ע

Pe	Tzadi	Koof	Resh	Shin	Tav
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת

Koof	Resh	Shin	Tav
ק ק	ר ר	ש ש	ת ת

MASHIACH

Ani ma'amin,
ani ma'amin be'emunah sh'lemah
beviat hamashiach ani, ani ma'amin.

Ani ma'amin,
ani ma'amin be'emunah sh'lemah
beviat hamashiach ani, ani ma'amin.

Mashiach Mashiach Mashiach
ayayayayayay
Mashiach Mashiach Mashiach
ayayayayayay

Ve'af al pi sheyitmahmehah,
Im kol zeh achakeh lo
achakeh lo bechol yom sheyavo.

Ve'af al pi sheyitmahmehah,
Im kol zeh achakeh lo
achakeh lo bechol yom sheyavo.

Sheyavo sheyavo sheyavo!

Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo!

MESSIAH

I believe,
I believe with complete faith
in the coming of the Messiah, I believe.

I believe,
I believe with complete faith
in the coming of the Messiah, I believe.

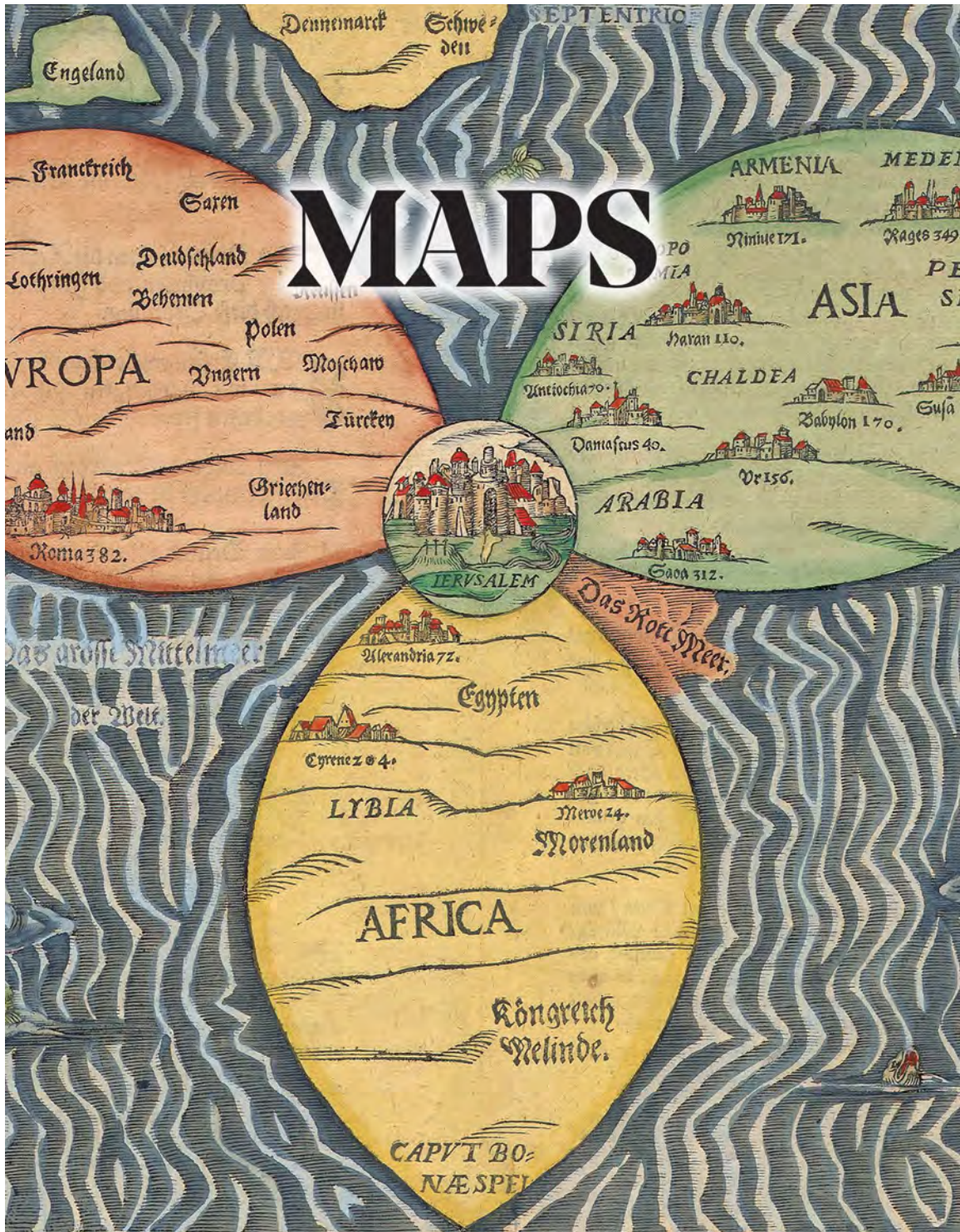
Messiah, Messiah, Messiah
ayayayayayay
Messiah, Messiah, Messiah
ayayayayayay

And even though he may tarry,
Nonetheless I will wait for him
I will wait every day for him to come.

And even though he may tarry,
Nonetheless I will wait for him
I will wait every day for him to come.

He will come! He will come! He will come!

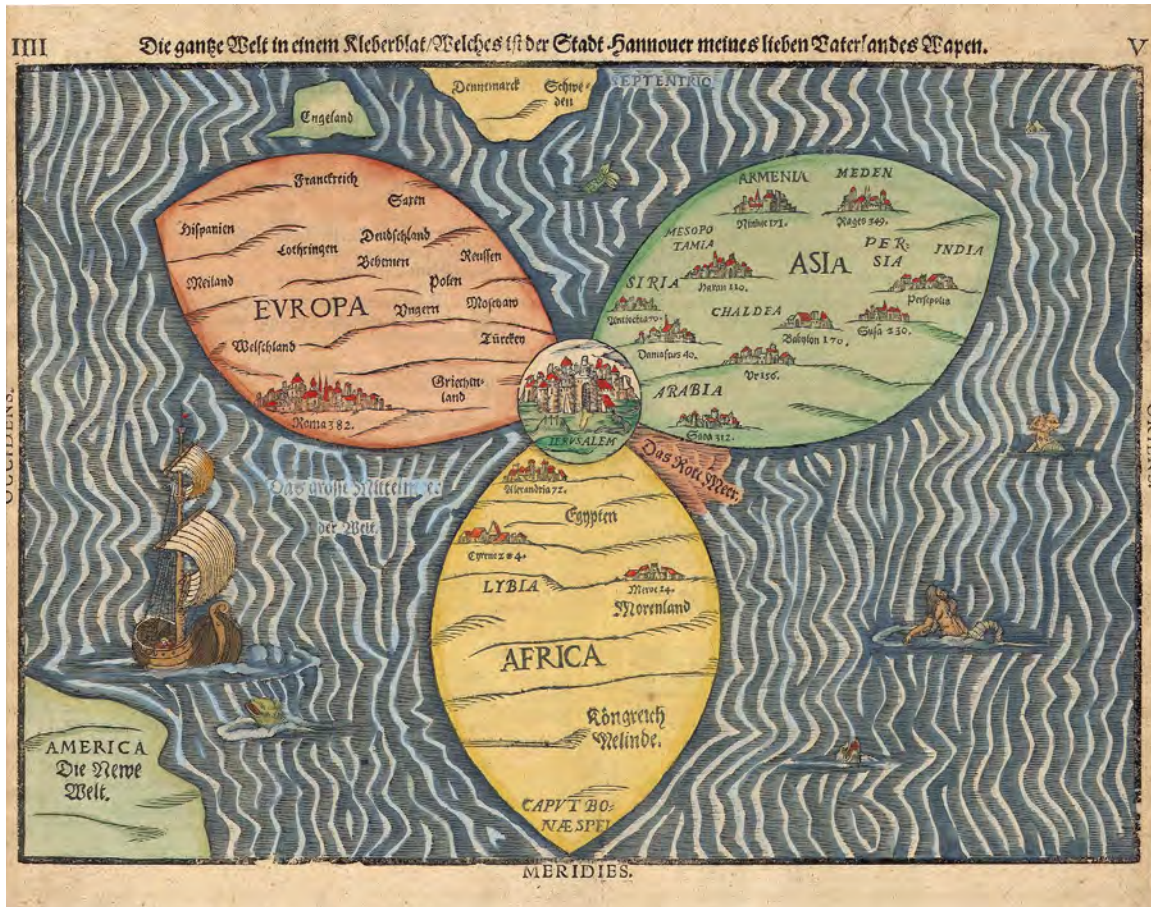
He will come! Messiah!
He will come! Messiah!
He will come! Messiah!
He will come! Messiah!
He will come!



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CLOVERLEAF MAP

BY PASTOR HEINRICH BÜNTING

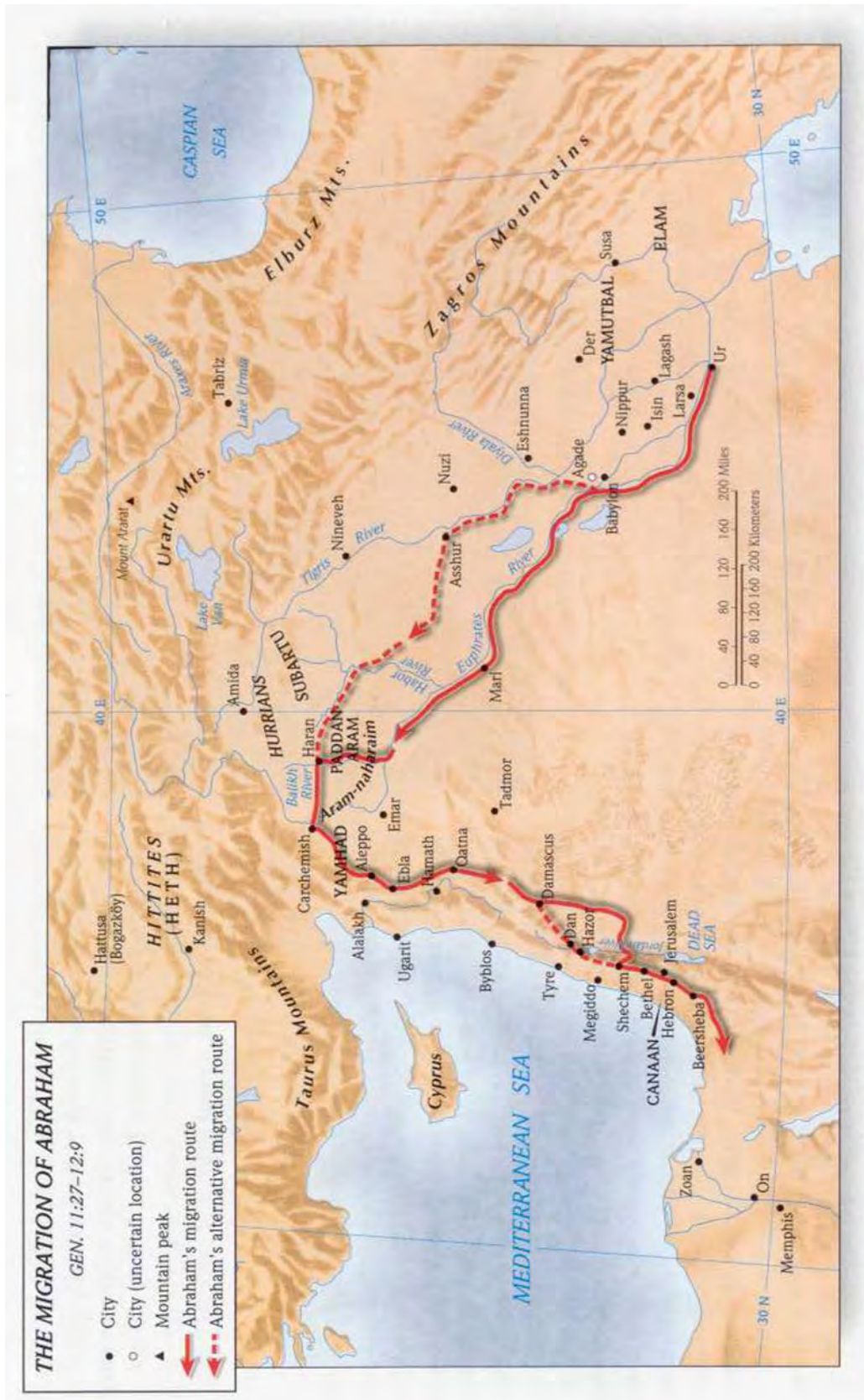


This stylized world map was created by German pastor Heinrich Bunting. Published in 1581, the map depicts Jerusalem as the center of the world. The caption in German is translated:

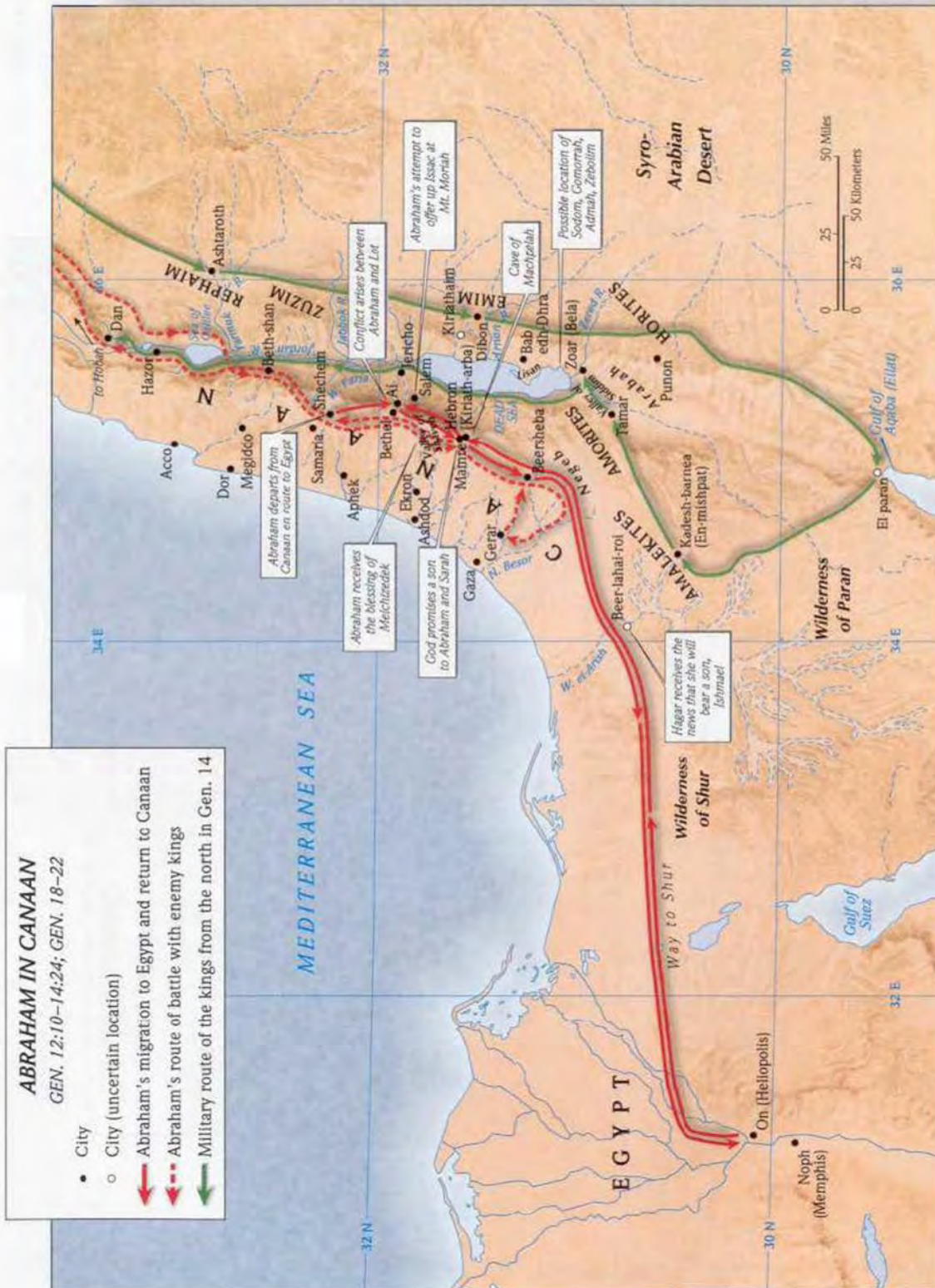
"The entire world in the shape of a clover-leaf, which is the emblem of the city of Hannover, my beloved homeland."

The cloverleaf was part of the coat of arms of his home town of Hanover, which includes a three-leaf clover.

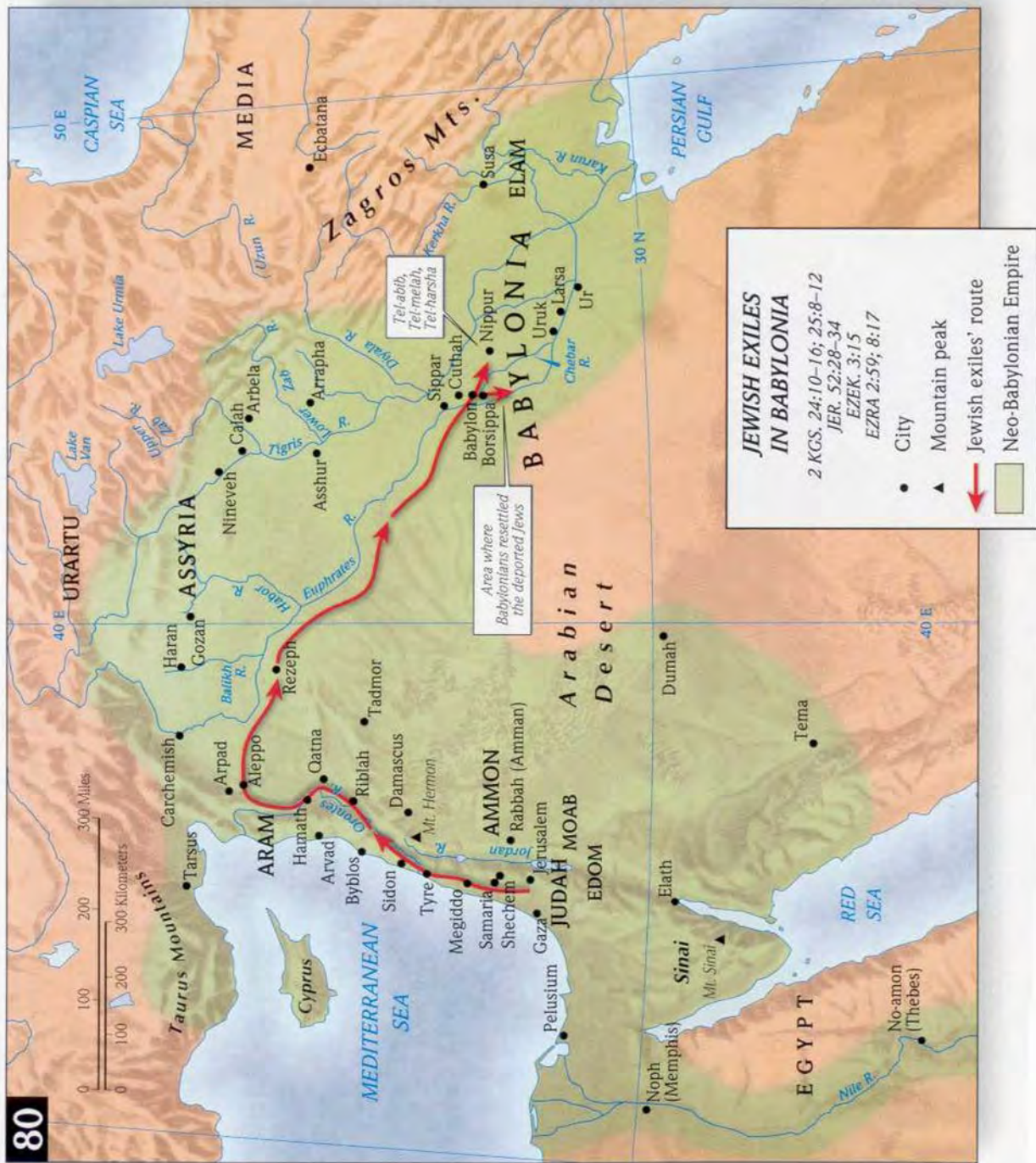
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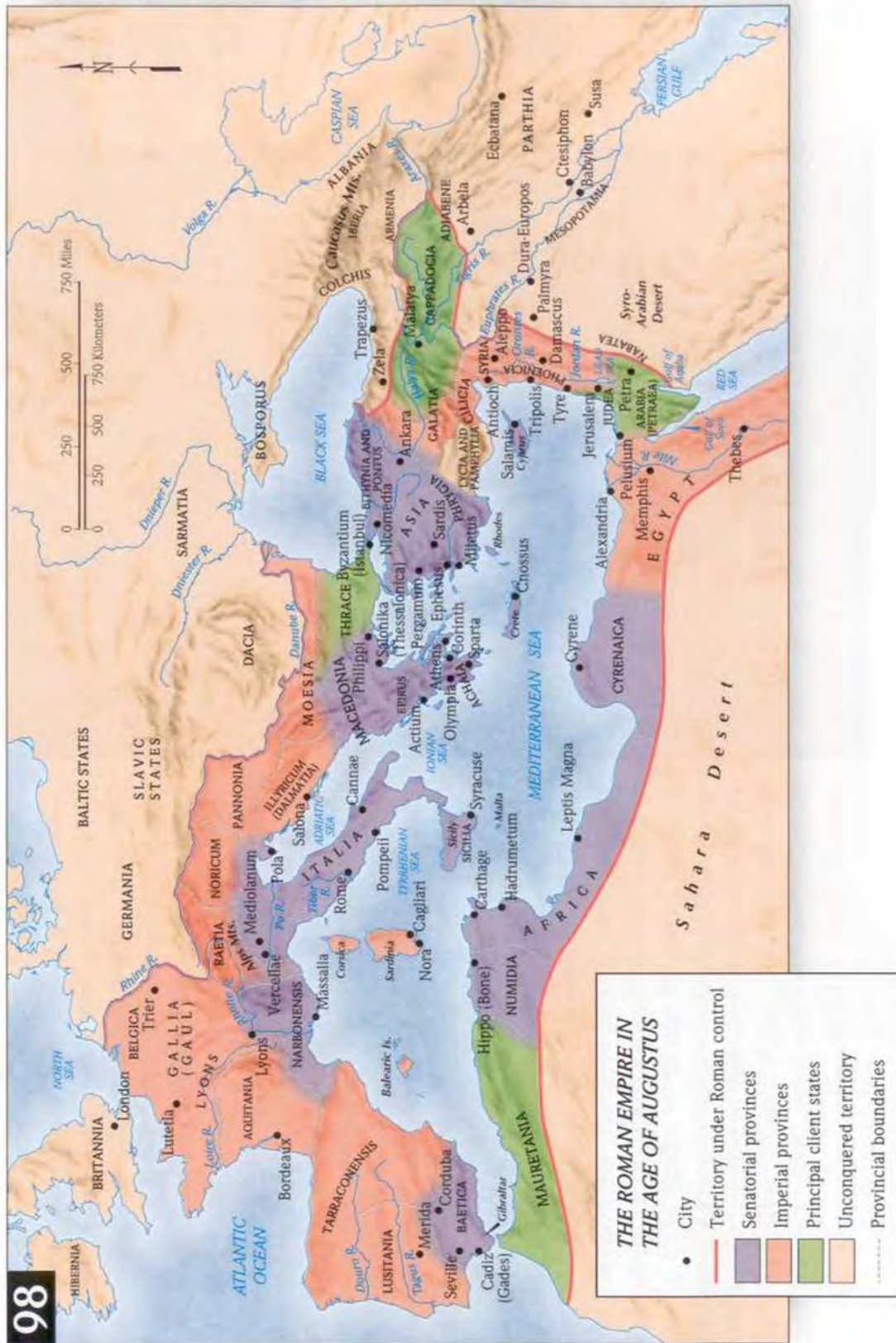
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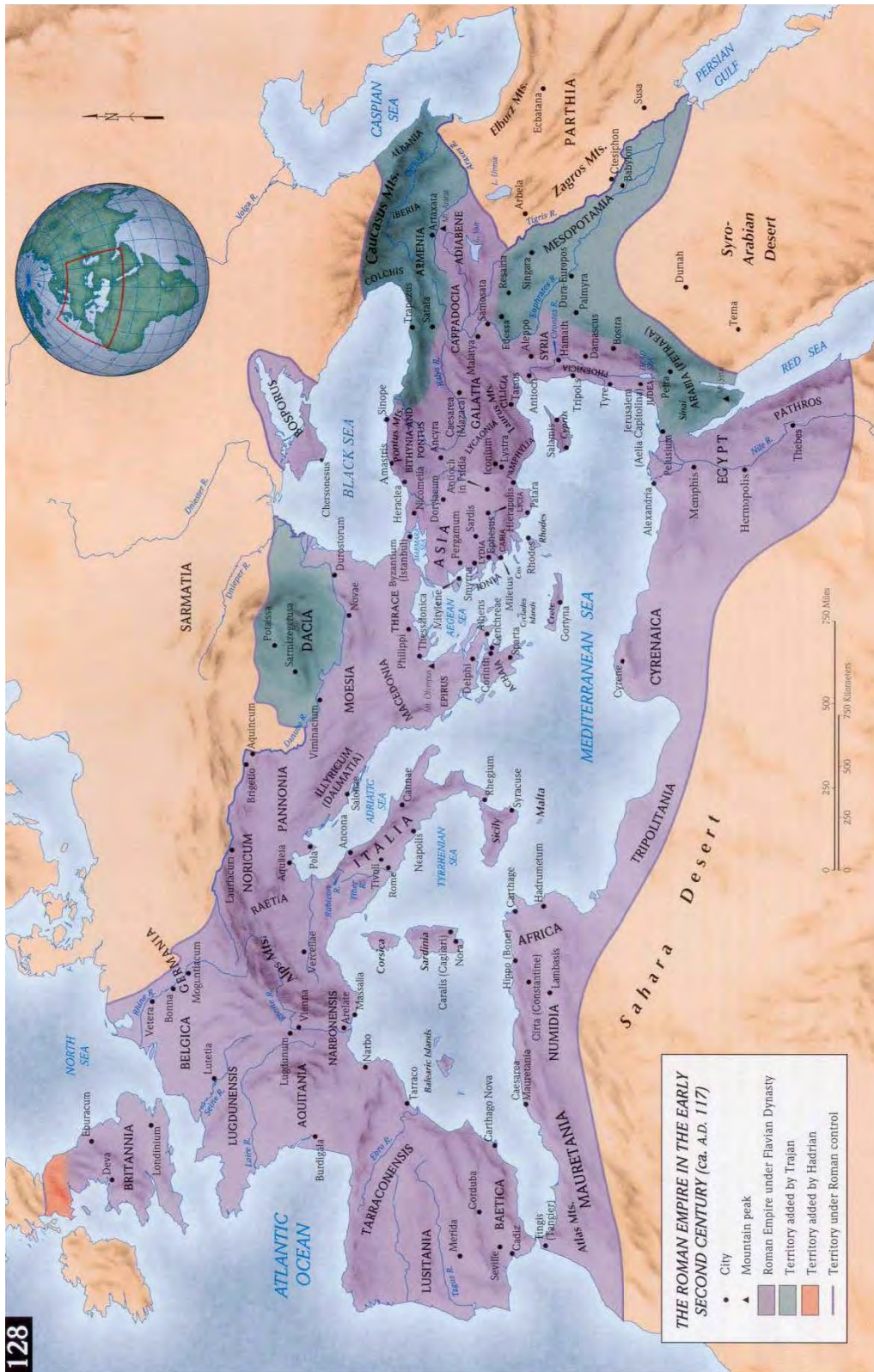
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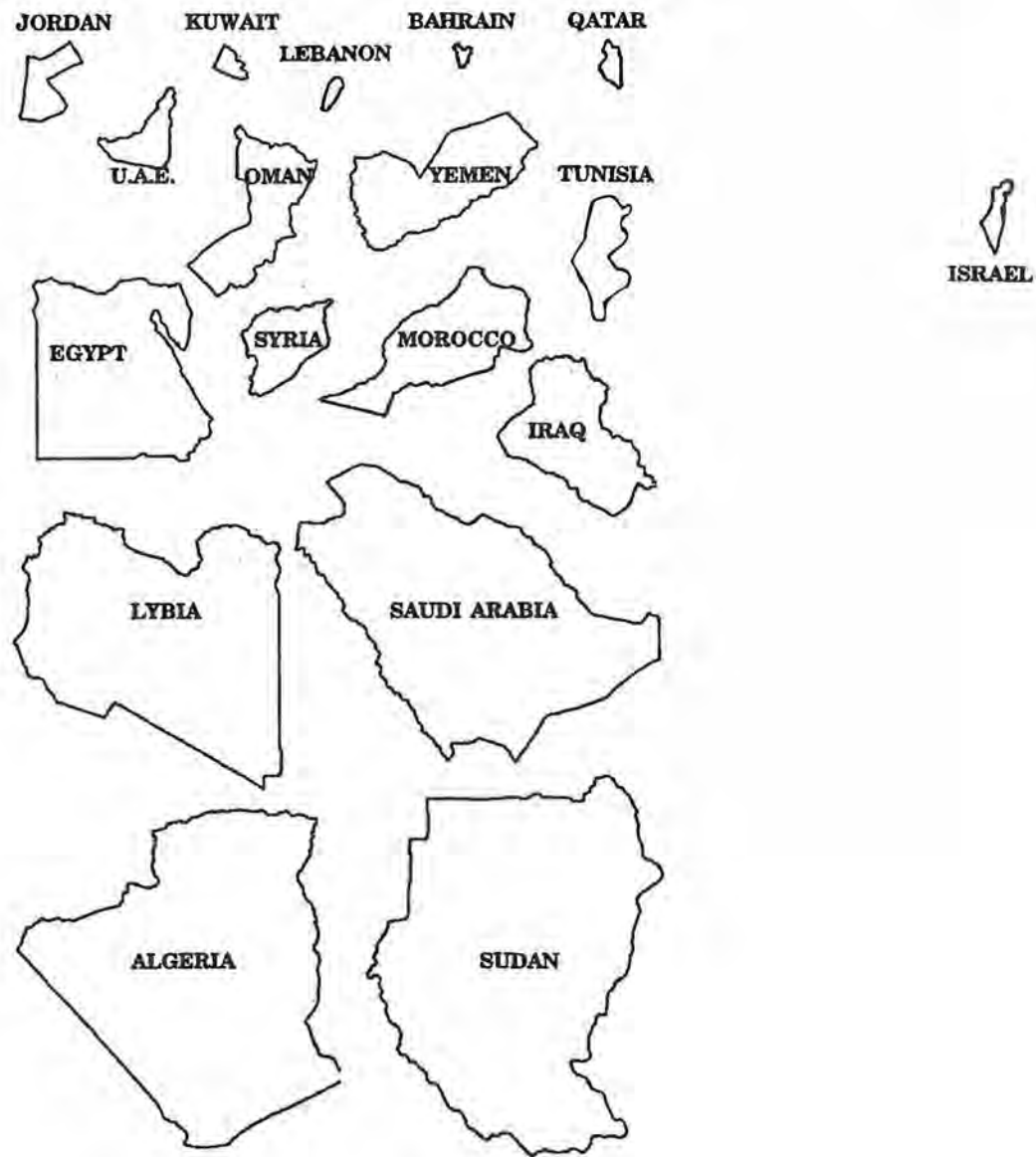
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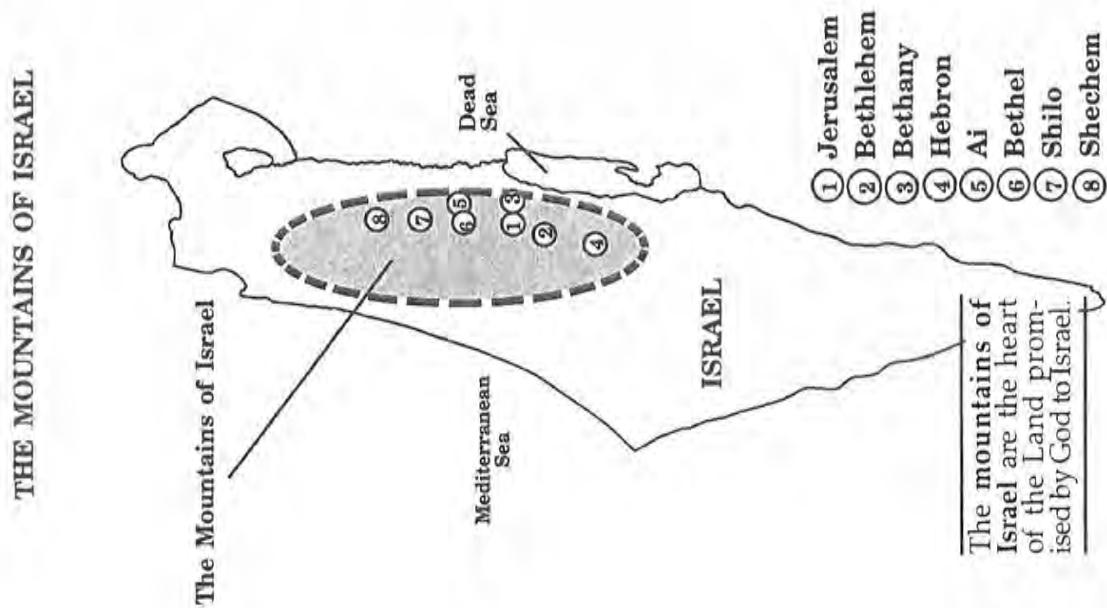
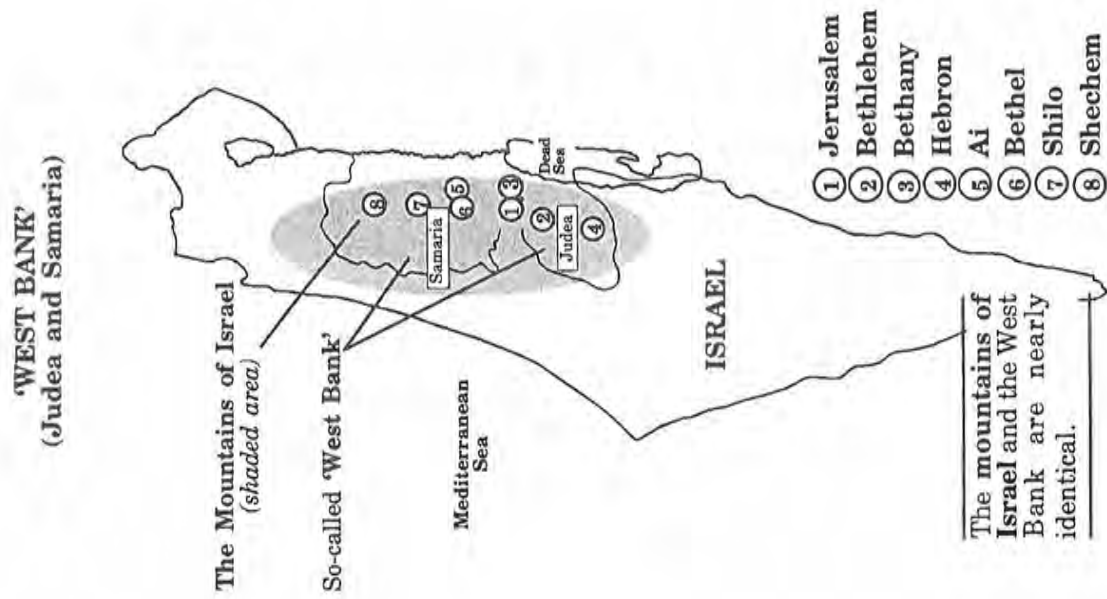
ARABIC STATES

JEWISH STATE

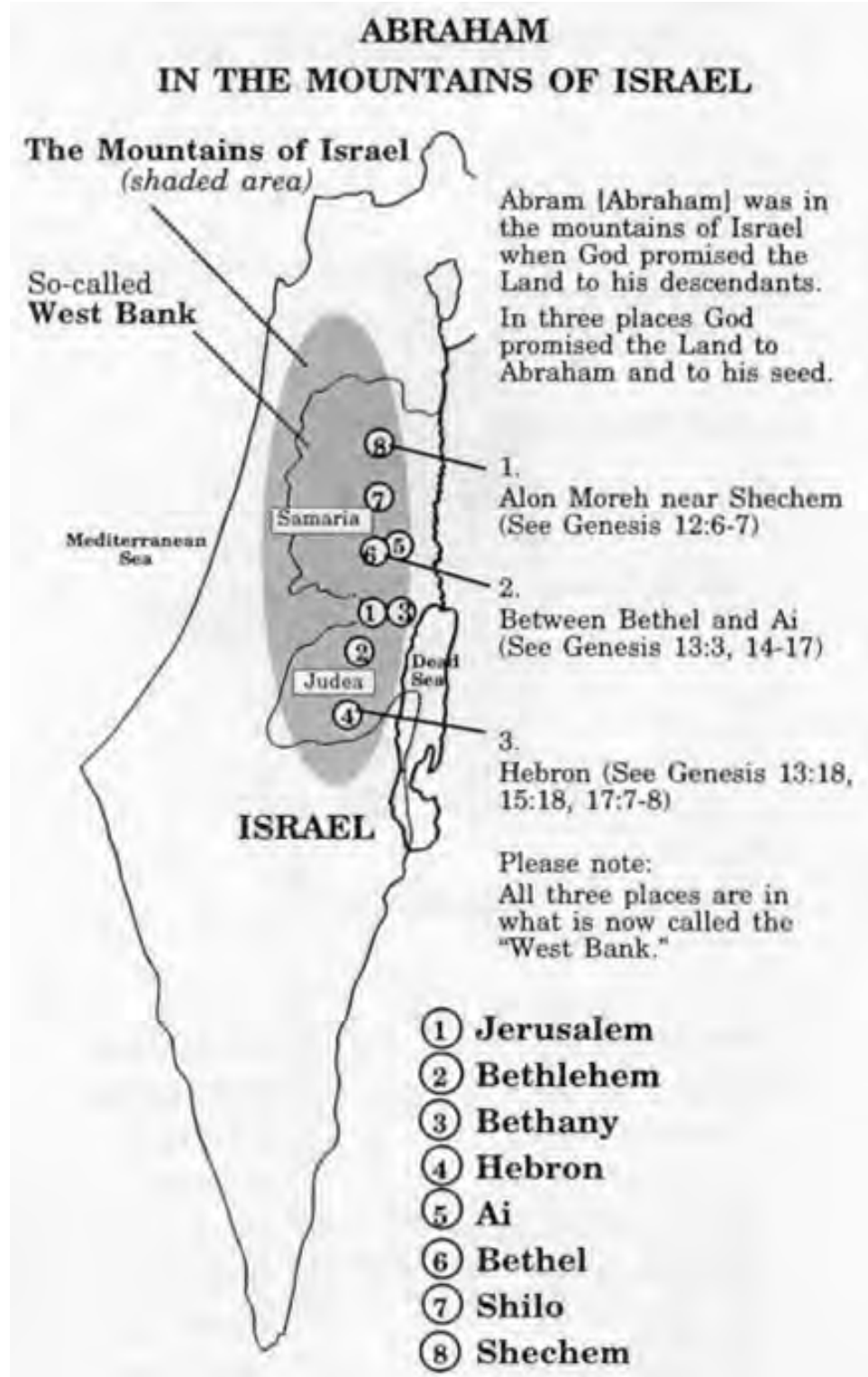


*Taken from The Mountains of Israel - The Bible & the West Bank,
by Norma Parrish Archbold
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Taken from *The Mountains of Israel—The Bible & the West Bank*
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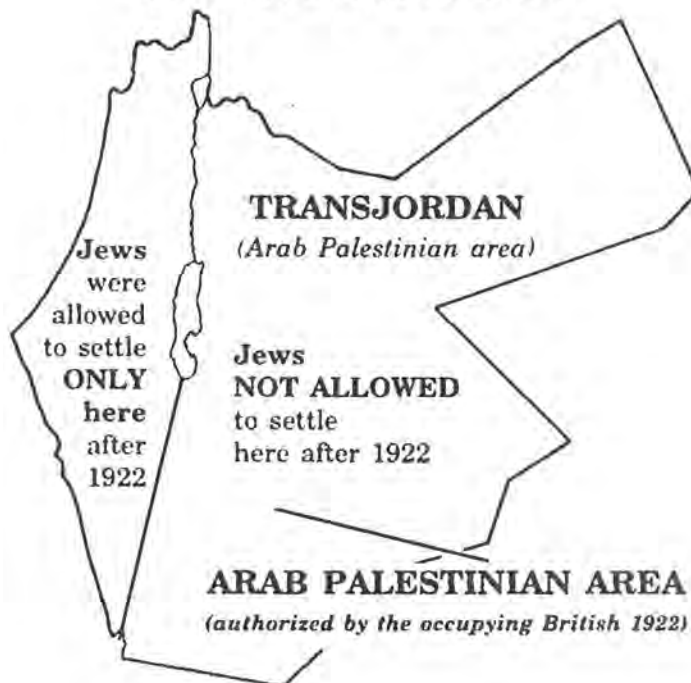
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The Area Called Palestine



Palestine Was Divided



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Palestine Is Now Two Nations



ARABS RULE 77% OF PALESTINE



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GREATER ISRAEL'S BORDERS



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Image: [Andrei nacu at English Wikipedia](#), [CC BY-SA 3.0](#), via Wikimedia Commons

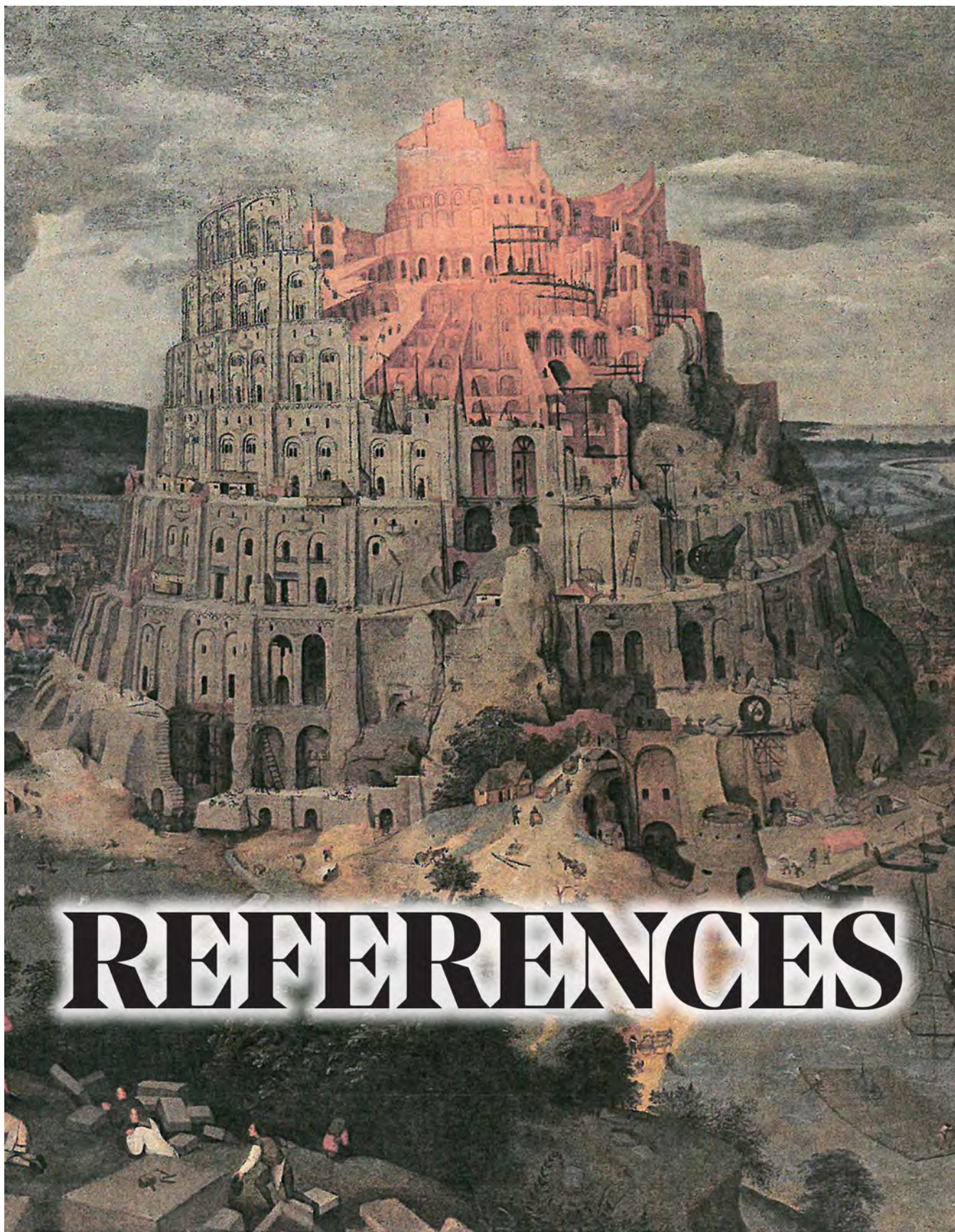
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EGYPT PHYSICAL MAP

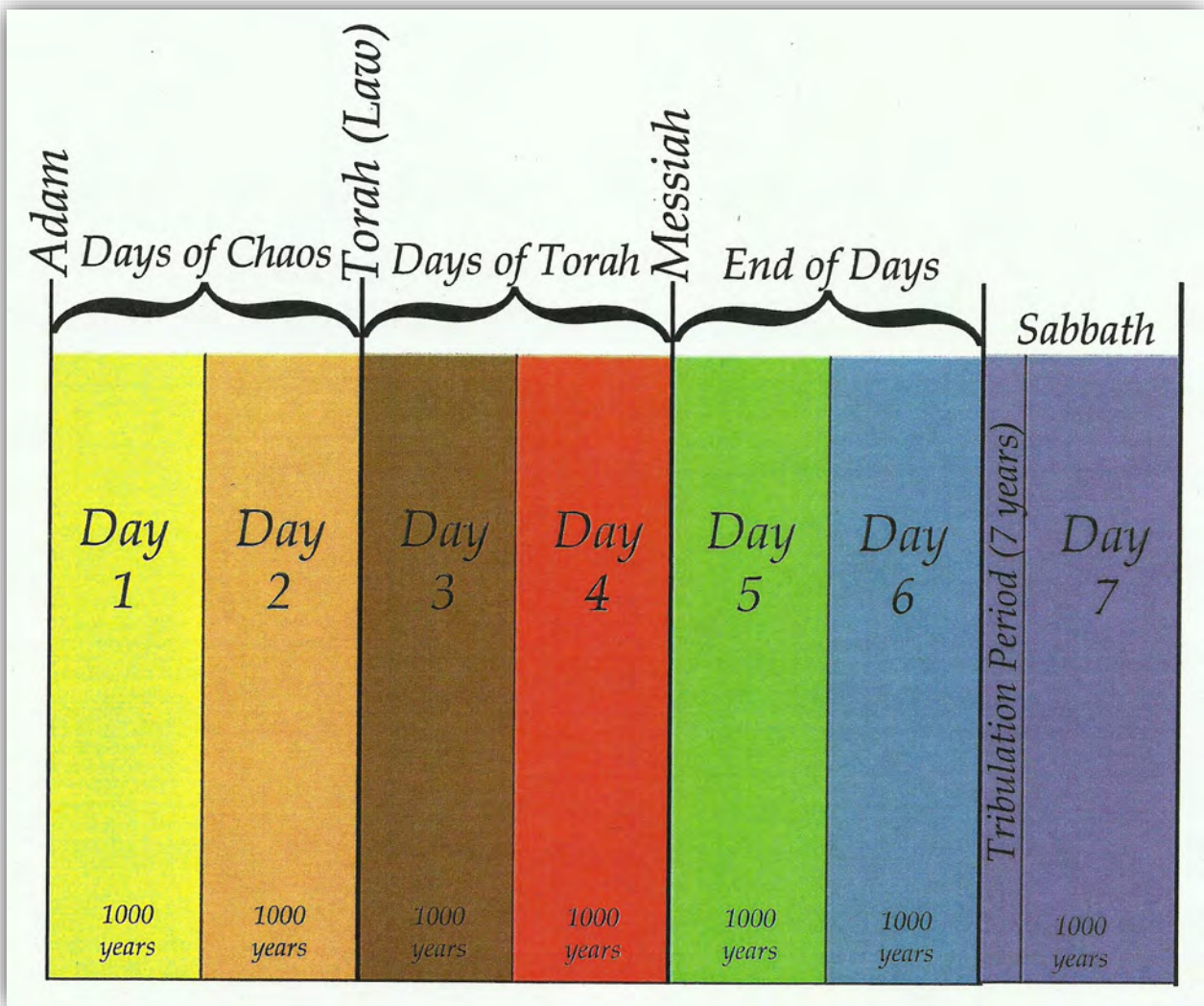


Courtesy freeworldmaps.net

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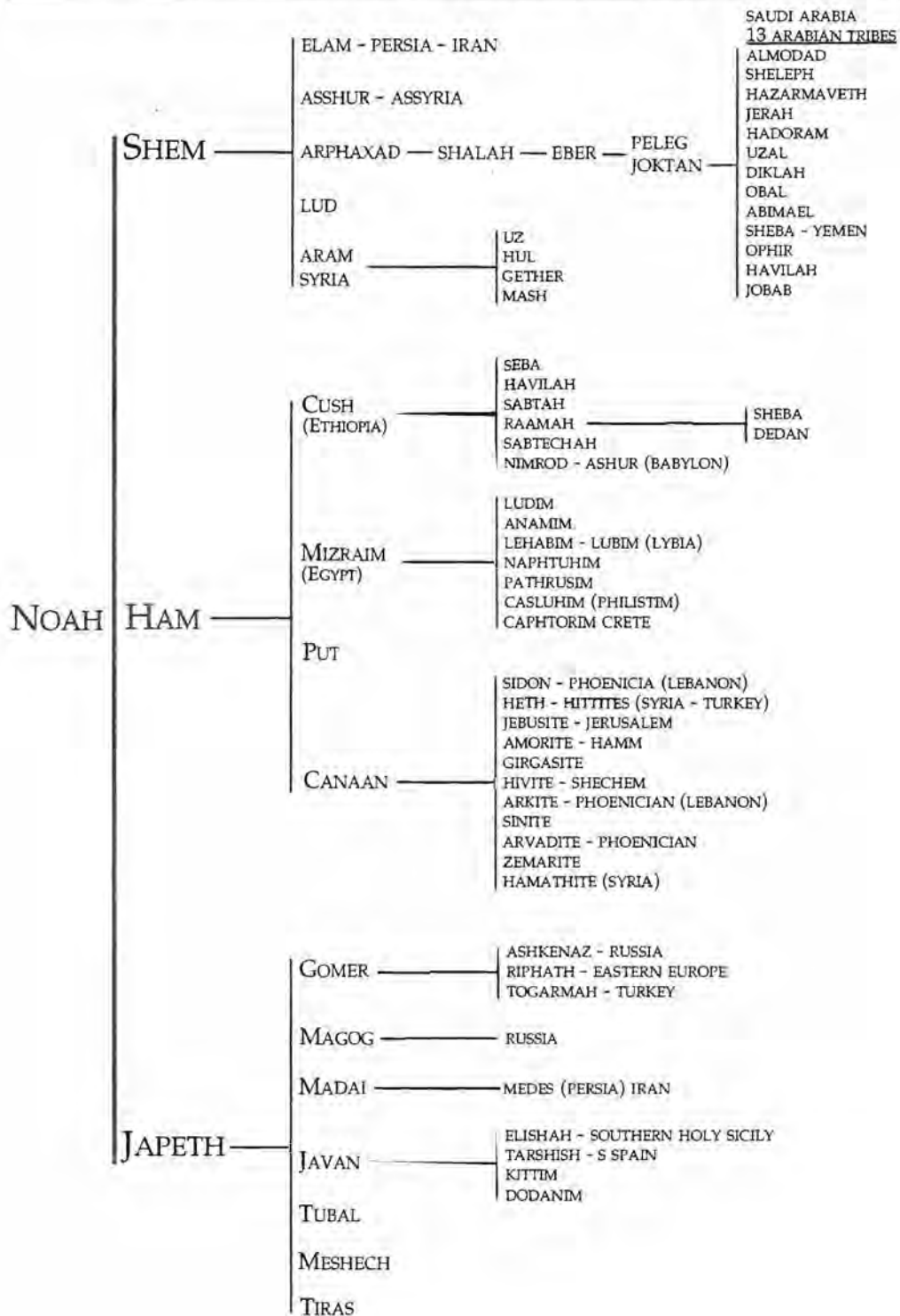
The Seven Days



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THE TABLE OF THE NATIONS ACCORDING TO GENESIS 10

FROM THE 3 SONS OF NOAH: SHEM, HAM, AND JAPETH



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TOWER OF BABEL BY PETER BRUEGEL



Public Domain

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LIFE SPAN TIMELINE: ADAM TO MOSES

Years					
From Creation (BC)	1-500	501-1000	1001-1500	1501-2000	2001-2500
Adam	1-930 (3760-2830 BC)				
Enoch		622-987 (3139-2774 BC)			
Methuselah		687- 1656 (3074-2105 BC)			
Noah			1056-2006 (2705-1755 BC)		
*Shem				1558-2158 (2203-1603 BC)	
**Eber				1723-2187 (2038- 1574 BC)	
Abraham****				1948- 2123 (1813 -1638 BC)	
Isaac****					2048- 2228 (1713- 1533 BC)
Jacob****					2108-2255 (1653- 1506 BC)
Joseph					2199- 2309 (1562-1452 BC)
Moses					2368-2488 (1393-1273 BC)

* Shem: (2203-1603 BC) One of three sons of Noah who survived the flood. He headed a Torah-study house together with his great-grandson Eber.

The ****Targumim identify Melchizedek as Shem, son of Noah. Shem was one link in the chain of those who transmitted God's truths that originated with Adam. These truths were carefully handed down from generation to generation—do'ar l'd'or.

***Ancient source: Aramaic Interpretive translations

** Eber is the origin of the word Evret (Hebrew).

****On the chart of Years, 1000 = A Day

The age of Torah begins with Abraham and Israel.

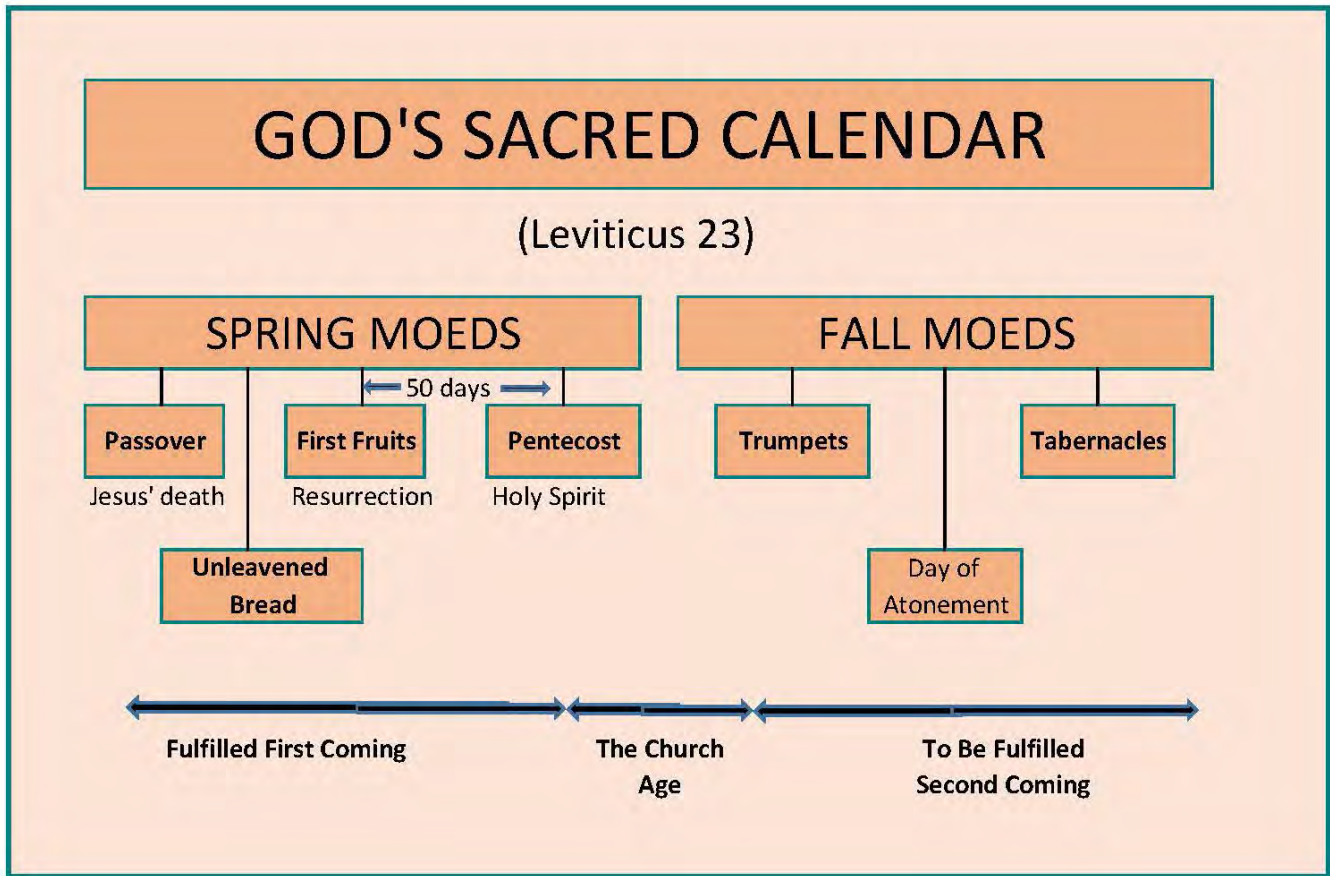
The Patriarchs: Abraham, Isaac and Jacob.

Note: As in the case with Shem above, sources vary in the exact dates. No one can be sure.

The primary source in the top line uses the Hebrew way of numbering from the year 1.

This system considers 2020 to be the Hebrew year 5780. The bottom line is years BC.

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ISAIAH 52:13 through 53:12

From The Jerusalem Bible of the Koren Tanakh (Koren Publishers)

52:13 Behold, my servant Shall prosper, he shall be exalted and extolled, and be very high.

14 Just as many were astonished at thee; saying, Surely his visage is too marred to be that of a man, and His form to be that of the sons of men:

15 So shall he startle many nations; kings shall shut their mouths: for that which had not been told them shall they see; that which they had not heard shall they perceive.

53:1 Who would have believed our report? and to whom is the arm of the Lord revealed?

2 For he grew up before him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness that we should look at him, and no countenance, that we should desire him.

3 He was despised and rejected of men; a man of pains, and acquainted with sickness: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 But in truth he has borne our sicknesses and endured our pains; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have peace, and by his injury we are healed.

6 All we like sheep gone astray; we have turned every one to his own way; and the Lord has caused the iniquity of us all to fall upon him.

7 He was oppressed, but he humbled himself and opened not his mouth: as a lamb, which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

8 By oppression an false judgment was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.

9 For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

10 But it pleased the Lord to crush him by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord Shall prosper in his hand.

11 He shall see the travail of his soul, he Shall he sated with seeing: by his knowledge did my servant justify the righteous One to the many, and did bear their iniquities.

12 Surely I will give him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul to death, and was numbered with transgressors; but he bore the sin of many, and made intercession for the transgressors.

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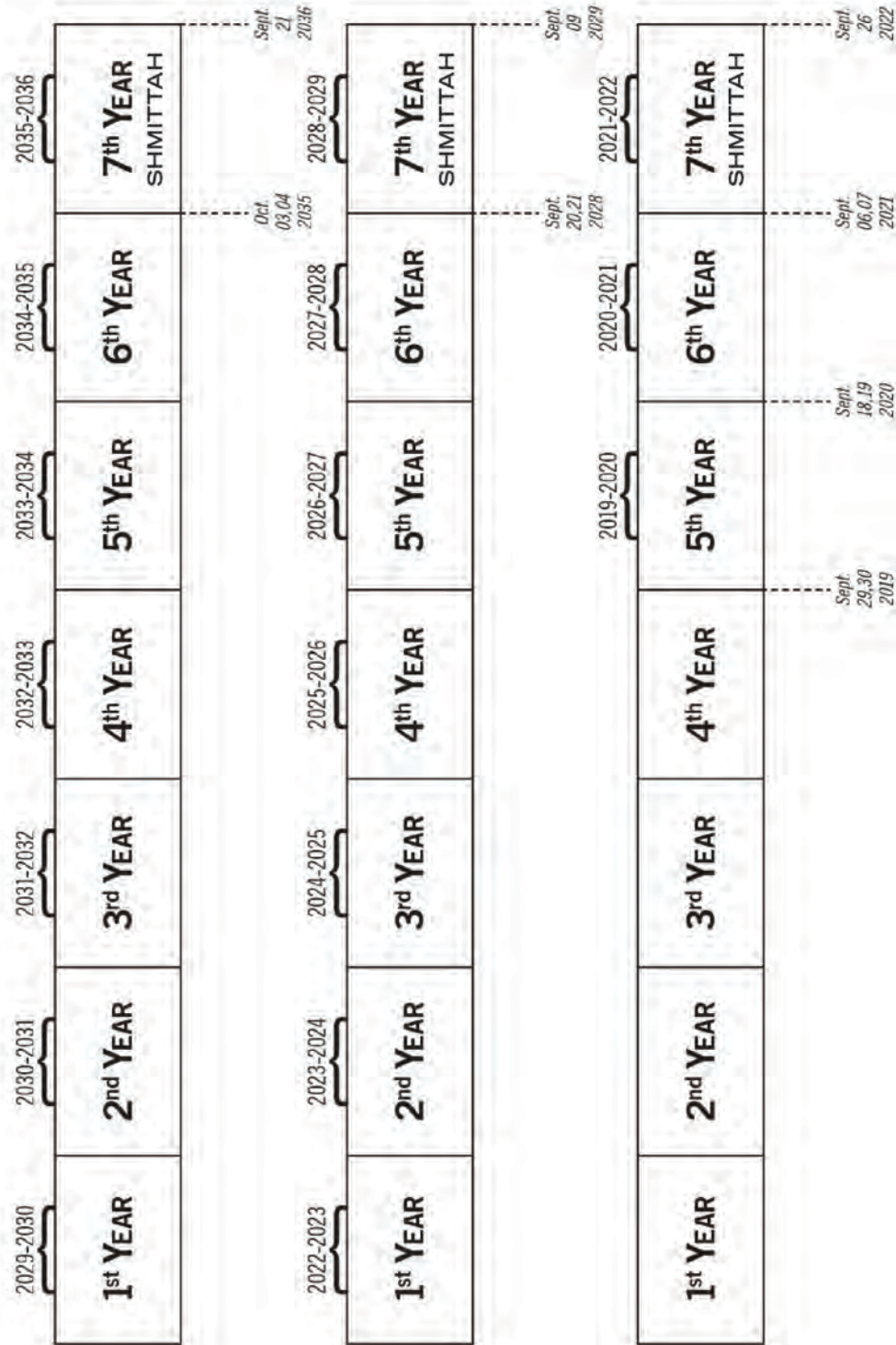
THE THREE FEASTS OF THE FEET (OR LEGS) SHALOSH REGALIM			
FEAST	HISTORIC EVENT	HARVEST	FULFILLMENT
Pesach (Passover)	The Exodus	Barley	Yeshuah (Jesus): The Passover Lamb
Shavuot (Weeks): Pentecost	The Giving of the Word: The Ten Commandments	Wheat	The Holy Spirit Outpouring (Acts 2)
Sukkot (Booths): Feast of Tabernacles	The shelter the Lord provided in the wilderness	Wine and oil (Grapes and olives)	Probably when the King Messiah sets up His earthly, visible kingdom

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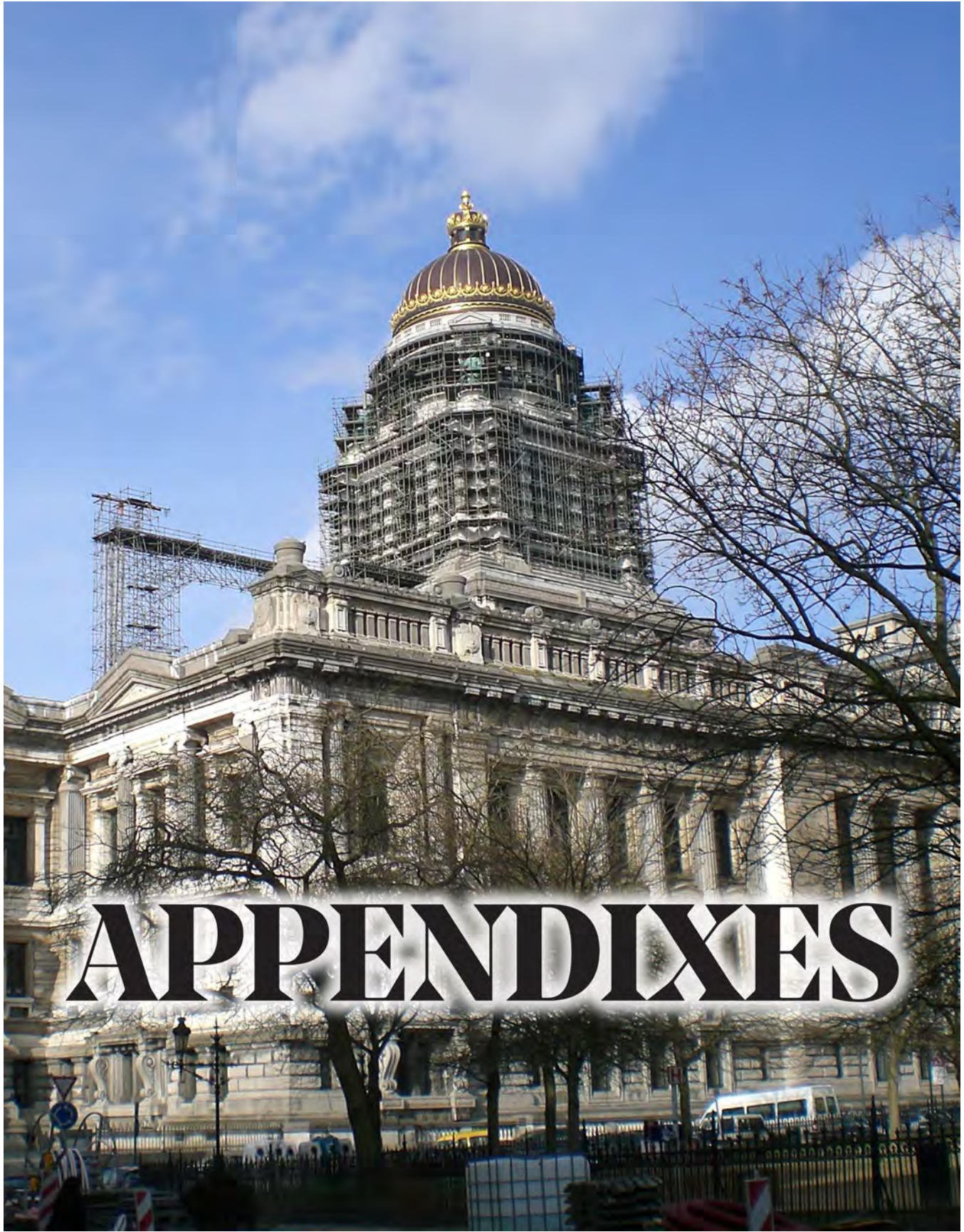
ROSH HASHANA BEGINNING OF NEXT SHMITTAH YEARS

- SEPT. 06, 07, 2021 - SEPT. 25, 2022
- SEPT. 20, 21, 2028 - SEPT. 09, 2029
- OCT. 03, 04, 2035 - SEPT. 21, 2036

ROSH HASHANA & THE 7-YEAR CYCLES (SHMITTAH-SABBATICAL CYCLES)



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The Book of Daniel Appendix 1 THE ANTICHRIST IN SCRIPTURE

Only John refers to him as the Antichrist—a title which seems to have stuck. And in realizing its literal meaning—anti the Anointed One (Christ)—we can see why it did.

For the forty or more years I have been looking at these things, people have been trying to figure out his exact identity. Early on, I heard Dr. Hilton Sutton say that we will not be able to do that. Here is the scriptural proof of that fact.

Note his titles given through the Apostle Paul:

The Man of Sin, The Lawless One, The Son of Perdition

2 Thessalonians 2:1–10 KJV

2 Th. 2:1 ¶ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and **by** our gathering together unto him,

2 Th. 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 Th. 2:3 ¶ Let no man deceive you by any means: for **that day shall not come**, except there come a falling away first, and **that man of sin** be revealed, **the son of perdition**;

2 Th. 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2 Th. 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2 Th. 2:6 And now ye know what withholdeth that he might be revealed in his time.

2 Th. 2:7 For **the mystery of iniquity** doth already work: only he who now letteth **will let**, until he be taken out of the way.

2 Th. 2:8 And then shall **that Wicked** [lawless one] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2 Th. 2:9 **Even him**, whose coming is after the working of Satan with all power and signs and lying wonders,

2 Th. 2:10 And with all **deceivableness of unrighteousness** in them that perish; because they received not the love of the truth, that they might be saved. [Emphasis added.]

2 Thessalonians 2:7 For the mystery of lawlessness doth already work: only *there is* one that restraineth now, until he be taken out of the way (ASV).

In one of the first Letters to the Church, false doctrine is already spreading

concerning the personage of the man of sin. The Spirit, through Paul, corrects it. He will not be revealed until the one “that restraineth now” is “taken out of the way.” That which restrains (or hinders), is the Spirit-filled Body of Christ. His identity cannot be known until the Church is caught up. (The Holy Spirit is Omnipresent. He is in Heaven with the Church. But He is still active on earth.)

How does the Church restrain the Antichrist? One way is prayer in the Spirit. Here in verse 7, the system is called, “the *mystery of lawlessness*.” The King James translation calls it “*the mystery of iniquity*.”

Various subjects in the New Testament are called *mysteries*, such as the mystery of the Church, the mystery of Israel, etc.

Praying in tongues is the Bible way to pray about things our heads cannot fathom:

1 Corinthians 14:2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit **in the spirit he speaketh mysteries** (KJV).

1 Corinthians 14:14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful (KJV).

I watched prayer groups in France hold back the voting-in of a constitution for the EU that would have come down hard on independent churches.

(See the Appendix entitled “The Image of Europe.”)

The Assyrian

Isaiah 30:27–33 ASV

Isa. 30:27 ¶ Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke: his lips are full of indignation, and his tongue is as a devouring fire;

Isa. 30:28 and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of destruction: and a bridle that causeth to err *shall be* in the jaws of the peoples.

Isa. 30:29 Ye shall have a song as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come unto the mountain of Jehovah, to the Rock of Israel.

Isa. 30:30 And Jehovah will cause his glorious voice to be heard, and will show the lighting down of his arm, with the indignation of *his* anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones.

Isa. 30:31 For through the voice of Jehovah shall **the Assyrian** be dismayed; with his rod will he smite *him*.

Isa. 30:32 And every stroke of the appointed staff, which Jehovah shall lay upon him, shall be with *the sound of* tabrets and harps; and in battles with the brandishing *of his arm* will he fight with them.

Isa. 30:33 For a Topheth is prepared of old; yea, for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.

The Little Horn of Daniel's Fourth Wild Beast

Daniel 7:7–11 ASV

Dan. 7:7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.

Dan. 7:8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

Dan. 7:9 ¶ I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, *and* the wheels thereof burning fire.

Dan. 7:10 A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Dan. 7:11 I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire.

He is a great orator. A deceiver with his words.

In 1958, we became friends with the couple who lived across the hall from our apartment. She was a German who had married an American soldier. She told us of hearing Hitler speak. She was only a little girl, but her mother took her to hear him. Even as a child, she realized the power he held over the people. She said it was indescribable.

Dr. Lester Sumrall said, "The devil has had his candidate for the Antichrist in every generation."

Daniel 7:19–27 ASV

Dan. 7:19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet;

Dan. 7:20 and concerning the ten horns that were on its head, and the other *horn* which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows.

Dan. 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

Dan. 7:22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

Dan. 7:23 ¶ Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Dan. 7:24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.

Dan. 7:25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.

Dan. 7:26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end.

Dan. 7:27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

He makes war with the saints of the remnant of Israel.

A Hebrew commentary on verse 25 suggests he will think to change the *moeds* and the torah.

And notice something else that was brought to my attention by the Lord's dealing with me:

It was 1975 that I heard the Voice of the Lord in my spirit saying, "I want you to preach that Jesus is coming soon." I said, "Lord I don't hear that being said in my circles." He said, "I don't want you to say it because others are saying it. I want you to say it because I say it."

Not long after that, I heard someone say, "Look for the Christ. Don't look for the Antichrist." So I avoided the subject of the Antichrist. The Lord corrected me again.

"Don't be afraid to speak of the Antichrist. Everywhere he is mentioned, it says that he 'gets it'!"

The Little Horn

Daniel 8:18–27 ASV

Dan. 8:18 Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright.

Dan. 8:19 And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end.

Dan. 8:20 The ram which thou sawest, that had the two horns, they are the kings of Media and Persia.

Dan. 8:21 And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king.

Dan. 8:22 And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power.

Dan. 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Dan. 8:24 And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do *his pleasure*; and he shall destroy the mighty ones and the holy people.

Dan. 8:25 And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in *their* security shall he destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand.

Dan. 8:26 And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days *to come*.

Dan. 8:27 And I, Daniel, fainted, and was sick certain days; then I rose up, and did the king's business: and I wondered at the vision, but none understood it.

The Prince That Shall Come

Daniel 9:26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined (ASV).

The Willful King

Dan. 11:36–45 ASV

Dan. 11:36 ¶ And *the king shall do according to his will*; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and he shall prosper till the indignation be accomplished; for that which is determined shall be done.

Dan. 11:37 Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

Dan. 11:38 But in his place shall he honor the god of fortresses; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

Dan. 11:39 And he shall deal with the strongest fortresses by the help of a foreign god: whosoever acknowledgeth *him* he will increase with glory; and he shall cause them to rule over many, and shall divide the land for a price.

Dan. 11:40 ¶ And at the time of the end shall the king of the south contend with 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 through.

Dan. 11:41 He shall enter also into the glorious land, and many *countries* shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon.

Dan. 11:42 He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

Dan. 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

Dan. 11:44 But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many.

Dan. 11:45 And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him.

The Antichrist

1 John 2:18 ¶ Little children, it is the last hour: and as ye heard that **Antichrist** cometh, even now have there arisen many **Antichrists**; whereby we know that it is the last hour [emphasis added] (ASV).

The Beast

Revelation 13:1–7 ASV

Rev. 13:1 ... And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

Rev. 13:2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

Rev. 13:3 And *I saw* one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast;

Rev. 13:4 and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?

Rev. 13:5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

Rev. 13:6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven.

Rev. 13:7 And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.

(See Revelation 19:19–20.)

The beast is both a person and a system. The beast system upon which the beast, the Antichrist, operates is a conglomerate of the beasts of Daniel's visions.

Daniel 7:2–3 declares that the beasts come up from the Great Sea. The Great Sea in the Old Testament is the Mediterranean Sea. The four Empires were vast, stretching all around the Mediterranean. By the time of the Roman Empire, that sea was like a lake surrounded by the Empire of Rome. This shows us "the prophetic earth." It limits the scope of the Antichrist's greatest authority.

The conglomerate beast of the tribulation carries attributes of the Four Empires.

The body of the beast is like unto a leopard. The leopard represented Greece: it was Grecian in appearance.

Of all the nations of prophecy, Greek influence left the largest residue in western society, therefore it was represented by the largest part of the beast in Revelation.

Daniel foresaw the beasts in their beginnings.

John saw them in their end.

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THE GOD CALENDAR 1

Time

On my first trip to Australia, I called my daughter, Brenda. Her then young and very inquisitive son, Jared, answered the phone. I decided to get him going, so I said, "Hello, Jared, this is MiMi. I'm calling from tomorrow. Don't be concerned about yesterday; it turned out all right."

It is possible when flying from Sydney, to arrive in Los Angeles before you left Sydney. That is, as far as time on the clock and calendar is concerned.

On the way home from that first trip, the Captain announced "We are crossing the International Date Line." At that, I heard distinctly the authoritative Voice of the Holy Spirit in my spirit.

God invented time.

Precisely.

Scientifically.

Mathematically.

He measured out a piece of Eternity, and called it Time, for His dealings with man.

Each passing second, counts off time, until the end of time, and its usefulness to God.

God has no need for time except as it relates to His dealings with man and His Great Plan of Redemption.

Eternity

Isa. 57:15 For thus saith the high and lofty One that inhabiteth **eternity**

Eternity: Hub of Wheel – Spokes: Time

God works in time to complete the redemptions of man and the earth.

God's Work is perfect. He is bringing His creation into perfection.

The future is as bright as God can make it.

I used to say that God knows the future better than we know the past. And of course, He does. But it is deeper than that. He knows the future, because He lives there. He inhabits Eternity. As His Name יהוה declares: *He was, He is, He is to Come*

Kenneth E. Hagin said, "When science discovered timelessness, they discovered God." God is in no way affected or limited by time, except in His dealings with man and earth.

Moeds
מוֹעֲדִים
Moedim

Genesis 1:14 JPS 1917

And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for *seasons, and for days and years; **15** and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.

16 And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

מוֹעֲדִים* *Moedim* = Hebrew plural of moed

מוֹעֵד *Moed* = A fixed time, an appointed time.
A fixed place, an appointed place.

אֹהֶל מוֹעֵד *Ohel Moed* = Tent of Meeting, The Tabernacle

The Moon for Moeds

KJV Psalm 104:19

He appointed the moon for seasons (*moedim*).

עָשָׂה יָרֵחַ לְמוֹעֲדִים

God's Great Calendar of Redemption

What is commonly known as The Hebrew Calendar, or The Jewish Calendar is in fact The God Calendar—God's Calendar of Redemption.

He made Israel the keepers of His calendar of Time.
Just as He gave them the oracles of God, The Written Word of God.

Man fell. Earth came under the curse God is the Redeemer of both. God will bring both to perfection according to His plan. And He orchestrates it as is revealed in His Great Calendar of Redemption.

God does not work according to the Gregorian calendar most of the world accepts today. The world grew anxious and worried in anticipation of the year 2000. I knew nothing was going to happen. God doesn't work by our calendar. Pope Gregory XIII introduced the calendar in February 1582.

It was commissioned to more accurately calculate the date of Easter. It counted years from the traditional date of the nativity of Jesus. But it counted incorrectly. Jesus had to have been born before Herod died. Herod the Great died a terrible death in the Spring of 4 B.C.. Since Jesus was born in the days of Herod the king (Matthew 2:1), and Herod killed the innocents 2 years and under, our calendar is incorrect.

Certainly God did not work by the Julian calendar before the Gregorian. Nor the Roman calendar before that. Nor by the Mayan calendar. Nor by any of the humanly generated and flawed calendars.

But God does have His own calendar by which He works, and according to which The Great Events of Redemption have occurred right on time—and will occur right on time in the future.

The Sacred Calendar of Redemption Introduced At the Redemption of Israel From Egypt

JPS 1917 Exodus 12:1-2

1 And the LORD spoke unto Moses and Aaron in the land of Egypt, saying:

2 'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

חֹדֶשׁ *chodesh* month

שָׁנָה *shanah* = year

The Jewish people have been keeping track of time since God spoke this to Moses. To them was assigned the responsibility of keeping track of time—day's, month's, years, and *moedim*.

Israel is God's timekeeper.

Israel is God's time clock (Luke 21:

In Egypt in giving the instructions for the *moeds* that apply to the Passover Lamb, established those *moedim* to be remembered by the Jews forever.
(See Exodus 12:1-11; 17, 24, 42.)

The Older Civil Calendar

Since ancient times, the Jews kept a calendar, now called the civil calendar starting in the Autumn with the first day of the month now called Tishri.

This was long before the religious year, commencing with Nissan (Passover) was instituted with the Exodus.

Josephus (Ant. i.3.3.) states that while Moses appointed Nissan to be the first month for the sacred festivals, he preserved the original order of the months for buying and selling, and for other business. (*Baron Types, Psalms, and Prophecies*, p 50)

Israel, therefore keeps two calendar years.
With two “New Year’s Dates” so-to-speak.

The Sacred Calendar—*Rosh Chodesh Nissan*

The Civil Year—*Rosh Hashanah*

At Sinai

Even with the giving of the Ten Commandments and its “Remember the Sabbath,” and the giving of divers laws and ordinances, the LORD mentions other *moedim*.

JPS 1917 Exodus 23

10 And six years thou shalt sow thy land, and gather in the increase thereof;

11 but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

12 Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed...

15 The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, **at the time appointed in the month Aviv**--for in it thou camest out from Egypt; and none shall appear before Me empty;

16 and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord GOD.

THE GOD CALENDAR 2

After having introduced *The Sacred Calendar* in Egypt, and elaborating some on Sinai, the LORD spoke to Moses from the Tent of Meeting (the Tabernacle).

Vayikra/ Leviticus
וַיִּקְרָא

JPS 1917 Leviticus Chapter 1 וַיִּקְרָא

1 And the LORD called unto Moses, and spoke unto him out of the tent of meeting, saying:

אֹהֶל מוֹעֵד *Ohel Moed* = Tent of Meeting = Tabernacle

**Leviticus Chapter 23
God's Calendar**

Leviticus 23 JPS 1917

¹ And the LORD spoke unto Moses, saying

² Speak unto the children of Israel, and say unto them: The appointed seasons מוֹעֲדֵי of the LORD, which ye shall proclaim to be holy convocations, even these are My appointed seasons. מוֹעֲדֵי.

Compare with King James:

Lev. 23:2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

Sabbath

³ Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the LORD in all your dwellings.

HOLY CONVOCATIONS

⁴ These are the appointed seasons of the LORD מועדי יהוה,
even holy convocations, which ye shall proclaim in their appointed season במועדם.

פסח

Passover

⁵ In the first month, on the fourteenth day of the month at dusk, is the LORD's Passover
קדש

חג המצות

Chag Ha'Mazot

Feast of Unleavened Bread

⁶ And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye shall eat unleavened bread.

First Fruits

¹⁰ Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

¹¹ And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

Weeks Shavuot

Pentecost

¹⁶ even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD.

¹⁷ Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD.

Rosh HaShanah **A Memorial of Trumpets**

²⁴ Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns תְּרוּעָה (*teruah*), a holy convocation.

Yom Kippor **Day of Atonement**

²⁷ Howbeit on the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the LORD.

²⁸ And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before the LORD your God.

²⁹ For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people...

³² It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

חַג הַסֻּכּוֹת **Chag Sukkot** **Feast of Tabernacles**

³⁴ Speak unto the children of Israel, saying: On the fifteenth day of this seventh month is the feast of tabernacles חַג הַסֻּכּוֹת for seven days unto the LORD...

³⁶ Seven days ye shall bring an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the LORD; it is a day of solemn assembly; ye shall do no manner of servile work...

³⁹ Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

⁴⁰ And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the LORD your God seven days.

⁴¹ And ye shall keep it a feast unto the LORD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.

⁴² Ye shall dwell in booths סֻכּוֹת seven days; all that are home-born in Israel shall dwell in booths;

⁴³ that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

The Sacred Calendar

Both Prophetic and Chronological

- The Sacred Calendar of the History of Redemption...[It] foretells and sets forth The Great Plan of Redemption. (David Baron, *Types in the Psalms*.)
- The Great Calendar of Prophecy. (The *Numerical Bible*).
- Seven marks in Scripture the sacred measurement of Time.

Seven Moeds (Appointed Seasons)

Seven Moeds in the first Seven Months.

Seven days in a week.

The Three “Feasts of the Feet”

(With Your Feet, You Go Up Before the LORD)

JPS 1917 Deuteronomy 16

¹⁶ Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose; on the feast of unleavened bread (Pesach), and on the feast of weeks (Shavuot), and on the feast of tabernacles (Sukkot); and they shall not appear before the LORD empty;

¹⁷ every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.

THE THREE FEASTS OF THE FEET (OR LEGS) SHALOSH REGALIM			
FEAST	HISTORIC EVENT	HARVEST	FULFILLMENT
Pesach (Passover)	The Exodus	Barley	Yeshuah (Jesus): The Passover Lamb
Shavuot (Weeks): Pentecost	The Giving of the Word: The Ten Commandments	Wheat	The Holy Spirit Outpouring (Acts 2)
Sukkot (Booths): Feast of Tabernacles	The shelter the Lord provided in the wilderness	Wine and oil (Grapes and olives)	Probably when the King Messiah sets up His earthly, visible kingdom

Each of these Moeds of the Feet Has Three Criteria

- 1) A Historic Event
- 2) A Harvest
- 3) Prophetic Fulfillment

Pesach (Passover)

- 1) Historic Event The Exodus
- 2) Harvest Barley
- 3) Fulfillment Yeshuah (Jesus) The Passover Lamb

Shavuot (Weeks, Pentecost)

- 1) Historic Event The Giving of the Word, The Ten Commandments
- 2) Harvest Wheat
- 3) Fulfillment The Holy Spirit Outpouring, Acts 2

Sukkot (Booths, Feast of Tabernacles)

- 1) Historic Event The shelter the LORD provided in the wilderness.
- 2) Harvest Wine and Oil (Grapes and Olives)
- 3) Fulfillment Future. Probably when the King Messiah
sets up His earthly, visible Kingdom.

Graphic Fulfilled and Unfulfilled Moeds

Note: The spring and early summer *moeds* are fulfilled. (Pesach, Unleavened Bread, First Fruits, and Pentecost.) There is a lapse of about 4 months between the fulfilled and the unfulfilled *moeds*. None of the *moeds* of the High Holy Days in the autumn month of Tishrei have reached fulfillment. These are: Rosh HaShanah (Trumpets), Yom Kippur, Sukkot (Tabernacles.)

The Moon and Moeds

Psa. 104:19 KJV He appointed the moon for seasons [*moeds*]:

This verse has great meaning.

Another important moed they had to keep was the New Moon.

The calendar is a lunar calendar. The new moon determines the first day of the month. For hundreds, even thousands of years, they had no pre---calculated calendar. Witnesses appointed by the Sanhedrin, watched for the new moon. How important was this? If they got the first day of the month wrong, all other *moeds* of that month would be wrong.

Leap Years

Months were determined by the new moon. Therefore, the calendar is lunar. However, the calendar must also be solar for the harvests to be at the right time. Otherwise, the *moeds* would change with the seasons. For instance, Ramadan is constantly appearing at another time on the Islamic lunar calendar.

So, the chosen witnesses of the Sanhedrin would examine the crops. They would “feel” the barley, for instance, to make sure it was in the “*aviv*” stage. *Aviv* is literally a stage in the ripening of the grain. The LORD declared that Pesach had to be in the month of “*Aviv*.” [*Aviv* is the word currently used for spring. The name of the month now is *Nissan*.]

Deut. 16:1 ¶ Observe [Hebrew: *shamor*, guard] the month of Aviv, and keep the **passover** unto Jehovah thy God; for in the month of Aviv Jehovah thy God brought thee forth out of Egypt by night. (ASV)

The lunar calendar = 29.5 days in a month. (Approximately) The lunar calendar = 354 days in a year.

The solar calendar = 365 days in a year.

So, to catch up, in leap years, an entire month is added to the calendar. It is called Second Adar. It follows the month of Adar, which in leap years is called First Adar. First and Second Adars occur in the Gregorian months of February and March.

How often is this done? In every cycle of 19 years there are 7 leap years. There's that number again: Seven!

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The Book of Daniel
Appendix 3
SHMITTAH CYCLES AND THE JUBILEE

The judgments of the Book of Revelation take place in a seven-year cycle.

That cycle is Daniel's Seventieth Week (Daniel 9:27).

The seven-year *Shmittah* cycles and the fiftieth-year *Yovel* (Jubilee), by which time is marked on God's calendar, are key to the time cycle of the Book of Revelation, as well as the Book of Daniel.

Here is how the LORD introduced the seven-year Shmittah cycle and fiftieth-year Yovel to Moses at Sinai.

Leviticus 25:1–4, 8–10 ASV

Lev. 25:1 ¶ And Jehovah spake unto Moses in mount Sinai, saying,

Lev. 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah...

Lev. 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;

Lev. 25:4 but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard...

Lev. 25:8 ¶ And thou shalt number seven sabbaths of years [7 cycles of 7 years] unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

Lev. 25:9 Then shalt thou send abroad the loud trumpet [teruah] on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land.

Lev. 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Seven marks the LORD's reckoning of time.

Creation: The Creator created for six days and rested on the seventh.

Adam: He was given a six-day workweek for the development of earth (a thousand years being a day).

The Seventh Day = The Millennial Reign.

Seven days = One Week.

The Jews' law of Sabbath. Six-day workweek. The Sabbath (seventh)—rest.

Moeds that are seven-day festivals: *Pesach* (Passover) and *Sukkot* (Tabernacles).

Jewish Weddings – Marriages are celebrated for one full week.

Death – Families sit *shivah* for seven days of mourning.

The Shmittah Year is the Seventh Year of the Seven-Year Cycle

The Shmittah year begins on Rosh HaShanah, the first of the month of Tishri, and ends the next year at that time.

Upcoming Shmittah years (from Rosh HaShanah to Rosh HaShanah) are as follows:

<u>Hebrew</u>	<u>Gregorian</u>
5782	Sept. 6–7 2021 to Sept. 25, 2022
5789	Sept. 20–21 2028 to Sept. 9, 2029
5796	Oct. 3–4, 2035 to Sept. 21, 2036

The Yovel (Jubilee) – The Fiftieth Year

Though Jews count the *Shmittah* cycles; they do not count the *Yovels*.

The Yovel count ceased when the Second Temple was destroyed in A.D. 70 by Titus the Roman.

Brim Note: I believe that the count will not be taken up again until the King Messiah sets up His earthly, visible kingdom.

Then and only then can the Jubilee be fully fulfilled.

Perhaps the *Shmittah* year of the seven-year cycle of the judgments of the Book of Revelation is the forty-ninth year before the Year of Jubilee.

The *teruah*: A distinctive blowing of the shofar.

The Hebrew sages Rashi and Ibn Ezra say that the word *yovel* means ram and that it alludes to the blowing of the shofar (ram's horn) that consecrates that day. Interestingly, *Rosh HaShanah* is also known as *Yom Teruah*, The Day of Sounding the *Teruah*. Hence, we know it as the "Feast of Trumpets."

Rashi:

https://www.sefaria.org/Rashi_on_Leviticus.25.10?lang=bi

Ibn Ezra:

https://www.sefaria.org/Ibn_Ezra_on_Leviticus.25.10?lang=bi

Some of the things Jews think upon when they hear the *teruah* are:

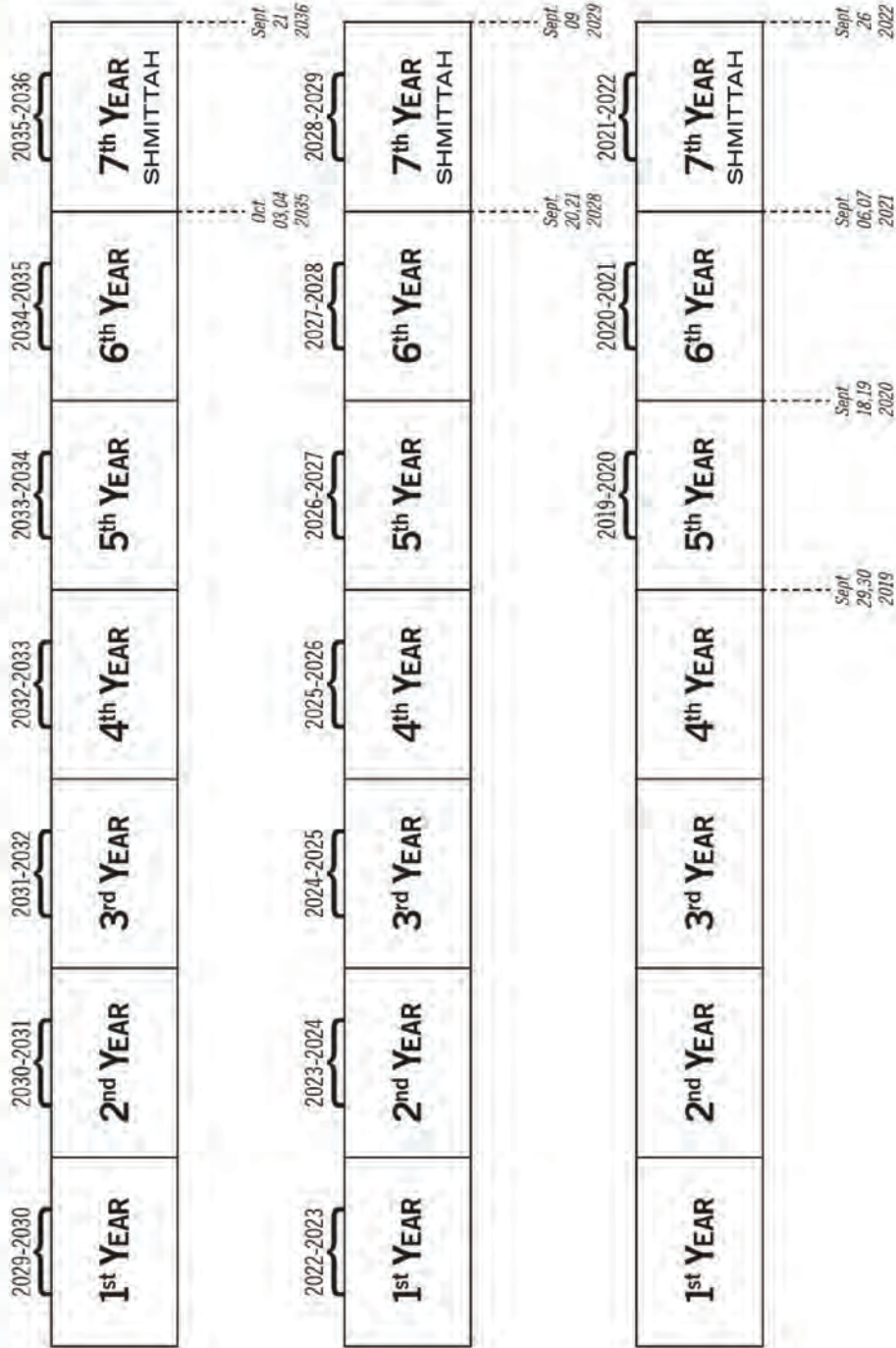
God is being declared as King of the Universe.

This sound will be heard at the coming of the Mashiach (Messiah).

ROSH HASHANA BEGINNING OF NEXT SHMITTAH YEARS

- SEPT. 06, 07, 2021 - SEPT. 25, 2022
- SEPT. 20, 21, 2028 - SEPT. 09, 2029
- OCT. 03, 04, 2035 - SEPT. 21, 2036

ROSH HASHANA & THE 7-YEAR CYCLES (SHMITTAH-SABBATICAL CYCLES)



[RETURN TO SESSION 14](#)
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The Book of Daniel

Appendix 4

THE SEAT OF SATAN

Revelation 2:12–13 ASV

Rev. 2:12 and to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword:

Rev. 2:13 I know where thou dwellest, *even* where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth [sits].

One day as I crossed The Rhema Bible Training Center campus in Tulsa, Oklahoma, Patsy Behrman (now Cameneti) called me to the prayer room to pray with a young couple who felt called to Brussels. As we prayed, we were overcome—in a wonderful way—by the power of God.

Soon after, I received an invitation to accompany them to Brussels for a prayer conference they were calling “Breakthrough for Brussels.”

On March 25, 1991, I walked from my home on a bluff overlooking a lake near Pryor, Oklahoma, down to the water's edge. Seated on a rock in a secluded place, I began to pray about whether I should go.

Immediately the Lord spoke to me. He unveiled strategies of Satan and his seats (thrones) of rule from what I will call the mid-heavens, or the double-kingdom system set up after Adam allowed the adversary a place in this world.

The Double-Kingdom System

In Ezekiel 28, the Lord directs His message to a human earthly ruler, *the prince of Tyre*. He says, “Thou art a man” (verse 2 KJV).

But then, starting in verse 11, He addresses one as *the King of Tyre*. This one is identified as having been in Eden—an anointed cherub who had been upon the holy mountain of God—a created being (Ezekiel 28:13–15).

This reveals how the double-kingdom system operates; an evil spirit in the heavenlies influences an earthly ruler, a man. Satan, called “the king of Tyre,” ruled down through the earthly ruler called “the prince of Tyre.”

Satan used the royal family of Tyre to oppose the plan of God for the Jews. Jezebel was of that family. She married the king of Israel and brought with her prophets of Baal.

Daniel, who'd been carried off to Babylon just before the fall of the Temple, saw prophecy coming to pass. The Bible states that, "In the third year of Cyrus king of Persia ..." Daniel fasted and prayed for three weeks (Daniel 10:1-3 KJV).

What the angel said when he came with the answer enlightens us about the double-kingdom system:

Daniel 10:12-13 NASB 1995

Dan. 10:12 Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on humbling yourself before your God, your words were heard, and I have come in response to your words.

Dan. 10:13 "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the **kings of Persia**.

After delivering the message, the angel refers again to the evil spirits in the heavenlies:

Daniel 10:20 Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come (NASB 1995).

Persia (present day Iran), then ruled over the captive children of Israel. It was through the Persian kingdom that the evil Haman attempted to wipe out the Jews. God destroyed Haman through Esther and Mordechai. When Daniel prayed, God's plan for Cyrus to help the Jews return home to Israel was challenged. Satan, who had set up a throne over Persia, attempted to thwart God's plans for Israel.

Lucifer Lusts After the Throne of God

Lucifer was created an anointed angel. He made a devil out of himself. We are told how it happened.

Satan's throne is not now in hell. The Bible calls him, "the prince of the powers of the air" (Ephesians 2:2, ASV). He has set up his headquarters in the mid-heavens. This place of rule was intended for Adam. The first man legally delivered the operation of the heavenlies to Satan (but not morally).

John A. MacMillan writes in *The Authority of the Believer*, pages 9-10:

[It] is commonly understood by those who carefully study the Word, that the kingdoms of this world are under the control and leadership of satanic principalities. The great head of these is ... acknowledged as the "prince of this world" by our Lord Himself. His [Satan's] asserted claim to the suzerainty of the world kingdoms, made in the presence of the Lord Jesus (Luke 4:6), was not denied by Christ. Although a rebel against the Most High and now under judgment, of dispossession (John 12:31), he is still at large, and as the masses of mankind are also rebels, he maintains over them an

unquestioned, because unsuspected, rule, their eyes being blinded to his dominance (2 Corinthians 4:4).

When Satan does at last descend into hell, the kings of the earth who followed him during their reigns will ask him, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations!” (Isaiah 14:12, KJV).

Then comes God’s answer, “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit” (Isaiah 14:13–15, KJV).

Lucifer had a throne. It was in a place that required ascending to approach heaven. It was in a place that had clouds. It was on earth in the pre-Adamic civilization. (See my book, *The Blood and the Glory*, Chapter 5.) Lucifer led an attack on Heaven with the goal of setting up his throne on God’s Holy Mountain in Heaven.

Jesus told us how it turned out; “I beheld Satan as lightning fall from Heaven” (Luke 10:18, KJV).

The Seat of Satan at Pergamon

As I sat on that rock beside Lake Hudson in Oklahoma, the Lord reminded me of what Jesus said to the angel of the church at Pergamon. (See Revelation 2:12–13 above.)

The Lord showed me that Satan moves his throne from place to place—and that history reflects it.

E. W. Bullinger, *The Companion Bible*, 1886.

Pergamos. A city in Mysia famous for the worship of Aesculapius, to whom the title *soter* (saviour) was given and whose emblem was the serpent. ... Some trace the Babylonian pagan priesthood as removing to Pergamos.

The Lord made known to me that at the time of Jesus’ appearing to John on the Isle of Patmos, Satan had set up his throne over Pergamon. Pagan cults and emperor worship were centered there. The huge Altar of Zeus dominated the acropolis over the ancient Greek city in what is now Turkey.

The Lord made known to my spirit that Satan had since set up his throne over Berlin in World Wars I and II. And that his throne was over Moscow during the Cold War.

I heard in my spirit, “*The adversary will set up his throne over Brussels before he attempts the move to Jerusalem, where he plans to set himself up in the rebuilt*

Temple.” (Daniel 9:27; Matthew 24:15; 2 Thessalonians 2:3–4.) “I want you in Brussels as my witness.”

So for years, I have been going to Brussels in my ministry as a witness (Acts 26:16).

The Lord has since made me to know that earthly Jerusalem is not Satan’s final goal. He plans another attempt to ascend to the heavenly Jerusalem and the throne of God. How wonderful to read the Book of Revelation and the utter frustration of the plans of the enemy in the judgments of God.

Tracing the Moves

Eerily, there has been a physical counterpart—an *earthly reflection of the seat of Satan in the heavenlies*—in each of the cities the Lord pointed out to me. That counterpart is a huge structure. Yet in modern times, it has moved from ancient Pergamon to Berlin, from Berlin to Moscow, and then back to Berlin, where it now sits.

Here is the story of the seemingly impossible travels of such a gargantuan structure, the great Pergamon Altar of Zeus.*

The new German Empire began in 1871. Alliances were made with the Ottoman Empire of Turkey. A German road builder, who was also an archeologist, discovered the ruins of Pergamon and the Altar of Zeus. Kaiser Wilhelm became passionately involved with transporting the huge altar to Berlin. And there it stood in a specially constructed museum during World War I.

Hitler was enamored with the altar and, some say, worshiped at it. In 1934, he ordered the building of a sports field in Nuremberg, patterned after the altar. Here, huge Nazi rallies with swastika-emblazoned flags were staged in cultish array. Hitler spoke from the altar-like edifice. All during the Nazi reign of horror, the altar stood in their capital.

U.S. General George Patton led the allied armies in the final land thrust, resulting in the taking of Berlin. Under orders, the U.S.-led forces stepped back to allow Russia to actually take the city because of the Nazi siege of Leningrad. This step, however, led to the dividing of Berlin during the Cold War and the building of the Berlin Wall. Guess on which side of the wall the Pergamon Museum stood? It stood in Communist East Berlin. However, the altar itself was dismantled and taken to Moscow.

Phyllis Farber, “The Trail of Paint– The Nazi Art Obsession,”
personal.psu.edu, April 1998,
[http://www.personal.psu.edu/jxz8/Student Webquests/Farber/trailo.html](http://www.personal.psu.edu/jxz8/Student%20Webquests/Farber/trailo.html)

The massive Pergamon Altar, originally removed from the Greek city of Pergamon to Germany, was dismembered, carefully packed and sent to Moscow in 1945. ... the Russians discovered it hidden (if you can hide something that large) by the Germans in the Zoo tower in Berlin which was supposed to be bomb proof. The Zoo tower contained crates of art treasures

stolen by the Germans from victims during the Holocaust and collections hidden by museum curators to protect them from the destruction of Allied bombings. ...

Some years before the actual transportation of the altar to Moscow, however, the Soviet architect Alexey Shchusev designed Lenin's tomb using the altar of Zeus as his pattern. During the height of Communism, the Soviet leaders stood atop the tomb as the power of the Russian Communist army and artillery paraded before them in a fashion memorable of the Nazi parades in Hitler's Nuremberg arena.

In 1957, the altar itself returned to Berlin—the capital of one of the two powerful states (Germany and France) which drive the European Union.

The entrance to the strange building, The *Palais de Justice* in Brussels, built by Leopold II and the architect Joseph Poelaert, bears a remarkable resemblance to the altar of Zeus. It was the largest building in the Western Hemisphere when it was built from 1866 to 1883. The huge structure displays conglomerations of architectural design from the Four Empires of the Times of the Gentiles from the Book of Daniel. Stairways and passages which go nowhere add to the eeriness of the building. The architect was declared mad.

We Saw the Seat of Satan

In the summer of 2003, I traveled with three others to Berlin to see the Pergamon Museum. The size of the Altar of Zeus is as staggering as its history. It is housed alongside another ancient artifact that Germany also transported into its kingdom—the Ishtar Gates of Babylon. The Ishtar Gates and their passageway, through which the children of Israel entered captive into Babylon, stand like a tribute to those who captured the Chosen People.

Here is a link to a virtual tour of the Altar of Zeus at the Pergamon Museum:
<http://goo.gl/maps/lDbOK>

Here are links to a virtual tours of the Pergamon Museum, including the Altar of Zeus, the Ishtar Gates and more:

Altar of Zeus:

<https://joyofmuseums.com/museums/europe/germany-museums/berlin-museums/the-pergamon-museum/highlights-of-the-pergamon-museum/the-pergamon-altar/>

Ishtar Gates:

<https://joyofmuseums.com/museums/europe/germany-museums/berlin-museums/the-pergamon-museum/highlights-of-the-pergamon-museum/ishtar-gate/>

On both, if you put your cursor on the tip of the arrow in the Compass icon on the right, it will give you a 360° view of the entire room. On the first link, you immediately encounter the picture with the Compass icon. In the second link, you must scroll down to the picture that has the Compass icon. The second one also includes additional information about each of the sites.



Model of the Pergamon Acropolis



The Pergamon Altar of Zeus - Berlin, Germany
Billye Brim and pastors on the steps



The Zeppelin Grandstand - Nuremberg, Germany (1938)
Architect Albert Speer used the Pergamon Altar as a model.



*Palais de
Justice
Brussels,
Belgium*



*The
Lenin
Mausoleum
with the
Kremlin
buildings
behind it
Red Square,
Moscow*





France - Gargoyle



Palais de Justice Entry



Babylonian Lion



Palais Inside - Floor design



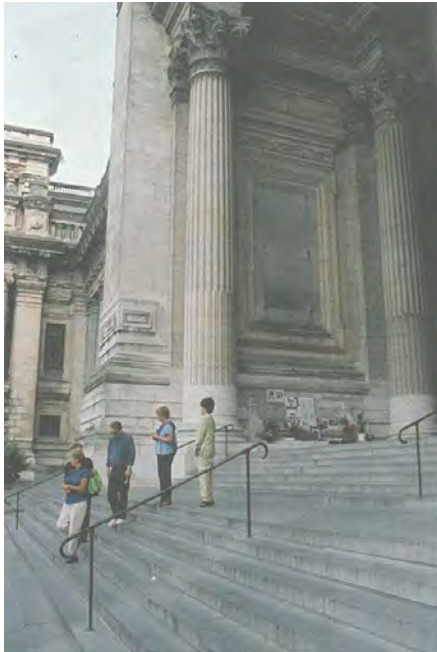
Sphinx and Solomon



Statue of architect

Architectural
Drawing
Entry Top
- Athena at top





Altar to Children

Palais
de
Justice
Entry

Billye Brim's journal pages
about visit to Palais de Justice



Hands -
building
secrets



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The Book of Daniel
Appendix 5
THE IMAGE OF EUROPE

(Please refer to the Appendix entitled “The Seat of Satan.”)

As I shared in the Appendix entitled “The Seat of Satan,” for years I have travelled to Brussels, Belgium, seat of the European Union Commission and Parliament. In 2004, the pastor there phoned me and said, “You have to get over here. All the things we’ve been saying and trying to prove about the European Union, they are saying about themselves.”

And so, I quickly arranged to go see the exposition they had put up in a large colorful tent in Brussels. Inside the tent was a large golden image of a man credited with the original idea to create an economic union.

In concentric circles around the tent, a history of Europe evolved into a futuristic view of what they hoped to accomplish. (The pictures included here we took ourselves.)

Here are some of the statements unabashedly made on the large panels.

Here is what they said about themselves. (Only the emphasis and bracketed comments are mine.)

**The Image of Europe,
Belgium, Brussels, 2004**

Image of Europe, Belgium, Brussels

Internet

The creation of the European Union will ultimately be recorded as one of history’s quietest revolutions. Europe’s reticence has clearly had its benefits: the European Union has already – without fan fair or retribution – become the largest economy on earth, its population nearing 500 million – almost twice that of the world’s last remaining “super power.” But increasingly, as the EU grows in size and importance, the ineffectiveness of its communication is proving to be a serious political liability that weakens its external manifestations and has unnecessarily eroded its internal support.

To mark the occasion of the Netherland’s 2004 Presidency of the European Union was asked by the European Commission to create an exhibition in Brussels (which then travelled to Munich and Vienna), “The Image of Europe” celebrating an end to the EU’s inhibited iconography, its coming out...

On two panoramic murals—concentric circles of 60 and 80 meters in length—the evolution of “Europe,” as a concept, identity, and political reality, is sketched... The story closes somewhere in the 2020s, in a speculative conclusion on Europe’s possible future.

The bureaucrats in Brussels have created a new political space that has the power to make the 21st century the European Century.

The EU's geographical expansion to 25 countries, which will grow to include a dozen smaller ones and maybe even Russia, is nothing compared with its increasing legal and moral reach.

The 80,000 pages of laws the EU has developed since the common market was formed in 1957 – the *acquis* – influencing everything from genetic labeling to human rights – have made Europe the world's first viral political space.

Even though it legislates up to half of its member states, it was part of their trade, and many policy decisions – from agriculture to economics – the EU is practically invisible.

...

By creating common standards that are implemented through national institutions, Europe can take over the world without becoming a target for hostility.

While every US company, embassy, and military base is a potential terrorist target, Europe's invisibility allows it to spread its influence without provocation.

Europe "syndicates" its legislation and values, often by threatening others with economic isolation. Many governments outside the continent have adopted Europe's regulations to get access to its market. Even US companies have been forced to follow European regulations in at least three spheres: M&A, GM foods, and data privacy.

The overblown rhetoric directed at the "American Empire" misses the fact that the US reach is shallow and narrow. The lonely superpower can bribe, bully, or impose its will almost anywhere in the world – but when its back is turned, its potency wanes.

The strength of the EU, conversely, is broad and deep: Once sucked into its sphere of influence, countries are changed forever.

Europe is a state of mind that cannot be contained by traditional boundaries.

NEW DAWN

2004 – To Infinity

Direct democracy

From instituting a Europe-wide flat tax to imposing a ban on Coca Cola, a petition with more than one million signatures allows Europe's citizens to make any subject of their choice or whim part of the European agenda.

Plans for a directly elected EU President are already underway.

EURO as Global Currency

Europe at 50

Once the current EU reaches stability, the next expansion needs to be plotted.

Just as all of mankind's ancestors had to pass through the narrow Rift Valley in Kenya, the EU could expand through a narrow passage between Saudi Arabia and Russia to produce an Eastward probe that borders Russia, Mongolia, China, India, Pakistan, and Afghanistan.

The EU will be at the frontline of every pressing political issue—present and future.

2015 SOUTHWARD

The southern half of the former Roman Empire returns: Morocco, Algeria, Egypt, Tunisia, Libya, Jordan, Israel and Palestine (finally having achieved a lasting settlement thanks to the EU roadmap to peace) join.

From now on the European Union will be known as The UNION.

EUROPE AS MODEL

In 3000 years Europe has given us democracy and fascism.

In the past 50 years Europe has reinvented itself.

Today Europe has achieved democracy, prosperity, and lasting peace.

The EU's success creates a positive contamination beyond Europe's borders.

Through syndicated—i.e. borrowed—legislation, the EU infiltrates the legal systems of other nations, silently remaking the world—an end to the crusades.

Vending Machine – Passport to Europe

Passport to Europe

The Image of Europe

Nine Previous Europes,

Brussels Part of each of them.

“EU” half a century of treaty signing.

[Brim Note:

At the time of this display in 2004, the EU had been entirely a product of treaties.

The founding treaty was The Treaty of Rome, signed in 1957. It is amazing to research some of the founding statements and the references to the Roman Empire.

The push was on to ratify an eighty-thousand-page constitution.

That failed due to France's voting no.

The no vote was due to French intercessors.]

2004: After 52 Years of Stealth, Europe Has A Constitution

[They did not get the constitution. But this seems to be the proposed preamble.]

Conscious that Europe is a continent that has brought forth civilization; that its inhabitants, arriving in successive waves from earliest times, have gradually developed the values underlying **humanism**, equality of persons, freedom, respect for reason, Drawing inspiration from the cultural, religious and **humanist** inheritance of Europe, the values of which, still represent in its heritage, have embedded within the life of society the central role of the human person and his or her inviolable and inalienable rights and respect for law. Believing that **reunited Europe** intends to continue along the path of civilization, progress and prosperity, for the good of all its inhabitants, including the weakest and most deprived; that it wishes to remain a continent open to culture, learning and social progress; and that it wishes to deepen the democratic and transparent nature of its public life, and to strive for peace, justice, and solidarity throughout the world, Convinced that, while remaining proud of their own national identities and history, **the peoples of Europe are determined to transcend their ancient divisions**, and united ever more closely, to forge a common destiny. Convinced that, thus united in its diversity, Europe offers them the best chance of pursuing, with due regard for the rights of each individual and in awareness of their responsibilities towards future generations and the Earth, the great venture which makes of it a special area of human hope, Grateful to the members of the European Convention for having prepared this Constitution on behalf of the citizens and States of Europe, **Who, having exchanged their full powers**, found in good and due form, have agreed as follows:...

Passport

Left Page:

Under back neck

The Image of Europe

This passport is part of "The Image of Europe" ...

Right Page:

In 3000 years Europe has given us democracy and fascism.

Not surprisingly, over the past fifty years it has been trying to reinvent itself.

Instead of accepting its complex history as an alibi to excuse more turmoil and tragedy, it decided to reverse history.

After WWII, visionary politicians created a new structure with new codes of behaviour for the entire continent in a series of highly improvised steps and arrangements.

Because the operation was so radical, it could only take place by stealth; for the initial part of the EU's existence, its **ulterior motives** could never be

openly stated. Because of the complexity of the operation, the treatises and blueprints that defined the new Europe were hard to communicate.

For the average European the EU now is a parallel universe that coexists – inexplicably and unexplained – with the real world as we know it.

Too often, this double life has been perceived as negative – as if the ‘blue’ territory of Europe would take away our national identities; in fact the creation of a new Europe gives each of us new space to imagine ourselves.

The EU perplexes, more than it inspires... yet at 50, the EU has accomplished Schengen, the Euro, prosperity, and lasting peace. This exhibition celebrates an end to its inhibited iconography. It’s coming out.

From now on the EU will be bold, explicit, popular...

The Atomium

Symbol of Brussels

Quite apart from the temporary exhibition just quoted, a gigantic permanent symbol of Brussels has stood since the World’s Fair of 1958 in that city.

Interestingly enough, the gargantuan structure is **an IRON crystal**, magnified 165 billion times. [Hmmm! Considering iron legs, and iron teeth!]

The Image of Europe exhibit in
Brussels, Belgium, 2004



Golden image of a man credited with the
original idea to create an economic union.



NEW DAWN
2004 to Infinity

Euro as
Global Currency



"Say Yes to Everything"

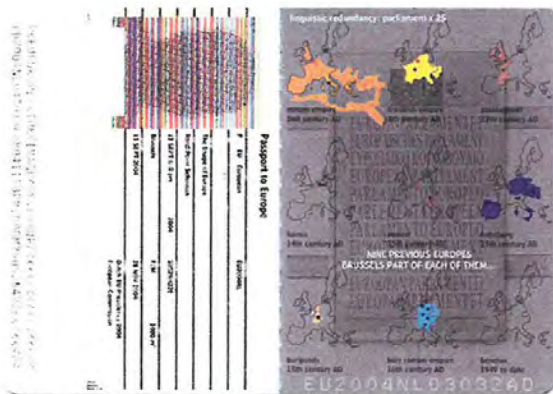
Europe
at 50



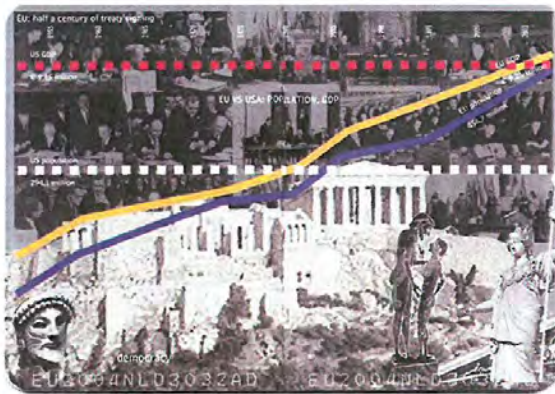
EU as
Model



Vending Machine for
Passport to Europe



Nine Previous Europes
Brussels Part of Each of Them



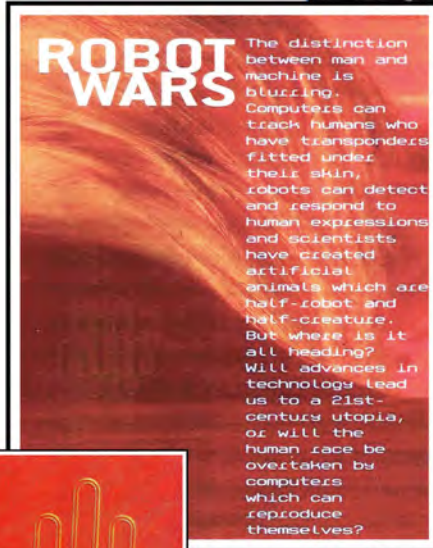
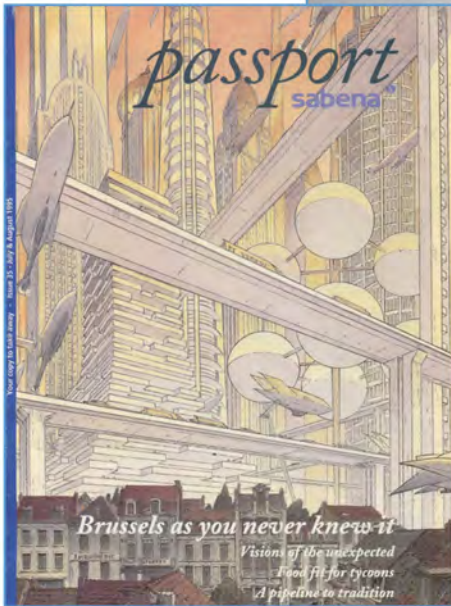
EU: half a century of treaty signing



2004: After 52 Years of Stealth,
Europe Has A Constitution



This passport is part of 'The Image of Europe'



(Top Left) Passport to the "other" Brussels.
(Top Right) The Atomium.
(Left) Robot Wars. Antichrist chip.
(Below Left and Right) The Wiertz Museum in Brussels, Belgium.



[RETURN TO SUPPLEMENT LIST](#)

THE ° FIRST ° BOOK OF ° MOSES,

CALLED

° GENESIS.

A1 A
(p. 1)

1 IN the beginning ° God ° created ° the heaven
and the earth.

2 ° And ° the earth ° was ° without form, and
void; and darkness ° was upon the ° face of the
deep.

A a
(p. 3)
4004 And ° the Spirit of God moved upon the ° face of
the waters.
3 And ° God ° said, "Let there ° be light : " and
there ° was light.

4 And ° God ° saw the light, that it was ° good :
and ° God ° divided the light from the darkness.

5 And ° God ° called the light Day, and the
darkness He ° called Night. And the ° evening
and the morning were the ° first ° day.

b 6 And ° God ° said, "Let there be a ° firmament
in the midst of the waters, and let it divide the
waters from the waters."

7 And ° God ° made the ° firmament, and
° divided the waters which were under the
firmament from the waters which were above
the firmament : and it was so.

8 And ° God ° called the ° firmament ° Heaven.
And the ° evening and the morning were the
second ° day.

First Book. For its relation to the other books of
the Pentateuch as well as to the Hebrew Canon of O.T.,
see Ap. 1. Book. See Ap. 47.

Moses. Ascribed to him, Mark 10. 2-s, &c.; see Ap. 2.
Genesis. No part of Hebrew Title, which is simply
B'rishith, "in [the] beginning", because the book of all
beginnings. Genesis is Greek=generation, creation.
For its being complementary to the Apocalypse, see
Ap. 3.

1 "THE WORLD THAT THEN WAS" (2 Pet. 3. 5, 6).
See Structure, p. 1. Creation in eternity past, to which
all Fossils and "Remains" belong.

God. Heb. *Elohim*, pl. First occurrence connects it
with creation, and denotes, by usage, the Creator in
relation to His creatures. See Ap. 4. The Heb. accent
Athnach places the emphasis, and gives pause, on "God"
as being Himself the great worker, separating the
Worker from His work.

created (sing.). Occurs 6 times in this Introduction.
Other acts 46 times. See Ap. 5. Perfection implied.
Deut. 32. 4. 2 Sam. 22. 31. Job 38. 7. Ps. 111; 147. 3-5.
Prov. 3. 19. Ecc. 3. 11-14. [Even the Greek *Cosmos* =
ornament. Ex. 33. 4-6. Isa. 49. 18. Jer. 4. 30. Eze. 7. 20.
1 Pet. 3. 3.]

the heaven and the earth. With Heb. Particle *'eth*
before each, emphasising the Article "the", and thus
distinguishing both from 2. 1. "Heavens" in Heb.
always in pl. See note on Deut. 4. 26.

2-And. Note the Fig. *Polysyndeton* (Ap. 6), by which, in the 34 verses of this Introduction, each
one of 102 separate acts are emphasised; and the important word "God" in v. 1 is carried like
a lamp through the whole of this Introduction (1. 1-2. 3).

the earth. Fig. *Anadiplosis*. See Ap. 6.
was = became. See Gen. 2. 7; 4. 3; 9. 15; 19. 26. Ex. 32. 1. Deut. 27. 9. 2 Sam. 7. 24, &c. Also rendered *came*
to pass, Gen. 4. 14; 22. 1; 23. 1; 27. 1. Josh. 4. 1; 5. 1. 1 Kings 18. 32. Isa. 14. 24, &c. Also rendered *be*
(in the sense of *become*), v. 3, &c., and where the verb "to be" is not in italic type. Hence, Ex. 3. 1, kept =
became keeper, quit = *became* men, &c. See Ap. 7.

without form = waste. Heb. *tohu wa bohu*. Fig.
Paronomasia. Ap. 6. Not created *tohu* (Isa. 45. 18), but became *tohu* (Gen. 1. 2. 2 Pet. 3. 5, 6). "An enemy
hath done this" (Matt. 13. 25, 28, 39. Cp. 1 Cor. 14. 33). See Ap. 8. was. This is in italic type, because no
verb "to be" in Heb. (see Ap. 7). In like manner man became a ruin (Gen. 3. Ps. 14. 1-3; 51. 5; 53. 1-3.
Ecc. 7. 20. Rom. 7. 18). face. Fig. *Pleonasm*. Ap. 6.

1. -2-31 (A, p. 1). "THE HEAVENS AND EARTH WHICH ARE NOW" (*Extended Alternation*).

A	a	-2-5. Darkness and Light. Night and Day	1st Day.
		b 6-8. Waters. Division between them.	2nd Day.
a	b	c 9-13. Earth. Fruit from it.	3rd Day.
		a 14-19. Day and Night. Sun and Moon.	4th Day.
b	c	b 20-23. Waters. Life from them.	5th Day.
		c 24-31. Earth. Life from it.	6th Day.

-2 the Spirit of God moved (see Ap. 9) = The beginning of "the heavens and earth which are now"
(2 Pet. 3. 7). It is even so in the New Creation. The Spirit moves (John 3. 3-8. Rom. 8. 5, 9, 14. Gal. 4.
29. 2 Cor. 5. 17, 18).

3 God said (occurs 10 times in Introduction). This begins each day: 3rd day
twice; 6th day four times. The second act is also of God (1 Pet. 1. 23-25). Ap. 5. be light = become light
(as in v. 2), not the verb "to be". Light not located till 4th day. was = became, as in v. 2. It is even so
in the New Creation: His Word enters and gives light (Ps. 119. 130. 2 Cor. 4. 6).

4 saw. Occurs 7 times
in Introduction. Ap. 5. good = beautiful (Ecc. 3. 11). divided. Occurs twice. Ap. 5. Each
day's work called "good", except the 2nd, because nothing created on that day: only division made.
5 called. Occurs 5 times. Ap. 5. evening . . . morning. Fig. *Synecdoche* (of the Part), Ap. 6. Put
for a full day. The beginning and end of anything is put for the whole of it. Cp. Ecc. 3. 11; 10. 13; 11. 6.
Ps. 92. 2. Isa. 41. 4; 44. 6; 48. 12. Rev. 1. 8, 11, 17; 2. 8; 21. 6; 22. 13. first. For spiritual significance
see Ap. 10. first day = day one. The word "day" may refer to a prolonged period when used without
any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it
to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well
as by the 7th day. Cp. Ex. 20. 9, 11. See Ap. 11. 6 firmament = expanse. Something spread out.

7 made. Occurs 7 times. Ap. 5. 8 Heaven = Heb. high, lofty.

2. 21.	II. PETER.	3. 9.
21 For it had been better for them °not to have °known the way of °righteousness, than, after they have °known it, to °turn °from the holy commandment °delivered °unto them. 22 But °it is happened °unto them °according to the °true °proverb, "The dog is °turned to his own °vomit °again"; and the °sow that was °washed °to her °wallowing in the °mire.	21 not. Ap. 105. II. known. Ap. 132. I. iii. turn = turn back. from. Ap. 104. vii. unto = to. 22 it is = there hath. according to = the (fulfilment) of. true. Ap. 175. 1. proverb. Gr. <i>paromia</i>. See John 10. 8. turned = turned back. to. Ap. 104. ix. 3. vomit. Gr. <i>exerama</i>. Only here. again. Omit. Quoted from Prov. 26. 11. sow. Gr. <i>hus</i>. Only here. washed. Ap. 136. iii. to. Ap. 104. vi. wallowing. Gr. <i>kulisma</i>. Only here. Cp. Mark 9. 20. mire. Gr. <i>borboros</i>. Only here.	
C A 3 This °second epistle, °beloved, I now write °unto you; °in both °which I °stir up your °pure °minds °by way of °remembrance;	3. 1. second. This shows that the epistle is addressed to the same readers as is the first. beloved. Ap. 135. III. unto = to. in. Ap. 104. viii. which. Pl. Hence the insertion of <i>both</i>. stir up. Ap. 178. I. 5. See 1. 13. pure. See Phil. 1. 10 (sincere). minds = mind. by way of = in, as above. remembrance. See 1. 13.	
B 2 °That ye may °be mindful of the °words which were spoken before °by the holy °prophets, and of the commandment of °us the apostles of the °Lord and Saviour:	2 That ye may = To. be mindful. See 2 Tim. 1. 4. words. Gr. <i>rhēma</i>. See Mark 9. 32. by. Ap. 104. xviii. 1. prophets. Ap. 189. us the. The texts read "your". apostles. Ap. 189. Lord. Ap. 98. VI. i. β. 2. A.	
C N 3 °Knowing this first, that there shall come °in the °last days °scoffers, °walking °after their own lusts,		
4 And saying, "Where is the promise of His °coming?"		
O for °since the fathers °fell asleep, all things °continue as they were °from the beginning of the creation."		
P 1 5 For °this they willingly are ignorant of,		
m that by the °word of °God the °heavens were °of old, and the °earth °standing °out of °the water and °in °the water:		
6 °Whereby °the world that then was, being °overflowed with water, °perished:		
7 But the °heavens and the °earth which are now, by the same °word are °kept in store, reserved °unto fire °against °the day of °judgment and °perdition of °ungodly °men.		
l 8 But, °beloved, °be °not ignorant of this one thing,		
m that one day is °with the °LORD as a thousand years, and a thousand years as one day.		
N 9 The °LORD °is °not slack °concerning His promise, as °some men °count °slackness;		
O but is longsuffering °to us-ward, °not °willing that °any should °perish, but that all should come °to °repentance.		
after. Ap. 104. x. 2. asleep. Ap. 171. 2.	4 coming. See Matt. 24. 3. continue. Gr. <i>diamenō</i>. See Gal. 2. 5.	fell from. Ap. 104. iv.
3. 5-8 (P, above). DAY OF JUDGMENT. (Alternation.)		
P 1 5-. Wilful ignorance. m -5-7. Past and future judgment. l 8-. Warning against ignorance. m -8. Divine periods.		
5 this, &c. Lit. this is hid from (Gr. <i>lanthanō</i>. See Acts 26. 26) them willing (Ap. 102. 1) it. word. Ap. 121. 10. God. Ap. 98. I. i. 1. heavens. Pl. See Matt. 6. 9, 10. of old. Gr. <i>ekpalai</i>. See 2. 5. earth. Ap. 129. 4. standing = consisting. Gr. <i>sunistēmi</i>. See Col. 1. 17. out of = of. Ap. 104. vii. the. Omit. in = through. Ap. 104. v. 1. The reference is to Pss. 24. 2; 136. 5, 6. Cp. Gen. 1. 8, 7. 6 Whereby = By (Ap. 104. v. 1) which (means). the world, &c. Lit. the then world (Ap. 129. 1). overflowed. Gr. <i>kataklyzō</i>. Only here. Cp. 2. 5. perished. See John 17. 12. 7 kept in store = treasured up. unto = for. against = unto. Ap. 104. vi. the = a. judgment. Ap. 177. 7. perdition. See John 17. 12. ungodly. See 1 Pet. 4. 18. men. Ap. 123. 1. 8 be not, &c. Lit. let not this one thing be hidden (as v. 5) from you. not. Ap. 105. II. with. Ap. 104. xii. 2. LORD. Ap. 98. VI. i. β. 1. B. b. 9 is not slack = does not delay. See 1 Tim. 3. 15. not. Ap. 105. I. concerning. Ap. 17. 5. some men. Ap. 124. 4. count = reckon. Same word "account", v. 16. slackness. Gr. <i>bradutēs</i>. Only here. to us-ward = toward (Ap. 104. vi) us, but the texts read "you" willing. Ap. 102. 3. any. Ap. 123. 3. to. Ap. 104. vi. repentance. Ap. 111. II.		

3. 10.

II. PETER.

3. 18.

P n 10 But the day of the ¹LORD will come as a thief ²in the night;

o ¹in the which the ³heavens shall pass away ⁴with a great noise, and the ⁵elements shall ⁶melt ⁷with fervent heat, the ⁸earth also and the works that are ⁹therein shall be ¹⁰burned up.

p 11 Seeing then that all these things shall be ¹¹dissolved,

q what manner of persons ought ye to ¹²be ¹³in all holy ¹⁴conversation and ¹⁵godliness,

n 12 Looking for and ¹⁶hasting unto the ¹⁷coming of the day of ¹⁸God,

o ¹⁹wherein the ²⁰heavens ²¹being on fire shall be ²²dissolved, and the ²³elements shall ²⁴melt ²⁵with fervent heat?

p 13 Nevertheless we, ²⁶according to His ²⁷promise, ²⁸look for ²⁹new ³⁰heavens and a new ³¹earth,

q ³²wherein ³³dwelleth ³⁴righteousness.

B Q r 14 Wherefore, ³⁵beloved,

s seeing that ye ³⁶look for ³⁷such things,

t ³⁸be diligent that ye may be found ³⁹of Him ⁴⁰in peace, ⁴¹without spot, and ⁴²blameless.

u 15 And ⁴³account that the longsuffering of our ⁴⁴Lord is salvation;

R even as our ⁴⁵beloved brother Paul also, ⁴⁶according to the wisdom given ⁴⁷unto him, ⁴⁸hath written ⁴⁹unto you;

16 As ⁵⁰also ⁵¹in all his epistles, ⁵²speaking ⁵³in them ⁵⁴of these things; ⁵⁵in which are ⁵⁶some things ⁵⁷hard to be understood, which they that are ⁵⁸unlearned and ⁵⁹unstable ⁶⁰wrest, as they ⁶¹do ⁶²also the other Scriptures, ⁶³unto their own ⁶⁴destruction.

Q r 17 ⁶⁵Therefore, ⁶⁶beloved,

s seeing ye ⁶⁷know these things before,

t ⁶⁸beware ⁶⁹lest ye also, being ⁷⁰led away with the error of the ⁷¹wicked, ⁷²fall from your own ⁷³steadfastness.

u 18 But grow ⁷⁴in ⁷⁵grace, and ⁷⁶in the ⁷⁷knowledge of our ⁷⁸Lord and Saviour ⁷⁹Jesus Christ.

A To Him be ⁸⁰glory both now and ⁸¹for ever. Amen.

of. Dat. case. No prep. without spot. See 1 Tim. 6. 14. blameless. Gr. *amōmētos*. See Phil. 2. 15.
15 hath written = wrote. Some think this refers to the Epistle to the Hebrews. **16** also, &c. = in all his epistles also. speaking. Ap. 121. 7. of. Ap. 104. xiii. 1. some. Ap. 124. 4 (neut.). hard, &c. Gr. *dusmōētos*. Only here. unlearned. Gr. *amathēs*. Only here. Cp. Acts 4. 13. 1 Cor. 14. 16. 2 Tim. 2. 23. unstable. See 2. 14. wrest. Gr. *strebloō*. Only here and in Sept. of 2 Sam. 22. 27 (m. wrestle). It means to strain or twist, and so to torture. Occ. in Apocrypha. also, &c. = the other (Ap. 124. 3) Scriptures also. Note that St. Paul's epistles are called "Scripture", unto. Ap. 104. xv. 3. destruction. Same as "perdition", v. 7. **17** know... before. Gr. *proginōskō*. Ap. 132. I. iv. beware = be on your guard. lest = in order that (Gr. *hina*) not (Gr. *mē*, as in v. 8). led away. Gr. *sunapagomai*. See Rom. 12. 16. Gal. 2. 13. wicked. See 2. 7. fall. Gr. *ekpiptō*. Occ. Gal. 5. 4. steadfastness. Gr. *stērigmos*. Only here. The verb in 1. 12. **18** grace. Ap. 184. I. 1. knowledge. Ap. 132. II. i. Jesus Christ. Ap. 98. XI. glory. See p. 1511, for ever. Ap. 151. II. A. ii. 5.

3. 10-13 (*P*, p. 1868). THE DAY OF THE LORD. (*Extended Alternation*.)

P n | 10-. The Day certain though unexpected.
o | -10. Heavens and earth destroyed.
p | 11-. Dissolved.
q | -11. Holiness.
n | 12-. The Day desired.
o | -12. Heavens and earth destroyed.
p | 13-. Re-Creation.
q | -13. Righteousness.

10 in the night. The texts omit. Cp. 1 Thess. 5. 2, 4.
with a great noise=with a rushing sound. Gr. *phoizōdon*. Only here.
elements. See Gal. 4. 3.
melt=be dissolved. Gr. *ludō*, to loose. Cp. Ap. 174. 11.
with fervent heat=being burnt up. Gr. *kausōō*. Only here and v. 12.
therein=in (Ap. 104. viii) it.
burned up. See 1 Cor. 3. 15.
11 dissolved. See "melt", v. 10.
be. See Luke 9. 48.
conversation. See 1 Pet. 1. 15.
godliness. See 1 Tim. 2. 2.
12 Looking for. Ap. 133. III. 3. See Luke 3. 15 (be in expectation).
hasting unto=hastening. Gr. *speudō*. Elsewhere intransitive. Luke 19. 5. Acts 22. 18; &c. Man can neither hinder nor advance the kingdom of God. But here the meaning is "Looking for, yes and earnestly looking for, the coming of the day of God".
wherein=on account of (Ap. 104. v. 2) which (pl.).
being on fire. See Eph. 6. 16 (fiery).
melt. Gr. *tekmaí*. Only here.
13 according to. Ap. 104. x. 2.
promise. See 1. 4. Is. 65. 17; 66. 22.
new. Gr. *kainos*. See Matt. 9. 17.
wherein=in (Ap. 104. viii) which.
dwelleth. See Acts 2. 5.
righteousness. Ap. 191. 3.

3. 14-18 (*B*, p. 1868). EXHORTATION. (*Introversion and Extended Alternation*.)

B Q r | 14-. Address.
s | -14-. Reason.
t | -14. Warning as to conduct.
u | 15-. The Lord's longsuffering.
R | -15, 16. Confirmation by Paul.

Q r | 17-. Address.
s | -17-. Reason.
t | -17. Warning as to falling away.
u | 18-. Knowledge of the Lord.

14 such = these.
be diligent. See 1. 10.

of. Dat. case. No prep. without spot. See 1 Tim. 6. 14. blameless. Gr. *amōmētos*. See Phil. 2. 15.
15 hath written = wrote. Some think this refers to the Epistle to the Hebrews. **16** also, &c.=in all his epistles also. speaking. Ap. 121. 7. of. Ap. 104. xiii. 1. some. Ap. 124. 4 (neut.). hard, &c. Gr. *duonētos*. Only here. unlearned. Gr. *amathēs*. Only here. Cp. Acts 4. 13. 1 Cor. 14. 16. 2 Tim. 2. 23. unstable. See 2. 14. wrest. Gr. *strebloō*. Only here and in Sept. of 2 Sam. 22. 27 (m. wrestle). It means to strain or twist, and so to torture. Occ. in Apocrypha. also, &c.=the other (Ap. 124. 3) Scriptures also. Note that St. Paul's epistles are called "Scripture". unto. Ap. 104. xv. 3. destruction. Same as "perdition", v. 7. **17** know... before. Gr. *proginōskō*. Ap. 132. I. iv. beware = be on your guard. lest = in order that (Gr. *hina*) not (Gr. *mē*, as in v. 8). led away. Gr. *sunapagomai*. See Rom. 12. 16. Gal. 2. 13. wicked. See 2. 7. fall. Gr. *ekpiptō*. Occ. Gal. 5. 4. steadfastness. Gr. *stērigmos*. Only here. The verb in 1. 12. **18** grace. Ap. 184. I. 1. knowledge. Ap. 132. II. i. Jesus Christ. Ap. 98. XI. glory. See p. 1511. for ever. Ap. 151. II. A. ii. 5.

The *Nephilim* , or "Giants" of Genesis 6, etc.

This Is Appendix 25 from The Companion Bible.

The progeny of the fallen angels with the daughters of Adam (see notes on Genesis 6, and Appendix 23 are called in Genesis 6, *Nephilim*, which means *fallen ones* (from *naphal*, to *fall*). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Genesis 3:15).

This was why the Flood was brought "upon the world of the ungodly" (2Peter 2:5) as prophesied by Enoch (Jude 14).

But we read of the *Nephilim* again in Numbers 13:33 : "there we saw the *Nephilim*, the sons of Anak, which come of the *Nephilim* ". How, it may be asked, could this be, if they were all destroyed in the Flood ? The answer is contained in Genesis 6:4, where we read:

"There were *Nephilim* in the earth in those days (that is to say, in the days of Noah); and also **AFTER THAT**, when the sons of God came in unto the daughters of men, and they bare children to them, the same became [the] mighty men (Hebrew *gibbor*, the heroes) which were of old, men of renown" (literally, *men of the name*, that is to say, who got a name and were renowned for their ungodliness).

So that "after that", that is to say, after the Flood, there was a *second* irruption of these fallen angels, evidently smaller in number and more

limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before.

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Genesis 12:6) and entered Canaan, the significant fact is stated: "The Canaanite was then (that is to say, *already*) in the land." And in Genesis 14:5 they were already known as "Rephaim" and "Emim", and had established themselves as Ashteroth Karnaim and Shaveh Kiriathaim.

In chapter 15:18-21 they are enumerated and named among Canaanite Peoples: "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Genesis 15:19-21; compare Exodus 3:8,17; 23:23. Deuteronomy 7; 20:17. Joshua 12:8).

These were to be cut off, and driven out, and utterly destroyed (Deuteronomy 20:17. Joshua 3:10). But Israel failed in this (Joshua 13:13; 15:63; 16:10; 17:18. Judges 1:19,20,28,29,30-36; 2:1-5; 3:1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognized it would go far to solve

many problems connected with Anthropology.

As to their other names, they were called **Anakim**, from one Anak which came of the **Nephilim** (Numbers 13:22,33), and **Rephaim**, from Rapha, another notable one among them.

From Deuteronomy 2:10, they were known by some as **Emim**, and **Horim**, and **Zamzummim** (verse 20,21) and **Avim**, etc.

As **Rephaim** they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead", "deceased", or "giants". These **Rephaim** are to have no resurrection. This fact is stated in Isaiah 26:14 (where the proper name is rendered "deceased", and verse 19, where it is rendered "the dead").

It is rendered "dead" seven times (Job 26:5. Psalm 88:10. Proverbs 2:18; 9:18; 21:16. Isaiah 14:8; 26:19).

It is rendered "deceased" in Isaiah 26:14.

It is retained as proper name "**Rephaim**" ten times (two being in the margin). Genesis 14:5; 15:20. Joshua 12:15 (margin). 2Samuel 5:18,22; 23:13. 1Chronicles 11:15; 14:9; 20:4 (margin). Isaiah 17:5.

In all other places it is rendered "giants", Genesis 6:4, Numbers 23:33, where it is **Nephilim**; and Job 16:14, where it is **gibbor** (Appendix 14. iv).

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption took place before Genesis 14, for there the **Rephaim** were mixed up with the five nations or peoples, which included Sodom and Gomorrha,

and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtaroth Karnaim"; while the **Emim** were in the plain of Kiriathaim (Genesis 14:5).

Anak was a noted descendant of the **Nephilim**; and **Rapha** was another, giving their names respectively to different clans. Anak's father was **Arba**, the original builder of Hebron (Genesis 35:27. Joshau 15:13; 21:11); and this Palestine branch of the **Anakim** was not called **Abraham** after him, but **Anakim** after Anak. They were great, mighty, and tall (Deuteronomy 2:10,11,21,22,23; 9:2), evidently inspiring the ten spies with great fear (Numbers 12:33). Og king of Bashan is described in Deuteronomy 3:11).

Their strength is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem.

Arba was rebuilt by the **Khabiri** or confederates seven years before Zoan was built by Egyptian Pharaohs of the nineteenth dynasty. See note on Numbers 13:22.

If these **Nephilim**, and their branch of **Rephaim**, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere **invention** of the human brain,

but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Genesis 6:4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demigods of the Greeks.

Thus the Babylonian "Creation Tablets", the Egyptian "Book of the

dead", the Greek mythology, and heathen Comogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

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The Synonymous Words for "World" , "Earth", etc. Appendix 129 from The Companion Bible.

There are four Greek words which are thus translated ; and it is important that they should be, in each occurrence, carefully distinguished. They are as follows :-

1. **Kosmos** = the world as created, ordered, and arranged. Hence it is used in the LXX (Septaugint) for the Hebrew word rendered "ornament". See Exodus 33:5,6. Isaiah 49:18. Jeremiah 4:30. Ezekiel 7:20, etc. It denotes 'the opposite of what man has called "choas", which God never created. See notes on Isaiah 45:18 and Genesis 1:2: for the Hebrew **bara'** means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Compare Appendix 146.

2. **aion** = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of **aion** is expressed by the Hebrew **'olam** (see Appendix 151. I.A and II.A) which denotes indefinite, unknown or concealed duration : just as we speak of "the patriarchal age", or "the golden age", etc. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Hebrew **'olamim** and Greek **'aiones** used of ages, or of a succession of age-times, and of an abiding from age to age.

From this comes the adjective, **aionios** (Appendix 151. II.B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression **aions of aions**.

These ages or age-times were all prepared and arranged by God (see Hebrews 1:2; 11:3); and there is a constant distinction in the New Testament between "this age", and the "coming age" (see Matthew 12:32. Hebrews 1:2. Ephesians 1:21).

"This age" is characterized by such passages as Matthew 13:24- 30, 36-43. Mark 4:19; 10:30. Romans 12:2. 1Corinthians 2:8. 2Corinthians 4:4. Galatians 1:4. Ephesians 2:2. (transl. "course"). 2Timothy 4:10. Titus 2:12.

The "coming age" is characterized in such passages as Matthew 13:39,40,49; 24:3; 28:20. Mark 10:30. Luke 18:30; 20:35. 1Corinthians 15:23. Titus 2:13.

The conjunction of these ages is spoken of as the **sunteleia**, marking the end of one age and the beginning of another.

Other indefinite duration are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Exodus 21:6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Exodus 40:15. 1Samuel 1:22. Hebrews 7:12). It is used in the same

way in other connections (see Matthew 21:19. John 8:35). For further information see Appendix 151. II.A.

3. ***oikoumene*** = the world as inhabited. It is from the verb ***oikeo*** = to dwell. It is used of the habitable world, as distinct from the ***kosmos*** (number 1 above, which = the world as ***created***). Hence, it used in a more limited and special sense of the Roman Empire, which was then

predominant. See Luke 2:1; 4:5; 21:26. It is sometimes put by the Figure of Speech ***Metonymy*** (of the ***Adjunct***), Appendix 6, for the inhabitants (Acts 17:6,31. Hebrews 2:5, etc.).

4. ***ge*** = land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

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The Synonymous Words for "Light", etc

Appendix 130 from The Companion Bible

1. **phos** = light (underived and absolute); the opposite of darkness. Used therefore specially of God (John 1:4, 5; 8:12. 1John 1:5, etc.).
2. **phoster** = a light, or light-giver, used of star light, and light holders or bearers. (Compare Genesis 1:14, 16). 3. **photismos** = a lighting, illumination, shining.
4. **luchnos** = a portable hand-lamp fed by oil, burning for a time and then going out. See John 5:35, where **luchnos** is used of John the Baptist in contrast with No. 1 (**phos**), which is used of Christ (John 8:12, etc.).
5. **luchnia** = a lampstand.
6. **lampas** = a torch (Judges 7:16, 20) fed with oil from a small vessel (the **angeion** of Matthew 25:4) constructed for the purpose.
7. **phengos** = light (No. 1) in its effulgence, used of moonlight, except in Luke 11:33 where it is used of lamplight. Occurs elsewhere only in Matthew 24:29 and Mark 13:24.

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FOUNDATION OF THE WORLD

Appendix 146 from The Companion Bible

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) **themelios**, and (2) **katabolē**.

The Noun, **themelios**, occurs in Luke 6:48–49, 14:29, Acts 16:26, Romans 15:20, 1Corinthians 3:10–12, Ephesians 2:20, 1Timothy 6:19, 2Timothy 2:19, Hebrews 6:1, 11:10, Revelation 21:14,19. It is never used of the world (**kosmos**) or the earth (**gē**). The corresponding Verb (**themelioō**) occurs in Matthew 7:25, Luke 6:48, Ephesians 3:17, Colossians 1:23, Hebrews 1:10 and 1Peter 5:10. The verb is only once used of the earth (**gē**). Hebrews 1:10.

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, **katabolē**, occurs in Matthew 13:35, 25:34, Luke 11:50, John 17:24, Ephesians 1:4, Hebrews 4:3, 9:26, 11:11, 1Peter 1:20, Revelation 13:8, 17:8 and the corresponding Verb (**kataballō**) occurs in 2Corinthians 4:9, Hebrews 6:1 and Revelation 12:10.

A comparison of all these passages (especially 2Corinthians 4:9 and Revelation 12:10) will show that **kataballō** and **katabolē** are not the proper terms for founding and foundation, but the correct meaning is **casting down**, or **overthrow**.

Consistency, therefore, calls for the same translation in Hebrews 6:1, where, instead of "not laying again", the rendering should be "not casting

down". That is to say, the foundation already laid, of repentance, etc., was not to be cast down or overthrown, but was to be *left* and progress made unto the perfection.

Accordingly, the Noun **katabolē**, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Hebrews 11:11) the word is connected with "the world" (Greek **kosmos**. Appendix 129.1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Genesis 1:2, and described in 2Peter 3:5–6. For the earth was not created **tohū** (Isaiah 45:18) but **became** so, as stated in the Hebrew of Genesis 1:2 and confirmed by 2Peter 3:6, where "the world that then was by the word of God" (Genesis 1:1), perished and "the heavens and the earth which are now, by the same word" were created (Genesis 2:4), and are "kept in store, reserved unto fire against the day of judgment" (2Peter 3:7) which shall usher in the "new heavens and the new earth" of 2Peter 3:13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Genesis 1:1 we have the **founding** of the world (Hebrews 1:10 = **themelioō**), but in Genesis 1:2 we have its **overthrow**.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated

with the Preposition **apo** = from (Appendix 104. iv) seven times, and with **pro** = before (Appendix 104. xiv) three times. The former refers to the **kingdom**, and is connected with the "counsels" of God; the latter refers to the Mystery (or Secret; See Appendix 193) and is connected with the "purpose" of God (see John 17:24, Ephesians 1:4, 1Peter 1:20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Genesis 1:2, that "the earth became **tohū** and **bohū** (i.e. waste and desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2Peter 3:7).

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APPENDIXES.

1

THE STRUCTURE OF THE BOOKS OF THE OLD TESTAMENT
ACCORDING TO THE HEBREW CANON.I.—THE LAW (*Tōrāh*).

- A | GENESIS. The beginning. All produced by the Word of God (Gen. 1. 3). Israel as a "family" (Gen. 15. 1).
- B | EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."
- C | LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His People.
- B | NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (23, 24).
- A | DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

II.—THE PROPHETS (*N'ebvīm*).

- A | JOSHUA. "The Lord of all the earth" giving possession of the Land. Government under Priests.
- B | JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king." Bethlehem. Failure under Priests.
- C | SAMUEL. Man's king "rejected"; God's king (David) "established."
- D | KINGS. Decline and Fall under the kings.
- D | ISAIAH. Final blessing under God's King.
- C | JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
- B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city "Jehovah-Shammah."
- A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession.

The former Prophets
(Zech. 7. 7).

The latter Prophets.

III.—THE PSALMS (*K'ethūbīm*, Writings).

- A | PSALMS. *T'hillīm*. "Praises." God's purposes and counsels as to His doings in the future.
- B | PROVERBS, i.e. Rules: Words which govern or rule man's life. God's moral government set forth.
- C | JOB. "The end of the Lord" shown in Satan's defeat, and the saint's deliverance from tribulation.
- D | CANTICLES. Virtue rewarded. Read by the Jews at the Passover: the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.
- E | RUTH. The stranger gathered in to hear of, and share in, God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.
- F | LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the Fast of the ninth of Abib.
- E | ECCLESIASTES. "The Preacher." The People collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.
- D | ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."
- C | DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."
- B | EZRA-NEHEMIAH. Men who governed and ruled God's People in their resettlement in the Land.
- A | CHRONICLES. *Dibrae hayyāmīm*. "Words of the Days"; or, God's purposes and counsels as to Israel's doings in the past, and until the time of the end.

The five Megilloth.

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THE BOOK OF DANIEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

- A** | 1. 1-21. THE CAPTIVITY OF JUDAH. HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING.
- B** | 2. 1-49. THE DREAM OF NEBUCHADNEZZAR. THE BEGINNING AND DURATION OF GENTILE DOMINION.
- C** | 3. 1-30. DANIEL'S COMPANIONS. THE "FIERY FURNACE". ANGELIC DELIVERANCE.
- D** | 4. 1-37. THE FIRST KING OF BABYLON. NEBUCHADNEZZAR'S DREAM OF THE "GREAT TREE", REVEALING HIS TEMPORARY DEPOSITION.
- D** | 5. 1-31. THE LAST KING OF BABYLON. BELSHAZZAR'S VISION OF THE "HAND", REVEALING HIS FINAL DOOM.
- C** | 6. 1-28. DANIEL HIMSELF. THE "DEN OF LIONS". ANGELIC DELIVERANCE.
- B** | 7. 1-8. 27. THE DREAM AND VISION OF DANIEL. THE END OF GENTILE DOMINION.
- A** | 9. 1-12. 13. THE DESOLATIONS OF JERUSALEM. PROPHETIC ANNOUNCEMENTS CONNECTED WITH THEIR END.

For the CANONICAL Order and Place of the Prophets, see Ap. 1

For the CHRONOLOGICAL Order of the Prophets, see Ap. 77.

For the Inter-relation of the Prophetic Books, see Ap. 78 and Structure on p. 1206.

For References to the Pentateuch in the Prophetic Books, see Ap. 92.

For the Visions of chs. 7-12, see Ap. 89.

For the Numbered "Days" in 8. 14; 12. 7, 11, 12, see Ap. 90.

For the Seventy Weeks of Daniel (9. 25-27), see Ap. 91.

The position of the book in the "Hagiographa", or third division of the Old Testament ("the Psalms", see Ap. 1), rather than in the second division ("the Prophets"), may be explained by the fact that, unlike the other three greater prophets (Isaiah, Jeremiah, and Ezekiel), it stands in relation to them as the Apocalypse of the Old Testament; and as pertaining to what is yet future. And whereas those three greater prophets speak of the future from an Intro-Israelitish standpoint, Daniel has their prophecies as his background; and, instead of looking at Zion and its neighbouring localised peoples, Daniel has universal Monarchies as his perspective; and is therefore separated from them in the Hebrew Canon, becoming to us the "light" or "lamp" of 2 Pet. 1. 19, and the realisation of 1 Pet. 1. 11.

The first part of the book (1. 1-6. 28, **A** to **C**) is *historic*, while the latter half (7. 1-12. 13, **A** and **B**) is *prophetic*.

Moreover, of the former portion, 2. 4-7. 28 is written in Aramaic (or Chaldee), while the latter portion, 8. 1-12. 13, is written in Hebrew. This is to teach us that the *historic* portion is in the Gentile language, because it is concerned with "the times of the Gentiles", and with Gentile supremacy in relation to Israel; while the *prophetic* portion is in Hebrew (the language of Israel), because it is concerned with "the time of the end", and with the events which will lead up to the time when God will "restore again the kingdom to Israel" (Acts 1. 6).

In Hezekiah's day (604 B.C.) Syriac (or Aramaic) was not understood by the Jews (2 Kings 18. 26); but after the Exile, in Ezra's day (426 B.C.), Hebrew had been so far forgotten that it had to be explained (Neh. 8. 8). In Daniel's day (495 B.C.) both languages were generally understood; and both could be, and were, thus used by him. If an impostor had written the book in Hebrew some 250 years later (as alleged by modern critics), why should he have defeated his own object by writing any portion in Aramaic as well, thus proving himself to be a fool as well as a "forger"?

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GLOSSARY

PAROUSIA

Matthew 24:3 ESV

³ As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your **coming** and of the end of the age?”

Companion Bible on Matthew 24:3 (Bullinger Notes)

coming – presence. Gr. *parousia*. This is the first of 24 occurrences of this important word (Matt 24:3, 27, 37, 39. 1 Cor. 7:6; 10:10. Phil. 1:26; 2:12. 1 Thess 2:19; 3:13; 4:15; 5:23. 2 Thess 2:1, 8, 9. James 5:7, 8. 2 Peter 1:16; 3:4, 12. 1 John 2:28.)

The Papyri show that “from the Ptolemaic period down to the second century A.D. the word traced in the East as a technical expression for the arrival or the visit of the king or the emperor”, also of other persons in authority, or of troops. (See *Deissmann’s *Light, &etc.*, pp. 372–8, 441–5). It is therefore not a N.T. word, as some have supposed.

****Light from the Ancient East: The New Testament; Illustrated by Recently Discovered Texts of the Graeco-Roman World (Classic Reprint)***

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What is papyrus?—Ancient Egypt

From Qatr.us from Professor Carr.

To see the article online: <https://quatr.us/egypt/papyrus-ancient-egypt.htm>

When the **Egyptians** began to write, about **3000 B.C.**, they wrote from the beginning in ink, on papyrus (pah-PIE-russ). Papyrus is a plant that grows wild all over the **Nile river valley**, so it is very common in **Egypt**. You can cut the long papyrus stalks and soak them in **water** until they rot a little, and then you lay a lot of these stalks next to each other, and a lot of other stalks on top, crossways to the first ones, and then you pound them flat, until all the stalks get mashed into all the other ones, and you have something a lot like **paper**.

At first papyrus was only used in **Egypt**, but by about **1000 B.C.** people all over **West Asia** began buying papyrus from Egypt and using it, since it was much more convenient than **clay tablets** (less breakable, and not as heavy!). People made papyrus in small sheets and then glued the sheets together to make big pieces.

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EXODUS *SHEMOT* GLOSSARY

יהוה		Yehovah, Jehovah, Yaweh
אדם	<i>Adam</i>	Man, Adam
אדמה	<i>adamah</i>	dust, ground “The LORD formed Adam from the <i>dust</i> אדמה of the ground” (Gen. 2:7).
דם	<i>dam</i>	Blood
אדום	<i>adom</i>	Red
אֲדַמַת־קֹדֶשׁ	<i>Adamat Kodesh</i> <i>Adamat</i> (ground) <i>Kodesh</i> (holy)	Holy ground
בתיה	<i>Batya</i>	Girl's name from <i>bat</i> (daughter) <i>yah</i> (Yaweh)
כְּבוֹד	<i>Cavod</i>	Glory = Heavy with everything good. Splendor, Copiousness. From root <i>ce-ved</i> = heavy
הַיָּם הַגָּדוֹל	<i>HaYam HaGadol</i>	The Great Sea, The Mediterranean Sea
יַם־הַמֶּלַח	<i>Yam HaMelach</i>	The Sea Salt = The Dead Sea
יַם־סוּף	<i>Yam Sof</i>	Sea of Reeds or Reed Sea
הִנֵּנִי	<i>hineni</i>	Behold me. Here I am. Indicates submission to the will of the one who called.
פֶּסַח	<i>Pesach</i>	Passover
שְׁמוֹת	<i>shemot</i>	<i>Shem</i> = name <i>ot</i> = feminine plural.

GOD'S CALENDAR GLOSSARY

Gen. 1:14 JPS 1917

¹⁴ And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and **for seasons**, and for days and years;

לְמוֹעֲדִים	<i>le'moedim</i>	for seasons; literally, for appointed times
מוֹעֵד	<i>moed</i>	appointed time, fixed time or space
מוֹעֲדִים	<i>moedim</i>	<i>moed+im</i> , masc. plural

Lev. 23:1 JPS 1917

¹ And the LORD spoke unto Moses, saying:
Speak unto the children of Israel, and say unto them: The appointed seasons [מוֹעֲדִים *moedim*] of the LORD, which ye shall proclaim to be holy convocations, even these are My appointed seasons [מוֹעֲדִים *moedim*].

שַׁבָּת	<i>Shabbath</i>	Sabbath
פֶּסַח	<i>Pesach</i>	Passover
חַג הַמַּצּוֹת	<i>Hag HaMatzot</i>	Feast of Unleavened Bread
מַצּוֹת	<i>matzot</i>	Unleavened bread. fem. plural of <i>matza</i>
בִּקְרֻרִים	<i>Bikkurim</i>	First Fruits
שָׁבֻעֹת	<i>Shavuot</i>	Weeks. Greek Septuagint: Pentecost
יוֹם הַכִּפּוּרִים	<i>Yom HaKippurim</i>	Yom Kippur, Day of Atonement
רֹאשׁ הַשָּׁנָה	<i>Rosh HaShanah</i>	Head of the Year; Head of the Civil Year

Lev. 23:24 JPS 1917

²⁴ Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation.

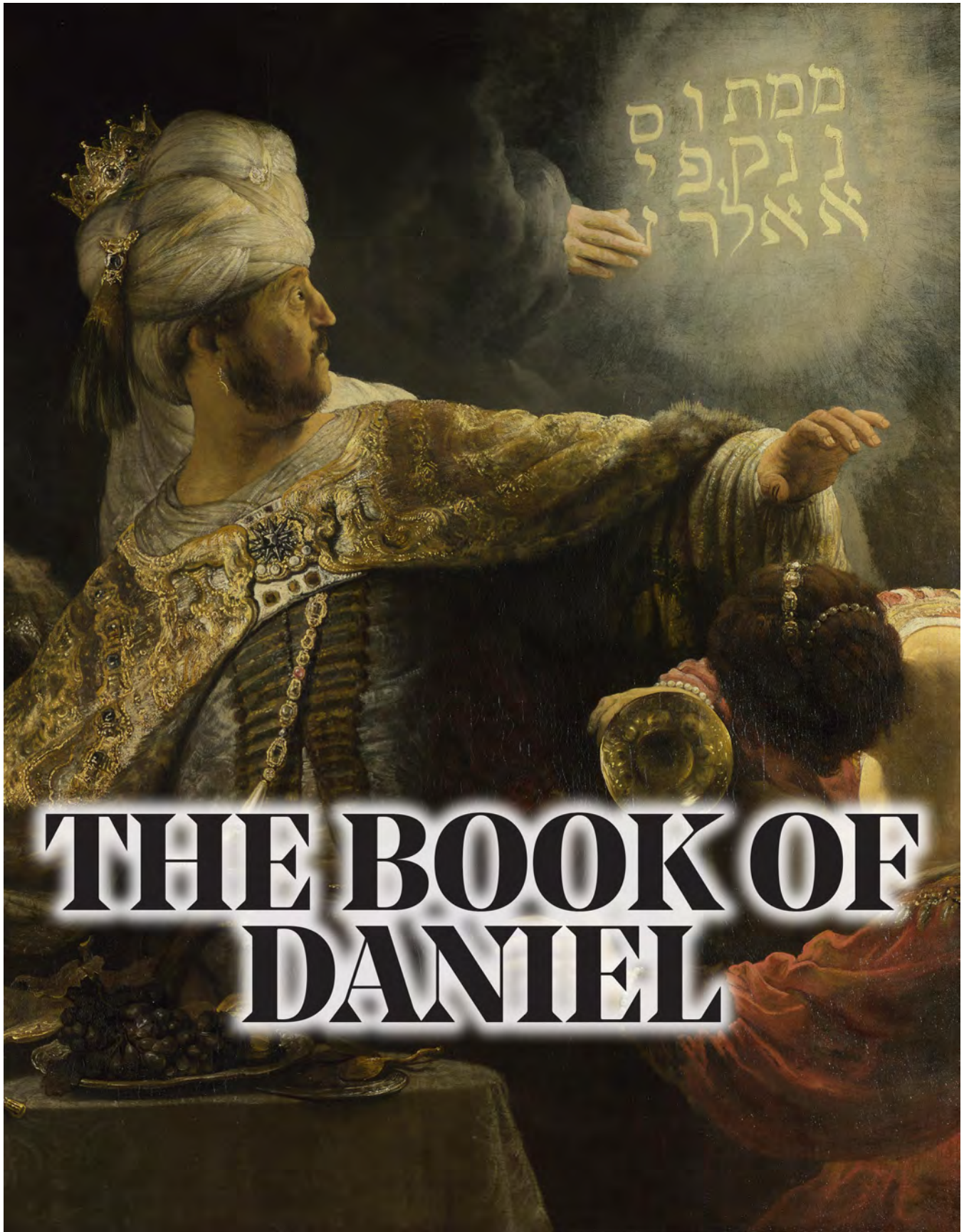
סֻכּוֹת	<i>Sukkot</i>	Booths. Tabernacles. f. plural of <i>suka</i> .
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The Three Feasts of the regalim (feet or legs)

Deut. 16:16 KJV

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the **feast** of unleavened bread, and in the **feast** of weeks, and in the **feast** of tabernacles: and they shall not appear before the LORD empty.

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THE BOOK OF DANIEL

DANIYYEL 1

¹ In the third year of the reign of Yehoyaqim king of Yehuda, Nevukhadnezzar king of Bavel came to Yerushalayim, and besieged it.

² And the Lord gave Yehoyaqim king of Yehuda into his hand, with part of the vessels of the house of God: which he carried into the land of Shin'ar to the house of his god; and he brought the vessels into the treasure house of his god.

³ And the king spoke to Ashpenaz the master of his eunuchs, that he should bring some of the children of Yisra'el and of the king's seed, and of the nobles;

⁴ youths in whom was no blemish, but well favoured, and skilful in all wisdom, and discerning in knowledge, and perceptive in understanding, 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 Kasdim.

⁵ And the king appointed them a daily provision of the king's food and of the wine which he drank; that they should be thus reared for three years, and at the end of that time, they might stand before the king.

⁶ Now among these were of the children of Yehuda: Daniyyel, Hananya, Misha'el, and 'Azarya:

⁷ to whom the chief of the eunuchs gave names: for he gave to Daniyyel the name of Belteshazzar; and to Hananya, of Shadrakh; and to Misha'el, of Meshakh; and to 'Azarya, of 'Aved-nego.

⁸ But Daniyyel purposed in his heart that he would not defile himself with the portion of the king's food, nor with the wine which he drank: therefore he requested of the chief of the eunuchs that he might not defile himself.

⁹ Now God had brought Daniyyel into grace and compassion with the chief of eunuchs.

¹⁰ And the chief of the eunuchs said to Daniyyel, I fear my lord the king, who has appointed your food and your drink: for why should he see you looking more woebegone than other youths of your age? for then you should endanger my head to the king.

¹¹ Then Daniyyel said to the steward whom the chief of the eunuchs has set over Daniyyel, Hananya, Misha'el, and 'Azarya,

¹² Put thy servants to the proof I beseech thee, ten days; and let them give us vegetables to eat, and water to drink.

¹³ Then let our appearances, and the appearances of the youths that eat of the king's food be observed by you; and as thou seest, so deal with thy servants.

¹⁴ So he consented to them in this matter, and put them to the proof for ten days.

¹⁵ And at the end of ten days they appeared fairer and fatter in flesh than all the youths who did eat the portion of the king's fare.

¹⁶ So the steward took away the food and the wine that they should have drunk; and gave them vegetables.

¹⁷ As for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniyyel 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 chief of the eunuchs brought them in before Nevukhadnezzar.

¹⁹ And the king spoke with them; and among them all was found none like Daniyyel, Hananya, Mish'el, and 'Azarya: therefore they stood before the king.

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

²¹ And Daniyyel continued to the first year of Koresh the king.

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DANIYYEL 2

¹ And in the second year of the reign of Nevukhadnezzar, Nevukhadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep was gone from him.

² Then the king commanded to call the magicians, and the conjurers, and the sorcerers, and the Kasdians, to tell the king his dreams. So they came and stood before the king.

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

⁴ Then the Kasdians spoke to the king in the language of Aram, O king, live forever: tell thy servants the dream and we will declare the interpretation.

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

⁶ But if you declare the dream, and its meaning, you shall receive of me gifts and rewards and great honour: therefore declare to me the dream, and its meaning.

⁷ They answered again and said, Let the king tell his servants the dream, and we will declare its meaning.

⁸ The king answered and said, I know for a certainty that you wish to gain time, because you see the thing is determined by me.

⁹ But if you will not make known to me the dream, there is but one law for you: for you 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 you can declare its interpretation to me.

¹⁰ The Kasdians answered before the king, and said, There is not a man upon the earth who can declare the king's matter: for no king, lord, nor ruler, has asked such things at any magician or conjurer, or Kasdian.

¹¹ And it is a hard thing that the king demands, and there is none other that can declare 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 Bavel.

¹³ And the decree went forth that the wise men should be slain; and they sought Daniyyel and his companions to be slain.

¹⁴ Then Daniyyel answered with counsel and discretion to Aryokh the captain of the king's guard, who had gone forth to slay the wise men of Bavel:

¹⁵ he answered and said to Aryokh the king's captain, Why is the decree from the king so severe? Then Aryokh made the thing known to Daniyyel.

¹⁶ Then Daniyyel went in, and desired of the king that he would give him time, so that he might show the king the interpretation.

¹⁷ Then Daniyyel went to his house, and made the thing known to Hananya, Misha'el, and 'Azarya, his companions:

¹⁸ that they would beg mercy from the GOD of heaven concerning this secret; that Daniyyel and his companions should not perish with the rest of the wise men of Bavel.

¹⁹ Then was the secret revealed to Daniyyel in a night vision. So Daniyyel blessed the GOD of heaven.

²⁰ Daniyyel spoke and said, Blessed be the name of GOD for ever and ever: for wisdom and might are his:

²¹ and he changes the times and the seasons: he removes kings, and sets up kings: he gives wisdom to the wise, and knowledge to those who have understanding:

²² he reveals the deep and secret things: he knows what is in the darkness, and the light dwells with him.

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

²⁴ Therefore Daniyyel went in to Aryokh, whom the king had ordained to destroy the wise men of Bavel: he went and said thus to him; Do not destroy the wise men of Bavel: bring me in before the king, and I will show the king the interpretation.

²⁵ Then Aryokh brought in Daniyyel before the king in haste, and said thus to him, I have found a man of the exiles of Yehuda, who will make known to the king the interpretation.

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

²⁷ Daniyyel answered in the presence of the king, and said, The secret which the king has demanded is one that the wise men, the conjurers, the magicians, and the astrologers cannot declare to the king;

²⁸ but there is a GOD in heaven who reveals secret things, and makes known to the king Nevukhadnezzar 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 king, thy thoughts came to thee upon thy bed, as to what should come to pass hereafter: and he who reveals secret things makes 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 in order that the interpretation shall be made known to the king, and that thou mightest know the thoughts of thy heart.

³¹ Thou, O king, didst see, and behold a great image. This image, which was mighty, and whose brightness was surpassing stood before thee; and its form was terrible.

³² This image's head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass,

³³ its legs of iron, its feet partly of iron and partly of clay.

³⁴ As thou didst look, a stone was cut out without hands, which smote the image upon its feet which were of iron and clay, and broke them to pieces.

³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind

carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

³⁶ This is the dream; and we will state its meaning before the king.

³⁷ Thou, O king, king of kings, to whom the GOD of heaven has given the kingdom, the power, the strength, and the glory;

³⁸ and wherever the children of men dwell, the beasts of the field and the birds of the sky, he has given them into thy hand, and has made thee ruler over them all; thou art this head of gold.

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.

⁴⁰ And the fourth kingdom shall be strong as iron: because iron breaks to pieces and subdues all things: and like iron that shatters, so shall it shatter and crush all these other.

⁴¹ And whereas thou didst see the feet and toes, partly of potters' clay, and partly of iron, so it shall be a divided kingdom; but there shall be in it of the strength of the iron, just as thou didst see the iron mixed with miry clay.

⁴² And as the toes of the feet were partly of iron, and partly of clay, so the kingdom shall be partly strong, and partly brittle.

⁴³ And whereas thou didst see iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, just as iron does not mix with clay.

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

⁴⁵ just as thou didst see that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold. The great GOD has made known to the king what shall come to pass hereafter: and the dream is certain, and the meaning of it sure.

⁴⁶ Then the king Nevukhadnezzar fell upon his face, and bowed down to Daniyyel, and commanded that they should offer an offering and sweet odours to him.

⁴⁷ The king spoke to Daniyyel, and said, Of a truth it is, that your GOD is the GOD of gods, and the LORD of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

⁴⁸ Then the king made Daniyyel great, and gave him many great gifts, and made him ruler over the whole province of Bavel, and the chief prefect over all the wise men of Bavel.

⁴⁹ Then Daniyyel requested of the king, and he set Shadrakh, Meshakh and 'Aved-nego, over the affairs of the province of Bavel: but Daniyyel remained in the gate of the king.

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DANIYYEL 3

¹ Nevukhadnezzar the king made an image of gold, whose height was sixty cubits, and the breadth of which was six cubits: he set it up in the plain of Dura, in the province of Bavel.

² Then Nevukhadnezzar the king sent to gather together the satraps, the prefects, and the governors, the counsellors, the treasurers, the justices, the magistrates, and all the rulers of the provinces, to come to the dedication of the image which Nevukhadnezzar the king had set up.

³ Then the satraps, the prefects, and the governors, the counsellors, the treasurers, the justices, the magistrates, and all the rulers of the provinces, were gathered together to the dedication of the image that Nevukhadnezzar the king had set up and they stood before the image that Nevukhadnezzar had set up.

⁴ Then a herald cried aloud, To you it is commanded, O peoples, nations, and tongues,

⁵ that when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and all kinds of music, you fall down and worship the golden image that Nevukhadnezzar the king has set up:

⁶ and whoever does not fall down and worship shall be cast in that same hour into the midst of a burning fiery furnace.

⁷ Therefore at that time, when all the people heard the sound of the horn, pipe, lyre, trigon, harp, and all kinds of music, all the peoples, nations, and tongues, fell down and worshipped the golden image that Nevukhadnezzar the king had set up.

⁸ Therefore at that time certain Kasdians came near, and accused the Jews.

⁹ They spoke and said to the king Nevukhadnezzar, O king, live for ever.

¹⁰ Thou, O king, hast made a decree, that every man that shall hear the sound of the horn, pipe, lyre, trigon, harp, and bagpipe, and all kinds of music, shall fall down and worship the golden image:

¹¹ and whoever does not fall down and worship, he should be cast into the midst of a burning fiery furnace.

¹² There are certain Jews whom thou hast set over the affairs of the province of Bavel, Shadrakh, Meshakh, and 'Aved-nego; these men, O king, have not regarded thee: they do not serve thy gods, nor worship the golden image which thou hast set up.

¹³ Then Nevukhadnezzar in his rage and fury commanded to bring Shadrakh, Meshakh, and 'Aved-nego. Then they brought these men before the king.

¹⁴ Nebukhadnezzar spoke and said to them, Is it true, O Shadrakh, Meshakh, and 'Aved-nego, that you do not serve my god, nor worship the golden image which I have set up?

¹⁵ Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and all kinds of music, to fall down and worship the image which I have made; well and good: but if you do not worship, you shall be cast in that same hour into the midst of a burning fiery furnace; and who is the god who shall deliver you out of my hands?

¹⁶ Shadrakh, Meshakh, and 'Aved-nego, answered and said to the king, O Nevukhadnezzar, we have no need to answer thee in this matter.

¹⁷ Behold, our God whom we serve is able to deliver us; He can deliver us from the burning fiery furnace, and out of thy hand, O king.

¹⁸ But if He does not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden images which thou hast set up.

¹⁹ Then was Nevukhadnezzar full of fury, and the expression of his visage was changed against Shadrakh, Meshakh, and 'Aved-nego: therefore he spoke, and commanded that they should heat the furnace 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 Shadrakh, Meshakh, and 'Aved-nego, and to cast them into the burning fiery furnace.

²¹ Then these men were bound in their mantles, their tunics, 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 exceedingly hot, the flame of the fire slew those men who had seized upon Shadrakh, Meshakh, and 'Aved-nego.

²³ And these three men, Shadrakh, Meshakh, and 'Aved-nego, fell down bound into the midst of the burning fiery furnace.

²⁴ Then Nevukhadnezzar the king was astonished, and rose up in haste, and spoke, and said to his counsellors, Did we not cast three men bound into the midst of the fire? They answered and said to the king, True, O king.

²⁵ He answered and said, Lo, I see four men unbound, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth is like an angel.

²⁶ Then Nevukhadnezzar came near to the mouth of the burning fiery furnace, and spoke and said, Shadrakh, Meshakh, and 'Aved-nego, servants of the most high God, come out, and come here. Then Shadrakh, Meshakh, and 'Aved-nego, came out of the midst of the fire.

²⁷ And the satraps, the prefects, the governors, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, nor were their mantles damaged, nor had the smell of fire passed over them.

²⁸ Then Nevukhadnezzar spoke, and said, Blessed be the God of Shadrakh, Meshakh, and 'Aved-nego, who has sent His angel, and delivered His servants who trusted in Him, setting aside the king's word, and yielding their bodies, that they might not serve or bow down to any god, except their own God.

²⁹ Therefore I made a decree, That every people, nation, and tongue, that speaks anything amiss against the God of Shadrakh, Meshakh, and 'Aved-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 Shadrakh, Meshakh, and 'Aved-nego, in the province of Bavel.

³¹ Nevukhadnezzar the king, to all the peoples, nations, and tongues, that dwell in all the earth; Peace be multiplied to you.

³² I thought it good to report the signs and wonders that high God has wrought towards me.

³³ How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

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DANIYYEL 4

¹ I Nevukhadnezzar was at rest in my house, and flourishing in my palace:

² I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

³ Therefore I made a decree to bring in all the wise men of Bavel before me, that they might make known to me the interpretation of the dream.

⁴ Then came in the magicians, the conjurers, the Kasdians and the astrologers,; and I told the dream before them; but they could not make known to me its interpretation.

⁵ But at the last Daniyyel 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,

⁶ O Belteshazzar chief of the magicians, because I know that the spirit of the holy gods is in thee, and no secret is too difficult for thee, tell me the visions of my dream that I have seen, and its meaning.

⁷ Thus were the visions of my head as I lay on my bed; I saw, and behold a tree in the midst of the earth, and its height was great.

⁸ The tree grew, and was strong, and its top reached to the sky, and it was visible to the end of all the earth:

⁹ its leaves were fair, and its fruit abundant, and on it was food for all: the beasts of the field had shade under it, and the birds of the sky dwelt in its boughs, and all flesh was fed from it.

¹⁰ I saw in the visions of my head as I lay upon my bed, and, behold, a watcher and a holy one came down from heaven;

¹¹ he cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts flee from under it, and the birds from its branches:

¹² but leave the stump of its roots in the earth, in a band of iron and brass, amid the tender grass of the field. Let him be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

¹³ let his heart be changed from man's, and let a beast's heart be given to him; and let seven seasons pass over him.

¹⁴ This matter is by the decree of the watchers, and the sentence by the word of the holy ones: to the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whomever He will, and sets up over it the basest of men.

¹⁵ This dream I, king Nevukhadnezzar, have seen. Now thou, O Belteshazzar, declare its interpretation, seeing that all the wise men of my kingdom are not able to make known to me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

¹⁶ Then Daniyyel, whose name was Belteshazzar, was appalled for one hour, and his thoughts terrified him. The king spoke, and said, Belteshazzar, let not the dream, or its interpretation terrify thee. Belteshazzar answered and said, My lord, the dream be for those who hate thee, and its interpretation for thy enemies.

¹⁷ The tree that thou sawest, which grew, and was strong, whose top reached to the sky, and which was visible to all the earth;

¹⁸ the leaves of which were fair, and the fruit of which abundant, and on it was food for all; under which the beasts of the field dwelt, and upon the branches of which the birds of the sky had their habitation:

¹⁹ it is thou, O king, that art grown and become strong: for thy greatness is grown, and reaches to heaven, and thy dominion to the end of the earth.

²⁰ And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew down the tree, and destroy it; yet leave the stump of its roots in the earth, in a band of iron and brass, amid the tender grass of the field; and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven seasons pass over him;

²¹ this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

²² That thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass like oxen, and thou shalt be wet with the dew of heaven, and seven seasons shall pass over thee, in order that thou mayest know that the Most High rules in the kingdom of men, and gives it to whomever he pleases.

²³ And whereas it was commanded to leave the stump of the roots of the tree; thy kingdom shall be sure for thee, after thou shalt come to know that the heavens do rule.

²⁴ Therefore, O king, let my counsel be acceptable to thee, and break off thy sins by charity, and thy iniquities by showing mercy to the poor; that there may be an extension of thy tranquillity.

²⁵ All this came upon the king Nevukhadnezzar.

²⁶ At the end of twelve months he was walking in the palace of the kingdom of Bavel.

²⁷ The king spoke, and said, Is not this great Bavel, that I have built by the might of my power as a royal residence, and for the honour of my majesty?

²⁸ While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nevukhadnezzar, to thee it is spoken; The kingdom is departed from thee.

²⁹ And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field: thou shalt be made to eat grass like oxen, and seven seasons shall pass over thee, in order that thou mayest know that the Most High rules in the kingdom of men, and gives it to whomever He will.

³⁰ The same hour was the thing fulfilled upon Nevukhadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws.

³¹ And at the end of the days I Nevukhadnezzar lifted up my eyes to heaven, and my understanding returned to me, and I blessed the Most High, and I praised and honoured Him who lives for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation:

³² and all the inhabitants of the earth are reputed as nothing: and He does according to His will in the the host of heaven, and among the inhabitants of the earth: and none can stay His hand, or say to Him, What doest Thou?

³³ At the same time my reason returned to me; and for the glory of my kingdom, my majesty and splendor returned to me; and my counsellors and my lords sought to me; and I was established in my kingdom, and still more greatness was added to me.

³⁴ Now I Nevukhadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways justice: and He is able to abase those who walk in pride.

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DANIYYEL 5

¹ Belshazzar the king made a great feast for 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 Nevukhadnezzar had taken out of the temple which was in Yerushalayim; that the king, and his lords, his wives, and his concubines, might drink from them.

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

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

⁵ In the same hour the fingers of a man's hand appeared, and wrote over against the lampstand upon 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 colour changed, and his thoughts terrified him, so that the joints of his loins were loosed, and his knees smote one against the other.

⁷ The king cried aloud to bring in the conjurers, the Kasdians, and the astrologers. And the king spoke, and said to the wise men of Bavel, Whoever shall read this writing, and declare to me the meaning of it, shall be clothed with scarlet, and have a chain of gold about his neck, and shall rule as the third in the kingdom.

⁸ Then all the king's wise men came in, but they could not read the writing, nor make known to the king the meaning of it.

⁹ Then king Belshazzar was greatly alarmed, and his colour changed, and his lords were perplexed.

¹⁰ Now the queen, by reason of the words of the king and his lords, came into the banquet house: the queen spoke and said, O king, live for ever: let not thy thoughts affright thee, not let thy colour change:

¹¹ there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nevukhadnezzar thy father, the king, I say, thy father, made chief of the magicians, conjurers, Kasdians, and astrologers;

¹² seeing that an excellent spirit, and knowledge, and understanding to interpret dreams, explain riddles, and solve problems, were found in the same Daniyyel, whom the king named Belteshazzar: now let Daniyyel be called, and he will declare the interpretation.

¹³ Then was Daniyyel brought in before the king. The king spoke and said to Daniyyel. Art thou that Daniyyel who art of the children of the exiles of Yehuda, whom the king my father brought out of Yehuda?

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

¹⁵ And now the wise men, the conjurers, have been brought in before me, that they should read this writing, and make known to me its meaning: but they could not declare the interpretation of the thing:

¹⁶ and I have heard of thee, that thou canst give interpretations, and solve problems: now if thou canst read the writing, and make known to me the interpretation of it, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt rule as third in the kingdom.

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

¹⁸ O thou king, the most high God gave Nevukhadnezzar thy father a kingdom, and greatness, and glory, and majesty:

¹⁹ and because of the majesty that he gave him, all peoples, nations, and tongues, 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 his glory was taken 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: he was fed with grass like oxen, and his body was wet with the dew of heaven; until he came to know that the most high God rules in the kingdom of men, and that he appoints over it whomever he pleases.

²² And thou His son, O Belshazzar, hast not humbled thy heart, though thou knewest all this:

²³ but hast lifted up thyself against the LORD of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which do not see, hear, or know: and the God in whose hand thy breath is, and whose are all thy ways, thou hast 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 Teqel Ufarsin.

²⁶ This is the interpretation of the thing: Mene; God has numbered thy kingdom, and brought it to an end.

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

²⁸ Peres; Thy kingdom is divided, and given to Maday and Paras.

²⁹ Then commanded Belshazzar, and they clothed Daniyyel in scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should rule as the third in the kingdom.

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

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DANIYYEL 6

¹ And Daryavesh the Madian received the kingdom, being about sixty two years old.

² It pleased Daryavesh to set over the kingdom a hundred and twenty satraps, who should be over the whole kingdom;

³ and over these were three presidents; of whom Daniyyel was one: that these satraps might give account to them, so that the king should have no loss.

⁴ Then this Daniyyel became distinguished above the presidents and satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

⁵ Then the presidents and satraps sought to find a pretext against Daniyyel concerning the kingdom; but they could find no pretext or fault; seeing that he was faithful, nor was any error or fault to be found in him.

⁶ Then said these men, We shall not find any pretext against this Daniyyel, unless we find it against him in connection with the law of his God.

⁷ Then these presidents and satraps came hurriedly to the king, and said thus to him, king Daryavesh, live for ever.

⁸ All the presidents of the kingdom, the prefects, and the satraps, the counsellors, and the governors, have consulted together to establish a royal statute, and to make a firm decree, that whoever makes petition of any God or man for thirty days, save of thee, O king, he shall be cast into the lions' den.

⁹ Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of Maday and Paras, which is unalterable.

¹⁰ Wherefore king Daryavesh signed the writing and the decree.

¹¹ Now when Daniyyel came to know that the writing was signed, he went into his house; (now he had windows open in his chamber towards Yerushalem, and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.)

¹² Then these men came hurriedly, and found Daniyyel praying and making supplication before his God.

¹³ Then they came near, and spoke before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall make petition of any God or man within thirty days, save of thee, O king, shall be cast into the lions' den? The king answered and said, The thing is true, according to the law of Maday and Paras, which is unalterable.

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¹⁴ Then they answered and said before the king, That Daniyyel who is of the children of the exiles of Yehuda, does not regard thee, O king, or the decree that thou hast signed, but makes his petition three times a day.

¹⁵ Then the king, when he heard these words, was much distressed, and set his heart on Daniyyel to rescue him: and he laboured till the going down of the sun to rescue him.

¹⁶ Then these men came hurriedly to the king, and said to the king, Know, O king, that it is the law of Maday and Paras that no decree or statute which the king establishes may be changed.

¹⁷ Then the king commanded, and they brought Daniyyel, and cast him into the lions' den. Now the king spoke and said to Daniyyel, Thy God whom thou servest continually, he will rescue thee.

¹⁸ 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 nothing might be changed concerning Daniyyel.

¹⁹ Then the king went to his palace, and passed the night fasting: nor were entertainments brought before him: and his sleep fled from him.

²⁰ Then the king arose very early in the morning, and went in haste to the lions' den.

²¹ And when he came to the den, he cried out in a tone of anguish to Daniyyel: and the king spoke and said to Daniyyel, O Daniyyel, servant of the living God, is thy God, whom thou servest continually, able to rescue thee from the lions?

²² Then Daniyyel said to the king, O king, live for ever.

²³ My God has sent his angel, and has shut the lions' mouths, that they have not hurt me: seeing that I was found innocent before him; and also before thee, O king, have I done no wrong.

²⁴ Then the king was exceedingly glad for him, and commanded that they should take Daniyyel up out of the den. So Daniyyel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

²⁵ And the king commanded, and they brought those men who had accused Daniyyel, and they cast them into the lions' den, them, their children, and their wives; and the lions had the mastery of them, and broke all their bones in pieces before they reached the bottom of the den.

²⁶ Then king Daryavesh wrote to all the peoples, nations, and tongues, that dwell in all the earth; Peace be multiplied to you.

²⁷ I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniyyel: for He is the living God, an steadfast forever, and His kingdom is one which shall not be destroyed, and His dominion shall be even to the end.

²⁸ He delivers and rescues, and He works signs and wonders in heaven and in earth, who has delivered Daniyyel from the power of the lions.

²⁹ So this Daniyyel prospered in the reign of Daryavesh, and in the reign of Koresh the Parsian.

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DANIYYEL 7

¹ In the first year of Belshazzar king of Bavel, Daniyyel had dream and visions of his head as he lay upon his bed: then he wrote the dream, and told the sum of the matter.

² Daniyyel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven stirred up the great sea.

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

⁴ The first was like a lion, and had eagle's wings: I beheld till its wings were plucked off, and it was lifted up from the earth, and made to stand upon two feet like a man, and a man's heart was given to it.

⁵ And behold, another beast, a second one, like a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth: and this it was said to it, Arise, devour much flesh.

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

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 broke in pieces, and stamped the residue with its feet: and it was different from all the beasts that were before it; and it had ten horns.

⁸ I considered the horns, and behold, there came up among them another little horn, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

⁹ As I looked, thrones were placed, and an ancient of days did sit, whose garment was white as snow, and the hair of whose head was like the pure wool: his throne was fiery flames, its wheels being burning fire.

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¹⁰ A fiery stream issued and came forth from before him: a thousand thousands served him, and ten thousand times ten thousand stood before him: they sat in judgment, and the books were opened.

¹¹ I looked then because of the sound of the great words which the horn spoke: and as I looked the beast was slain, and its body destroyed, and given to the burning flame.

¹² And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

¹³ I saw in the night visions, and, behold, one like a son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

¹⁴ And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and tongues, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

¹⁵ As for me Daniyyel, my spirit was grieved in the midst of my body, and the visions of my head affrighted me.

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

¹⁷ These great beasts, which are four, are four kings, who shall arise out of the earth.

¹⁸ But the holy ones of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever.

¹⁹ Then I wished to know the truth of the fourth beast, which was different from all the others, exceedingly dreadful, the teeth of which were of iron, and its nails of brass; which devoured, broke in pieces, and stamped the residue with his feet;

²⁰ and of the ten horns that were on its head, and of the other horn which came up, and before which three fell; that horn which had eyes, and a mouth that spoke very great things, and which appeared greater than its fellows.

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

²² until the ancient of days came, and judgment was given for the holy ones of the most High; and the time came that the holy ones possessed the kingdom.

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

²⁴ And the ten horns are ten kings that shall arise out of this kingdom: and another shall rise after them; and he shall be different from the former ones, and he shall subdue three kings.

²⁵ And he shall speak great words against the most High, and shall wear out the holy ones of the most High, and think to change times and laws: and they shall be given into his hand for a season and seasons and half a season.

²⁶ But they shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end.

²⁷ And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the holy ones of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

²⁸ Here is the end of the matter. As for me Daniyyel, my cogitations much affrighted me, and my colour changed: but I kept the matter in my heart.

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DANIYYEL 8

¹ In the third year of the reign of king Belshazzar a vision appeared to me, even to me Daniyyel, after that which appeared to me at the first.

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

³ Then I lifted up my eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

⁴ I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, was not there any that could deliver out of his hand; but he did according to his will, and magnified himself.

⁵ And as I was considering, behold, a he goat came from the west across the face of the whole earth, and did not touch the ground: and the goat had a conspicuous horn between its eyes.

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

⁷ And I saw it come close to the ram, and it was enraged against him, and smote the ram, and broke his two horns: and the ram had no power to stand before it, but he

cast him down to the ground, and trampled upon him: and there was none that could deliver the ram out of his hand.

⁸ Therefore the he goat grew very great: and when he was strong, the great horn was broken; and instead of it came up four conspicuous ones towards the four winds of heaven.

⁹ And out of one of them came forth a little horn, which grew exceedingly great, towards the south, and towards the east, and towards the land of beauty.

¹⁰ And it grew great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and trampled upon them.

¹¹ Yes, it magnified itself even to the prince of the host, and from him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

¹² And for an appointed time it was flagrantly set against the daily sacrifice, and it cast down the truth to the ground; and it practised, and prospered.

¹³ Then I heard one holy one speaking, and another holy one said to that certain one who spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

¹⁴ And he said to me, For two thousand and three hundred evenings and mornings; then shall the sanctuary be restored.

¹⁵ And it came to pass, when I, even I Daniyyel, had seen the vision, and sought for the meaning, then, behold, there stood before me what looked like a man.

¹⁶ And I heard a man's voice between the banks of the Ulay, who called, and said, Gavri'el, make this man 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 to me, Understand, O son of man: for the vision is for the time of the end.

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

¹⁹ And he said, Behold, I will make thee know what shall be in the latter end of the indignation: for it is for the appointed time of the end.

²⁰ The ram which thou sawest having two horns are the kings of Maday and Paras.

²¹ And the rough he goat is the king of Yavan: and the great horn that is between his eyes is the first king.

²² As for the horn which was broken, in place of which four others arose, four kingdoms shall stand up out of the nation, but not with his power.

²³ And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and one who understands riddles, shall arise.

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

²⁵ And through his cunning also he shall cause craft to prosper in his hand, and shall magnify himself in his heart, and without difficulty he shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

²⁶ And the vision of the evenings and the mornings which was told is true: but seal up the vision; for it refers to many days hence.

²⁷ And I Daniyyel fainted, and was sick certain days; afterwards I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

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DANIYYEL 9

¹ In the first year of Daryavesh the son of Ahashverosh, of the seed of Maday, who was made king over the realm of the Kasdians;

² in the first year of his reign I Daniyyel considered in the books the number of the years, whereof the word of the LORD came to Yirmeya the prophet, that he would accomplish seventy years in the desolations of Yerusahalayim.

³ And I set my face to the LORD GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

⁴ and I prayed to the LORD my GOD, and made my confession, and said, O LORD, the great and dreadful GOD, keeping covenant and troth to those who love him, and to those who keep his commandments;

⁵ we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, and have turned aside from Thy precepts and from Thy judgments:

⁶ for we have not hearkened to Thy servants the prophets, who spoke in Thy name to our kings, our princes, and our fathers, and to all the people of the land.

⁷ O LORD, righteousness belongs to Thee, but to us confusion of faces, as at this day; to the men of Yehuda, and to the inhabitants of Yerushalayim, and to all Yisra'el, who are near, and who are far off, through all the countries whither Thou hast driven them, because of their trespass which they have trespassed against Thee.

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⁸ O LORD, to us belongs 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 belongs mercies and forgiveness, for we have rebelled against Him;

¹⁰ for we have not obeyed the voice of the LORD our GOD, to follow His Torot, which He set before us by His servants the prophets.

¹¹ Yea, all Yisra'el have transgressed Thy Tora, and have turned aside, so as not to obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the Tora of Moshe the servant of GOD, because we have sinned against Him.

¹² And He has confirmed His word, which He spoke against us, and against our judges who judged us, by bringing upon us a great evil: for under the whole heaven there has not been done the like of what has been done against Yerushalayim,

¹³ as it is written in the Tora of Moshe, all this evil is come upon us: yet we did not offer our prayer before the LORD our GOD, that we might turn from our iniquities, and understand Thy truth.

¹⁴ Therefore the LORD has watched over the evil, and brought it upon us: for the LORD our God is righteous in all His works which He has done: for we did not obey His voice.

¹⁵ And now, O LORD our GOD, who hast brought Thy people out of the land of Mizrayim 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 pray Thee, let Thy anger and Thy fury be turned away from Thy city of Yerushalayim Thy holy mountain: because for our sins, and for the iniquities of our fathers, Yerushalayim and Thy people 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 Thy ear, and hear; open Thy eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee because of our righteousnesses, but because of Thy great mercies.

¹⁹ O LORD, hear; O LORD, forgive; O LORD, hearken and act; delay not, for Thy own sake, O my GOD: for Thy city and Thy people are called by Thy name.

²⁰ And whilst I was speaking, and praying, and confessing my sin and the sin of my people Yisra'el, and presenting my supplication before the LORD my GOD for the holy mountain of my GOD;

²¹ whilst I was still speaking in prayer, the man Gavri'el, whom I had seen in the vision at the beginning, approached close to me in swift flight about the time of the evening sacrifice.

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

²³ At the beginning of thy supplications the commandment went out, and I am come to declare it; for thou art greatly beloved: therefore look into the word, and consider the vision.

²⁴ Seventy weeks are decreed concerning thy people and concerning thy holy city, to finish the transgression, and to make an end to sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the most holy place.

²⁵ Know therefore and understand, that from the going forth of the commandment to restore and to build Yerushalayim until an anointed prince, shall be seven weeks: then for sixty two weeks it shall be built again, with squares and moat, but in a troubled time.

²⁶ And after sixty two weeks shall an anointed one be cut off, and none will be left to him: and the people of a prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and to the end of the war desolations are decreed.

²⁷ And he shall make a strong covenant with many for one week: and during half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed destruction is poured out on the desolator.

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DANIYYEL 10

¹ In the third year of Koresh king of Paras a thing was revealed to Daniyyel, whose name was called Belteshazzar; and the word was true, and for a long period ahead; and he understood the thing, and had understanding of the vision.

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

³ I ate no pleasant bread, nor did meat or wine come into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

⁴ And on the twenty fourth day of the first month, as I was by the side of the great river, which is Hiddeqel;

⁵ I lifted up my eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Ufaz:

⁶ his body also was like the beryl, and his face like the appearance of lightning, and his eyes like torches of fire, and his arms and his feet in colour like burnished brass, and the sound of his words like the voice of a multitude.

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

⁸ So I was left alone, and saw this great vision, and there remained no strength in me: for my comely appearance was horribly changed, and I retained no strength.

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

¹⁰ And, behold, a hand touched me, which set me trembling on my knees and on the palms of my hands.

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

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

¹³ But the guardian angel of the kingdom of Paras withstood me twenty one days: but, lo, Mikha'el, one of the chief angels, came to help me; and I remained there with the kings of Paras.

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

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

¹⁶ And, behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spoke, and said to him that stood before me, O my lord, by reason of the vision my pains have come upon me, and I retain no strength.

¹⁷ For how can the servant of my lord talk with this my lord? for as for me, there remains now no strength in me, nor is there breath left in me.

¹⁸ Then again came one in the likeness of a man, and touched me and strengthened me,

¹⁹ and said, O man greatly beloved, fear not: peace be into thee, be strong, and be resolute. And when he had spoken to me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

²⁰ Then he said to me, Dost thou know why I have come to thee? But now I will return to fight with the guardian angel of Paras: and when I depart from him, lo, the guardian angel of Yavan shall come.

²¹ But I will tell thee that which is inscribed in the true record: and none stands fast with me against these, except your guardian angel, Mikha'el.

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DANIYYEL 11

¹ As for me, in the first year of Daryavesh the Madian, I stood up to confirm and to strengthen him.

² And now will I tell thee the truth. Behold, there shall stand up yet three kings in Paras: and the fourth shall be far richer than all of them: and when he has grown strong through his riches, he shall stir up all against the kingdom of Yavan.

³ And a mighty king shall stand up, who 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 towards the four winds of heaven; and not to his posterity, nor according to his dominion with which he ruled: for his kingdom shall be plucked up, and go to others besides those.

⁵ And the king of the south shall be strong, but one of his princes shall be stronger than he, and have dominion; his dominion shall be a great dominion.

⁶ And at the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of her arm; nor shall he stand, nor his arm: but she shall be given up, and they who brought her, and he who begot her, and he who strengthened her in those times.

⁷ But from a branch of her roots shall one stand up in his place: he 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 he shall also carry captives into Mizrayim their gods, with their princes, and with their precious vessels of silver and of gold; and he shall abstain for some years from attacking the king of the north.

⁹ But he shall come into the kingdom of the king of the south, and shall return to his own land.

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

¹¹ And the king of the south shall be moved with anger, and shall come out and fight with him, 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 has taken away the multitude, his heart shall be lifted up; and he shall cast down tens of thousands: but he shall not prevail.

¹³ For the king of the north shall again set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with abundant supplies.

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

¹⁵ So the king of the north shall come, and cast up a mound, and seize a well fortified city and the arms of the south shall not withstand, nor his chosen people, for they shall have no strength to withstand.

¹⁶ But he who comes against him shall do according to his own will, and none shall stand before him: and he shall stand in the land of beauty, and in his hand shall be destruction.

¹⁷ He shall also set his face to enter with the strength of his whole kingdom, but he shall make peace with him: and he shall give him the daughter of women, to destroy it: but she shall not stand or remain his.

¹⁸ After this he shall turn his face to the isles, and shall take many: but a commander shall put an end to his insult; indeed, he shall cause his insult to return upon him.

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

²⁰ Then three shall stand up in his place one who shall send an exactor of taxes throughout glory of the kingdom, but within a few days he shall be destroyed, but not in anger, or in battle.

²¹ And in his place shall stand up a vile person, to whom the honour of the kingdom has not been given: but he shall come in without difficulty, and obtain the kingdom by flatteries.

²² And the force of the flood shall be swept away before him, and shall be broken; even 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 without difficulty even upon the fattest places of the province; and he shall do that which his fathers have not done, or his fathers' fathers; he shall scatter among them prey, and spoil, and riches: and he shall devise schemes against the strongholds, but only for a time.

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

²⁶ For those who eat his food 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 the end is yet to come at the time appointed.

²⁸ Then shall he return into his land with great riches; and his heart shall be set against the holy covenant; and he shall work his will, and return to his own land.

²⁹ At the time appointed he shall return, and come towards the south; but it shall not be at the latter time as it was at the former.

³⁰ For ships of Kittim shall come against him: therefore he shall lose heart and return, and have indignation against the holy covenant, and do his will; he shall even return, and have an understanding with those who forsake the holy covenant.

³¹ And arms shall stand up on his part, and they shall profane sanctuary and fortress, and shall take away the daily sacrifice, and they shall set up the abomination that makes desolate.

³² And such as do wickedly against the covenant shall he seduce by flatteries: but the people who know their GOD shall be strong, and prevail.

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

³⁴ Now when they shall fall, they shall receive a little help: but many shall join themselves to them with flatteries.

³⁵ And some of them of understanding shall fall, to try them, and to refine, and to make them white, even to the time of the end: because it is yet for the time appointed.

³⁶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak astonishing things against the GOD of gods, and shall prosper till the indignation be accomplished: for that which is determined shall be done.

³⁷ Nor shall he regard the gods of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

³⁸ But in his place he shall honour the god of strongholds, and a god whom his fathers did not know shall he honour with gold, and silver, and with precious stones, and costly things.

³⁹ And he shall deal with the strongest fortresses with the help of a foreign god; those whom he acknowledges, he will magnify with honour: and he shall make them rulers over many, and shall divide the land for a price.

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 storm, 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 land of beauty, and many countries shall be overthrown: but these shall escape out of his hand – Edom, and Mo'av, and the chief of the children of 'Ammon.

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

⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Mizrayim: and the Lubbians and the Kushites shall follow in his train.

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

⁴⁵ And he shall plant the tents of his palace between the seas and the holy mountain of beauty; yet he shall come to his end, and none shall help him.

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DANIYYEL 12

¹ And at that time shall Mikha'el stand up, the great chief angel, who stands for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation till that same time: and at that time thy people shall be delivered, every one who shall be found written in the book.

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² And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

³ And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever.

⁴ But thou, O Daniyyel, shut up the words, and seal the book, until the time of the end: many shall run to and fro, and knowledge shall be increased.

⁵ Then I Daniyyel looked, and, behold, there stood two others, 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 lined, who was above the waters of the River, How long shall it be to the end of the wonders?

⁷ And I heard the man clothed in linen, who was above the waters of the River, when he lifted up his right hand and his left hand to heaven, and swore by the One who lives for ever that it shall be for a time, times and a half; and when the crushing of the power of the holy people shall have been completed, all these things shall be finished.

⁸ And I heard, but I did not understand: then I said, O my LORD, what shall be the end of these things?

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

¹⁰ Many shall purify themselves, and make themselves white, and be tried; but the wicked shall do wickedly: and 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 abomination that makes desolate be set up, there shall be a thousand two hundred and ninety days.

¹² Happy is he who waits, and reaches a thousand three hundred and thirty five days.

¹³ But go thou thy way till the end be: for thou shalt rest, and stand up for thy allotted portion at the end of the days.

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THE FOUR KINGDOMS



IMAGE OF NEBUCHADNEZZAR'S DREAM



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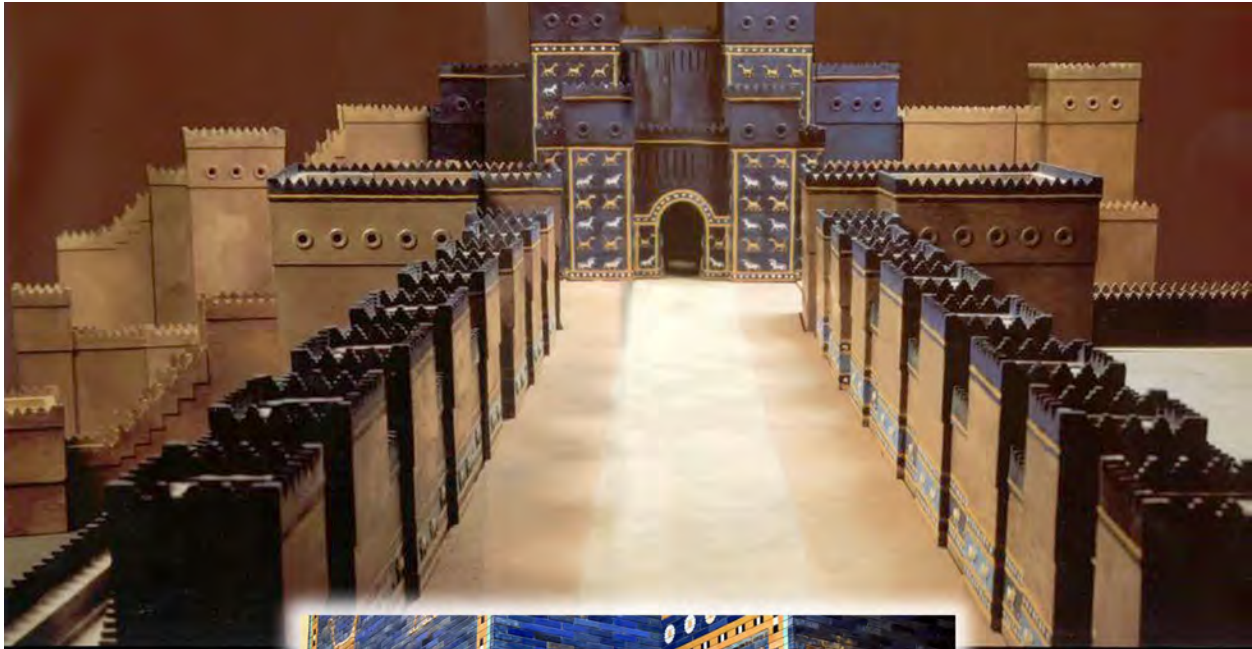
Above: Ishtar Gate reconstruction

Right: Closeup of Lion Frieze

Below: Processional Way reconstruction.



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Above and Below:
Views of model
of the
Ishtar Gate

Right:
Dragon and Bull
reliefs from the
Ishtar Gate Façade



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Remains of one of the gate towers of the Ishtar Gate during the excavation (1914).

The Ishtar Gate

While in the process of excavating the temple of the goddess Ninmah ... fragmentary glazed bricks from representations of bulls and snakelike beasts were found in large numbers ...

Although the inscription was damaged, from parallels it is possible to reconstruct the inscription as follows:

“(Nebuchadnezzar, King of Babylon, son of) Nabopolassar, (the king of Babylon, am I.) The Gate of Ishtar (I have built) with (blue) glazed bricks for Marduk, (my) Lord.”

“Massive bronze bulls (and powerful snake-like beasts ... have I erected) on its threshold. (With slabs (?) of) limestone (and...) of stone (have I) the bulls (?) (...?). Marduk, (sublime) Lord, ... eternal life ... grant as a gift.”

The name of the Gate is Istar-sakipat-tebisha, Ishtar (is) the vanquisher of her enemies.

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Cyrus Cylinder (6th Century B.C.). Made of baked clay, it measures 8.9 inches long by 3.9 inches wide.

Chores II (Cyrus) **559 – 530 B.C.**

Conquers Babylonian empire; master of Median confederation; secures submission of Asia Minor; adopts liberal policy toward conquered peoples; allows Jews to return to Yisrael and rebuild the Temple (see Ezra 1:1–6).

“... Without any battle, he brought him into his city Babylon, sparing Babylon the least calamity ... All the inhabitants of Babylon ... bowed to him and kissed his feet, jubilant that he became king and with shining faces. ... I am Coresh ... When I entered Babylon, it was as a friend, and I established the governing throne in the palace of the ruler with joy and rejoicing ... My many troops walked around Babylon in peace. I did not allow anybody to terrorize ... I strove for peace in Babylon and in all his other sacred cities. As for the residents of Babylon, I abolished their yoke which lowered their status. I relieved them of their dilapidated housing, putting their cries to an end ...

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THE ANTIQUITIES OF THE JEWS

By Flavius Josephus

Translated by William Whiston

Book XI. Containing the Interval of Two Hundred and Fifty-Three Years and Five Months- From the First of Cyrus to the Death of Alexander the Great

Chapter 8- Concerning Sanballat and Manasseh, and the Temple Which They Built on Mount Gerizzim; As Also How Alexander Made His Entry Into the City Jerusalem, and What Benefits He Bestowed on the Jews.

4. But Sanballat thought he had now gotten a proper opportunity to make his attempt, so he renounced Darius, and taking with him seven thousand of his own subjects, he came to Alexander; and finding him beginning the siege of Tyre, he said to him, that he delivered up to him these men, who came out of places under his dominion, and did gladly accept of him for his lord instead of Darius. So when Alexander had received him kindly, Sanballat thereupon took courage, and spake to him about his present affair. He told him that he had a son-in-law, Manasseh, who was brother to the high priest Jaddua; and that there were many others of his own nation, now with him, that were desirous to have a temple in the places subject to him; that it would be for the king's advantage to have the strength of the Jews divided into two parts, lest when the nation is of one mind, and united, upon any attempt for innovation, it prove troublesome to kings, as it had formerly proved to the kings of Assyria. Whereupon Alexander gave Sanballat leave so to do, who used the utmost diligence, and built the temple, and made Manasseh the priest, and deemed it a great reward that his daughter's children should have that dignity; but when the seven months of the siege of Tyre were over, and the two months of the siege of Gaza, Sanballat died. Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.

5. And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple. And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.

6. So when Alexander had thus settled matters at Jerusalem, he led his army into the neighboring cities; and when all the inhabitants to whom he came received him with great kindness, the Samaritans, who had then Shechem for their metropolis, [a city situate at Mount Gerizzim, and inhabited by apostates of the Jewish nation,] seeing that Alexander had so greatly honored the Jews, determined to profess themselves Jews; for such is the disposition of the Samaritans, as we have already elsewhere declared, that when the Jews

are in adversity, they deny that they are of kin to them, and then they confess the truth; but when they perceive that some good fortune hath befallen them, they immediately pretend to have communion with them, saying that they belong to them, and derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh. Accordingly, they made their address to the king with splendor, and showed great alacrity in meeting him at a little distance from Jerusalem. And when Alexander had commended them, the Shechemites approached to him, taking with them the troops that Sanballat had sent him, and they desired that he would come to their city, and do honor to their temple also; to whom he promised, that when he returned he would come to them. And when they petitioned that he would remit the tribute of the seventh year to them, because they did but sow thereon, he asked who they were that made such a petition; and when they said that they were Hebrews, but had the name of Sidonians, living at Shechem, he asked them again whether they were Jews; and when they said they were not Jews, "It was to the Jews," said he, "that I granted that privilege; however, when I return, and am thoroughly informed by you of this matter, I will do what I shall think proper." And in this manner he took leave of the Shechemites; but ordered that the troops of Sanballat should follow him into Egypt, because there he designed to give them lands, which he did a little after in Thebais, when he ordered them to guard that country.

7. Now when Alexander was dead, the government was parted among his successors, but the temple upon Mount Gerizzim remained. And if any one were accused by those of Jerusalem of having eaten things common or of having broken the sabbath, or of any other crime of the like nature, he fled away to the Shechemites, and said that he was accused unjustly. About this time it was that Jaddua the high priest died, and Onias his son took the high priesthood. This was the state of the affairs of the people of Jerusalem at this time.

Taken from Josephus, *Antiquities of the Jews*, Book XI,
Chapter 8, Sections 4–7

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In the 2nd Century A.D., the Roman Empire stretched from Scotland to Sudan and from the Caucasians to the Strait of Gibraltar.

At the top of the map is the Capitoline she-wolf, the symbol of Rome.

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Brief Table of Events



Monarchy

- 753 BC Founding of Rome.
- Triumphal procession of Romulus.
- 600-510 BC Etruscan kings rule in Rome.
- About 510 BC Fall of the Roman kings.

Republic

- 450 BC Twelve Tables law (first legal code of Rome).
- 510-264 BC Early republic. Expansion of Rome over Central Italy. Victory over other tribes in Italy.
- 264-133 BC Middle republic. Victories over the Carthaginians, Macedonians, and other peoples. Rome becomes a world power.
- 133-31 BC Late republic. Civil wars.
- 44 BC Murder of Julius Caesar.



Empire

- 31 BC-14 AD Imperial rule (Principate) of Augustus.
- 14-68 Julian-Claudian imperial dynasty: Tiberius, Caligula, Claudius, Nero.
- 64 Nero burns Rome.
- 69-96 Flavian imperial dynasty: Vespasian, Titus, Domitian.
- 98-117 Trajan
- 117 The Roman Empire reaches its greatest extent.
- 117-161 Hadrian and Antoninus Pius. Period of general peace.

- 161-180 Marcus Aurelius. Beginning of imperial crisis. Plague and invasions.
- 193-284 Beginning of Late Antiquity. The empire is in a constant state of crisis. "Soldier" emperors.
- 284-305 Starting with Emperor Diocletian, the Roman Empire becomes an absolute monarchy. He appoints co-emperors.
- 305-337 Rise and rule of Constantine the Great.
- 313 Constantine recognizes Christianity.
- 337-476 Christian Rome of Late Antiquity.
- 392-395 Theodosius. Christianity wins out as the sole religion of the empire.
- 395 Division of the empire into Eastern Rome and Western Rome.



Western Empire

- 410 Under Alarich, the West Goths capture Rome. Defensive battles and retreat from invading Teutons and Huns.
- 476 Last emperor of Western Rome, Romulus Augustulus, abdicates. End of the ancient Roman Empire in the West. Byzantium (Eastern Rome) preserves the idea of imperial unity.
- 800 King of the Franks, Charlemagne, restores the Western Empire. Charlemagne crowned emperor in Rome.
- 962 Otto the First crowned emperor in Rome. Beginning of the Holy Roman Empire of the German Nation, which lasted until 1806.

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TRIUMPHAL PROCESSION

Titus/Vespasian Victory over the Jews

What Was the Triumph?

The Triumph—today we would say “triumphal procession”—was the high point in the career of any Roman commander. The triumph was a celebration in honor of Jupiter, but also a festival that promised good fortune for the entire state. The victorious commander, the triumphator, marched from the Field of Mars up to the Capitoline Hill—a triumphal route more than two miles long. Here the spoils of war were displayed and prisoners were executed. The celebration ended at the Capitol—the citadel on the Capitoline Hill. Here they made sacrifices to Jupiter.

Copy from Artist Depiction

The triumphal procession of Titus and Vespasian after their victory over the Jews in 71A.D.. The course of Triumph ran from the Forum to the Captoline Hill and the temple of Jupiter located there.

KJV

Col. 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Col. 2:13 ¶ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Col. 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Col. 2:15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

AMPC

Col. 2:15 [God] disarmed the principalities and powers that were ranged against us and made a bold display *and* public example of them, in triumphing over them in Him *and* in it [the cross].

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Apotheosis (becoming a god) of Emperor Antoninus Pius (138-161) and his wife Faustina from a large relief in Rome.

The triumph — today we would say “triumphal procession” — was the high point in the career of any Roman commander. The triumph was a celebration in honor of Jupiter, but also a festival

What was the “triumph”?

that promised good fortune for the entire state. The victorious commander, the triumphator, marched from the Field of Mars up to the Capitoline Hill—a triumphal route more than two miles long. Here the spoils of war were displayed and prisoners were executed. The celebration ended at the Capitol—the citadel on the Capitoline Hill. Here they made sacrifices to Jupiter.

From the year 71 AD on, imperial Rome reserved the triumphal procession for emperors alone, and the emperors

increasingly wore the symbols of a triumphator—purple toga, golden wreath, and eagle scepter—as their normal attire. The emperor now saw himself as an eternal triumphator.

Despite set backs and defeats, the Roman Empire endured and senatorial rule never returned. Even before the reign of Augustus the Roman republic had never been a democracy in the

What did “pax Romana” mean?

modern sense, but rather a state led by the nobility.

Rome saw it as its task in the world to preserve peace, justice and order among the peoples under its rule. This wasn’t an easy task, since the empire included many, many different peoples — from Britons to Egyptians, from Iberians to Syrians. By enforcing this Roman peace – pax Romana – Rome meant to provide the necessary basis for a prosperous empire.

Augustus brought peace and prosperity to his empire and established the policy of pax Romana. This policy interrupted the endless wars that again and again spread ruin throughout the known world. This “Augustan” peace outlived the emperor and in time was seen as the essence of imperial

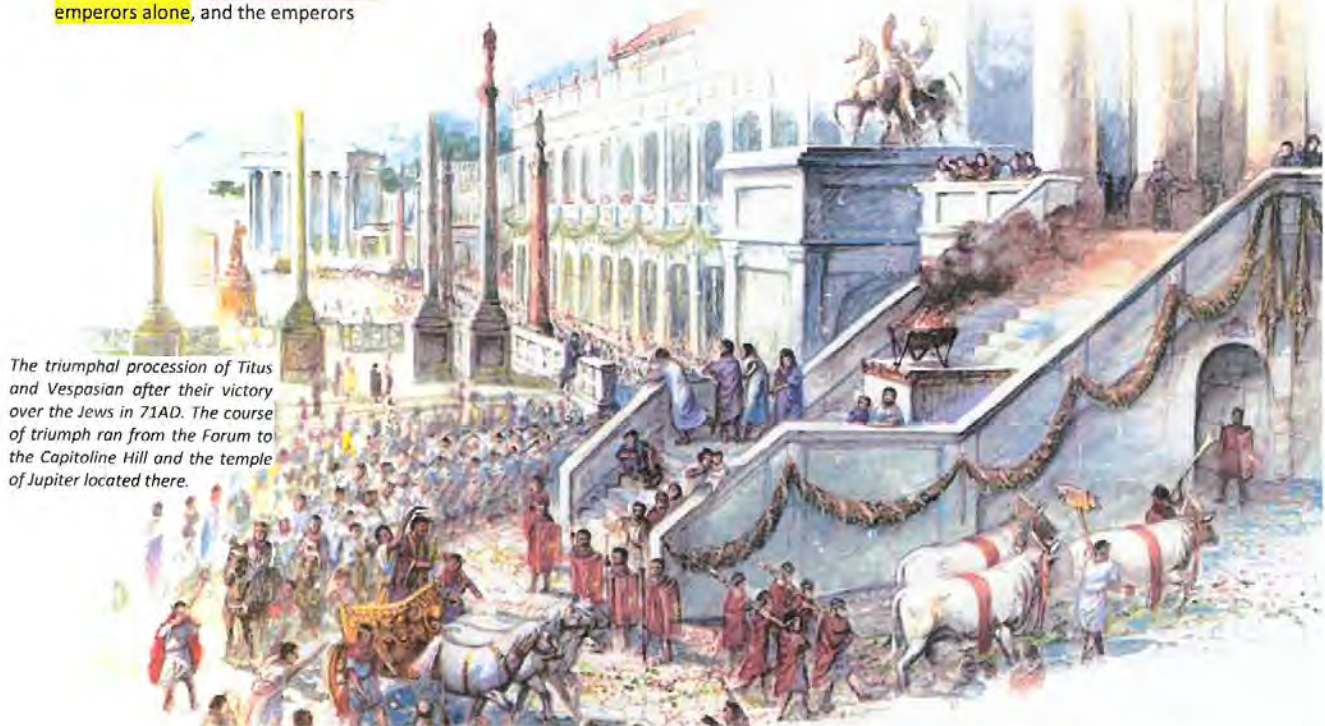
rule.

Failures were unable to diminish the fascination that emanated from the Roman Empire. Rome remained the ideal for rulers in Europe and elsewhere: German emperors in the Middle Ages, Emperor Napoleon, the Fascist dictator Mussolini, and Russia’s Tsars. The United States constitution has features reminiscent of the Roman principate — for example, the strong position granted to the president.

THE OVATIO, which gave us the word “ovation,” was a kind of substitute for the triumphal procession. Like the triumph, the *ovatio* had to be approved by the senate. It was more modest than the triumph, however. The commander entered the city on foot, the wreaths were of myrtle and not of laurel, and the celebration was not so grand.

MARCELLUS, victor over Syracuse in 212 BC, insisted that Rome grant him only the ovatio. He thus showed himself in a decidedly modest light. Later, however, he celebrated a triumph on the Alban Mount.

GENERALS for whom the senate did not approve a triumph could still celebrate one at their own expense. They staged a procession to the temple of Jupiter Latialis on the Alban Mount southwest of Rome. This kind of triumph was still considered authentic and appeared in the lists of triumphators.



The triumphal procession of Titus and Vespasian after their victory over the Jews in 71AD. The course of triumph ran from the Forum to the Capitoline Hill and the temple of Jupiter located there.

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JOSEPHUS WITNESS TO THE ROMAN SIEGE AND DESTRUCTION OF JERUSALEM AND THE SECOND TEMPLE

Luke 21:20–24 ASV

²⁰ But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

²¹ Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

²² For these are days of vengeance, that all things which are written may be fulfilled.

²³ Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

²⁴ And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Josephus, the Jewish historian, witnessed this destruction and records details of the horror. Especially poignant is the account of a nursing mother that exactly fits what Jesus said in Luke 21:23. (See *Wars of the Jews*, Book VI, Chapter III.) She did exactly opposite of Jesus' instructions. She left her village home and fled to the Temple area. The results are too terrible to describe here. Josephus' description exactly verifies what Jesus' warnings of the destruction of the Second Temple were exact.

One thing that I would share here: Josephus records that many supernatural signs of the impending destruction were given by God. Some were in the heavens. Here is what Josephus said concerning our sign-giving God:

Josephus, *Wars of the Jews*, Book VI, Chapter III

Now, if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshews to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves ...

In Luke 21:24, Jesus said that the captives would be led away into all nations. That happened. The Jewish survivors and their seed were scattered to the four corners of the world. From this scattering there will be an ingathering (Deuteronomy 30:1–9).

Jesus focused on Jerusalem. It is only here that the words “trodden down” are used.

In verse 24, Jesus moves forward in time from A.D. 70 to the end of days when the times of the Gentile nations treading Jerusalem would be fulfilled.

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Crucifixion

*"And when they had come to the place called Calvary, there they crucified him, and the criminals, one on the right hand and the other on the left."
(Luke 23:33)*

The execution of Jesus by crucifixion has forever focused the attention of the world on this cruel mode of capital punishment. In 1968 in Jerusalem, the first-ever discovery was made of the bones of a crucified man, shedding new light on the manner of the death of Jesus. Among the skeletal remains was the right heel bone of a crucified man. Embedded within was an 11.5 cm long iron nail, with wood fragments beneath the nail head which have been identified as olive wood. The position of the nail within the bone indicates that the man was crucified with his feet on either side of the upright of the cross. The hands and arm bones of the skeleton were found undamaged. It is therefore probable that the upper limbs were tied, rather than nailed, to the cross.

Death by crucifixion (probably the "hanging on a tree" mentioned in Deuteronomy 21:23) was so cruel that hanging by the neck may have been introduced later as a more humane form of execution. One Jewish source notes that a crucified person might be "redeemed" — by bribing the Roman guards — even at a point very close to death, by a wealthy passerby. This would indicate that the crucified person could remain alive for a long time. Medications were sometimes administered to ease pain, such as the soporific myrrh (Mark 15:23).

As the hours progressed, and the crucified person became weaker, the body would collapse against the cross, the feet coming into contact with a protrusion of wood placed beneath them. The cause of death was often asphyxiation, as the weight of the body hanging in such a manner prevented the muscles that controlled breathing from proper functioning. As another act of mercy, the legs would be broken (John 19:31) so that the feet could not rest on the "shelf". Breathing would then be further impeded, hastening death.



Wood was scarce in Jerusalem. It is therefore possible that rather than carry the entire cross to the place of crucifixion, Jesus may have carried only the crossbar with the upright kept permanently at the site of execution and reused. A naturally growing tree could also have been used for this purpose. The trees in this photo can be seen at the Biblical Resources Scripture Garden in Ein Karem.



An archaeological find giving unique historical evidence about death by crucifixion in the time of Jesus. The heel bone (the calcaneum—the largest bone in the foot) of a crucified man pierced with an iron nail.



The place of Jesus' crucifixion was called "the Place of the Skull" perhaps because of the shape of the rock at the execution site. The shape of a skull (calvarium in Latin) can clearly be seen in this photo of Gordon's Calvary at the Garden Tomb, in Jerusalem.

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MINIBOOKS

God's Promises
of the Land
to **Israel**

Compiled by
Dr. Billye Brim

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FOREWORD

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These Scriptures are provided for a quick-reference guide regarding only one particular subject in God's Word regarding Israel.

His promise of the Land of Israel
to the People of Israel.

We are preparing quick-reference Scripture guides to other subjects as well, such as:

The Judgment of Nations
for How They Treat Israel

The Scattering and
Ingathering of Israel.

THE PROMISED LAND THE ETERNAL COVENANT

GENESIS

Genesis 12:1-7

¹ Now Jehovah said unto **Abram**, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto the land that I will show thee**: ² and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: ³ and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. ⁴ So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. ⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. ⁶ And Abram passed

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through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. ⁷ **And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land:** and there builded he an altar unto Jehovah, who appeared unto him.

Genesis 13:14-15

¹⁴ And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: ¹⁵ **for all the land which thou seest, to thee will I give it, and to thy seed for ever.**

Genesis 13:17

Arise, walk through the land in the length of it and in the breadth of it; **for unto thee will I give it.**

Genesis 15:7-10 NASB

⁷ And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to **give you this land to possess it.**" ⁸ He said, "O Lord GOD, how may I know that I

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will possess it?" ⁹ So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." ¹⁰ Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

Genesis 15:17-21 NASB

¹⁷ It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. ¹⁸ On that day the Lord made a covenant with Abram, saying,

"To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

¹⁹ the Kenite and the Kenizzite and the Kadmonite ²⁰ and the Hittite and the Perizzite and the Rephaim ²¹ and the Amorite and the Canaanite and the Girgashite and the Jebusite."

Genesis 25:5-6

⁵ And Abraham gave all that he had unto Isaac. ⁶ But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he

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GOD'S PROMISE OF THE LAND TO ISRAEL—MINIBOOK

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yet lived, eastward, unto the east country.

Genesis 26:1-6 NASB

¹ Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, [Gaza]. . . .

² The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. ³ Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. ⁴ I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; ⁵ because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

⁶ So Isaac lived in Gerar [Gaza].

Genesis 28:10-13 NASB

¹⁰ Then Jacob departed from Beersheba and went toward Haran. ¹¹ He came to a certain place and spent the night there, because the

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sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. ¹² He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. ¹³ And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants."

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EXODUS

Exodus 3:8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

Exodus 3:17

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

Exodus 6:2-4

² And God spake unto Moses, and said unto him, I am Jehovah: ³ and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. ⁴ And I have also

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established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

Exodus 6:6-8 NASB

⁶ "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians....' ⁷ Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. ⁸ I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.'"

Exodus 13:3, 5

³ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten.

⁵ And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and

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the Hittite, and the Amorite, and the Hivite, and the Jebusite, **which he swore unto thy fathers to give thee**, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exodus 13:11

And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he swore unto thee and to thy fathers, and shall give it thee.

Exodus 20:12

Honor thy father and thy mother, that thy days may be long **in the land which Jehovah thy God giveth thee.**

Exodus 23:23 NASB

For My angel will go before you and **bring you in to the land of** the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

Exodus 23:30-31 NASB

"I will drive them out before you little by little, until you become fruitful **and take possession of the land. I will fix your**

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boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you."

Exodus 23:33

They shall not dwell in **thy land**, lest they make thee sin against me; for *if* thou serve their gods, it will surely be a snare unto thee.

Exodus 32:11, 13

¹¹ And Moses besought Jehovah his God, and said.... ¹³ Remember Abraham, Isaac, and Israel, thy servants, **to whom thou swarest by thine own self**, and saidst unto them, I will multiply your seed as the stars of heaven, **and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.**

Exodus 33:1 NASB

Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, **to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'**"

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LEVITICUS

Leviticus 14:34

When ye are come into **the land of Canaan, which I give to you for a possession....**

Leviticus 20:24 NASB

Hence I have said to you, **"You are to possess their land, and I Myself will give it to you to possess it,** a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.

Leviticus 25:2

Speak unto the children of Israel, and say unto them, When ye come **into the land which I give you,** then shall the land keep a sabbath unto Jehovah.

Leviticus 25:23 NASB

The land, moreover, shall not be sold permanently, **for the land is Mine;** for you are but aliens and sojourners with Me.

Leviticus 25:38

I am Jehovah your God, **who brought you forth out of the land of Egypt, to give**

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God's Promises of the Land to Israel

you the land of Canaan, and to be your God.

Leviticus 26:42

Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Leviticus 26:44-45

⁴⁴ And yet for all that, when they are in the land of their enemies, **I will not reject them,** neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; ⁴⁵ **but I will for their sakes remember the covenant of their ancestors,** whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

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God's Promises of the Land to Israel

NUMBERS

Numbers 13:2 NASB

Send out for yourself men so that they may **spy out the land of Canaan, which I am going to give to the sons of Israel**; you shall send a man from each of their fathers' tribes, every one a leader among them.

Numbers 14:23-24

²³ Surely they shall not see **the land which I swear unto their fathers**, neither shall any of them that despised me see it: ²⁴ but my servant Caleb, because he had another spirit with him, and hath followed me fully, **him will I bring into the land** whereinto he went; and **his seed shall possess it**.

Numbers 14:30-31

³⁰ Surely ye shall not come into **the land, concerning which I swear that I would make you dwell therein**, save Caleb the son of Jephunneh, and Joshua the son of Nun. ³¹ But your little ones, that ye said should be a prey, **them will I bring in, and they shall know the land which ye have rejected**.

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God's Promises of the Land to Israel

Numbers 15:2

Speak unto the children of Israel, and say unto them, **When ye are come into the land of your habitations, which I give unto you**.

Numbers 26:53

Unto these **the land shall be divided for an inheritance** according to the number of names.

Numbers 26:55 NASB

But the land shall be divided by lot. **They shall receive their inheritance** according to the names of the tribes of their fathers.

Numbers 27:12

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold **the land which I have given unto the children of Israel**.

Numbers 32:11

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see **the land which I swear unto Abraham, unto Isaac, and unto Jacob**; because they have not wholly followed me.

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GOD'S PROMISE OF THE LAND TO ISRAEL—MINIBOOK

God's Promises of the Land to Israel

Numbers 33:51

Speak unto **the children of Israel**, and say unto them, When ye pass over the Jordan into the land of Canaan,

Numbers 33:53-54

⁵³ And ye shall take possession of the land, and dwell therein; for unto you have I given the land to possess it. ⁵⁴ And ye shall inherit the land by lot according to your families.

Numbers 34:2

Command the children of Israel, and say unto them, When ye come into **the land of Canaan (this is the land that shall fall unto you for an inheritance)**, even the land of Canaan according to the borders thereof).

Numbers 34:12-13

¹² And the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea. **This shall be your land according to the borders thereof round about.**

¹³ And Moses commanded the children of Israel, saying, **This is the land which ye shall inherit by lot.**

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God's Promises of the Land to Israel

Numbers 34:17

These are the names of the men that shall **divide the land unto you for inheritance**: Eleazar the priest, and Joshua the son of Nun.

Numbers 34:29 NASB

These are those whom the LORD commanded to **apportion the inheritance to the sons of Israel in the land of Canaan.**

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God's Promises of the Land to Israel

DEUTERONOMY

Deuteronomy 1:8

Behold, I have set the land before you: **go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.**

Deuteronomy 1:21

Behold, Jehovah thy God hath set the land before thee: **go up, take possession, as Jehovah, the God of thy fathers, hath spoken unto thee.**

Deuteronomy 1:35-36

³⁵ Surely there shall not one of these men of this evil generation see the good land, which I sware to give unto your fathers, ³⁶ save Caleb the son of Jephunneh; he shall see it; and **to him will I give the land that he hath trodden upon**, and to his children, because he hath wholly followed Jehovah.

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God's Promises of the Land to Israel

Deuteronomy 2:31 NASB

The LORD said to me, "**See, I have begun to deliver Sihon and his land over to you. Begin to occupy, that you may possess his land.**"

Deuteronomy 3:18

And I commanded you at that time, saying, **Jehovah your God hath given you this land to possess it**: ye shall pass over armed before your brethren the children of Israel, all the men of valor.

Deuteronomy 3:20

Until Jehovah give rest unto your brethren, as unto you, and **they also possess the land which Jehovah your God giveth them beyond the Jordan**: then shall ye return every man unto his possession, which I have given you.

Deuteronomy 3:28

But charge **Joshua**, and encourage him, and strengthen him; for he shall go over before this people, and **he shall cause them to inherit the land which thou shalt see.**

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God's Promises of the Land to Israel

Deuteronomy 4:1

And now, O **Israel**, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and **go in and possess the land which Jehovah, the God of your fathers, giveth you.**

Deuteronomy 4:5

Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so **in the midst of the land whither ye go in to possess it.**

Deuteronomy 4:14

And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them **in the land whither ye go over to possess it.**

Deuteronomy 4:21

Furthermore Jehovah was angry with me for your sakes, and swore that I should not go over the Jordan, and that I should not go in unto **that good land, which Jehovah thy God giveth thee for an inheritance.**

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God's Promises of the Land to Israel

Deuteronomy 4:38

To drive out nations from before thee greater and mightier than thou, to bring thee in, **to give thee their land for an inheritance,** as at this day.

Deuteronomy 4:40

And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in **the land, which Jehovah thy God giveth thee, for ever.**

Deuteronomy 6:10 NASB

Then it shall come about when the Lord your God brings you into **the land which He swore to your fathers**, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build.

Deuteronomy 6:18

And thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest **go in and possess the good land which Jehovah sware unto thy fathers.**

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GOD'S PROMISE OF THE LAND TO ISRAEL—MINIBOOK

God's Promises of the Land to Israel

Deuteronomy 6:23

And he brought us out from thence, that he might bring us in, **to give us the land which he swore unto our fathers.'**

Deuteronomy 7:1

When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou.

Deuteronomy 7:13

And he will love thee, and bless thee, and multiply thee ... in the land which he swore unto thy fathers to give thee.

Deuteronomy 8:1

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the **land which Jehovah swore unto your fathers.**

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God's Promises of the Land to Israel

Deuteronomy 8:10

And thou shalt eat and be full, and thou shalt bless Jehovah thy God **for the good land which he hath given thee.**

Deuteronomy 9:5 NASB

It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD **your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob.**

Deuteronomy 9:23

And when Jehovah sent you from Kadesh-barnea, saying, **Go up and possess the land which I have given you;** then ye rebelled....

Deuteronomy 9:28

Lest the land whence thou broughtest us out say, **Because Jehovah was not able to bring them into the land which he promised unto them....**

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God's Promises of the Land to Israel

Deuteronomy 10:11

And Jehovah said unto me, Arise, take thy journey before the people; and they shall go in and possess the land, which I sware unto their fathers to give unto them.

Deuteronomy 11:8-9

⁸ Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it; ⁹ and that ye may prolong your days in the land, which Jehovah sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey.

Deuteronomy 11:21

That your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.

Deuteronomy 11:31

For you are about to cross the Jordan to go in to possess the land which the LORD your God is giving you, and you shall possess it and live in it.

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God's Promises of the Land to Israel

Deuteronomy 12:1

These are the statutes and the ordinances which ye shall observe to do in the land which Jehovah, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.

Deuteronomy 12:10

But when ye go over the Jordan, and dwell in the land which Jehovah your God causeth you to inherit....

Deuteronomy 16:20

Justice, *and only* justice, you shall pursue, that you may live and possess the land which the LORD your God is giving you.

Deuteronomy 17:14

When thou art come unto the land which Jehovah thy God giveth thee, and shalt possess it....

Deuteronomy 18:9

When thou art come into the land which Jehovah thy God giveth thee....

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God's Promises of the Land to Israel

Deuteronomy 19:1-3

¹ When the LORD your God cuts off the nations, **whose land the LORD your God gives you, and you dispossess them and settle in their cities and in their houses,** ² you shall set aside three cities for yourself in the midst of **your land, which the LORD your God gives you to possess.** ³ You shall prepare the roads for yourself, and divide into three parts the territory of **your land which the LORD your God will give you as a possession,** so that any manslayer may flee there.

Deuteronomy 19:14 NASB

You shall not move your neighbor's boundary mark, which the ancestors have set, **in your inheritance which you will inherit in the land that the LORD your God gives you to possess.**

Deuteronomy 21:1

If one be found slain **in the land which Jehovah thy God giveth thee to possess** it, lying in the field, and it be not known who hath smitten him.

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God's Promises of the Land to Israel

Deuteronomy 21:23

His body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not **thy land which Jehovah thy God giveth thee for an inheritance.**

Deuteronomy 24:4 NASB

And you shall not bring sin on **the land which the LORD your God gives you as an inheritance.**

Deuteronomy 25:15

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long **in the land which Jehovah thy God giveth thee.**

Deuteronomy 25:19

Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, **in the land which Jehovah thy God giveth thee for an inheritance to possess it,** that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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God's Promises of the Land to Israel

Deuteronomy 26:1-3

¹ And it shall be, **when thou art come in unto the land which Jehovah thy God giveth thee for an inheritance**, and possessest it, and dwellest therein, ² that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from **thy land that Jehovah thy God giveth thee**; and thou shalt put it in a basket, and shalt go unto the place which Jehovah thy God shall choose, to cause his name to dwell there. ³ And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that **I am come unto the land which Jehovah swore unto our fathers to give us**.

Deuteronomy 26:9-10

⁹ and **he hath brought us into this place, and hath given us this land**, a land flowing with milk and honey. ¹⁰ And now, behold, I have brought the first of the fruit of the ground, which thou, O Jehovah, hast given me. And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God.

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God's Promises of the Land to Israel

Deuteronomy 26:15

Look down from thy holy habitation, from heaven, and bless thy people Israel, and **the ground which thou hast given us, as thou swarest unto our fathers**.

Deuteronomy 27:2-3

² And it shall be on the day when ye shall pass over the Jordan **unto the land which Jehovah thy God giveth thee**, that thou shalt set thee up great stones, and plaster them with plaster: ³ and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest **go in unto the land which Jehovah thy God giveth thee**, a land flowing with milk and honey, as Jehovah, the God of thy fathers, hath promised thee.

Deuteronomy 28:11

And Jehovah will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, **in the land which Jehovah swore unto thy fathers to give thee**.

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God's Promises of the Land to Israel

Deuteronomy 28:52

And they shall besiege thee in all thy gates throughout **all thy land, which Jehovah thy God hath given thee.**

Deuteronomy 30:3-9

³ then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. ⁴ If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. ⁵ The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.

⁶ "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. ⁷ The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. ⁸ And you shall again obey the LORD, and observe all His commandments which I com-

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God's Promises of the Land to Israel

mand you today. ⁹ Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers.

Deuteronomy 30:20

To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in **the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.**

Deuteronomy 31:21

That this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they frame this day, **before I have brought them into the land which I sware.**

Deuteronomy 31:23

And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage; for

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GOD'S PROMISE OF THE LAND TO ISRAEL—MINIBOOK

God's Promises of the Land to Israel

thou shalt bring the children of Israel into the land which I swear unto them; and I will be with thee.

Deuteronomy 32:43 NASB
Rejoice, O nations, *with* His people;
For He will avenge the blood of His servants,
And will render vengeance on His adversaries,
And will atone for His land and His people.

Deuteronomy 32:49
Get thee up into this mountain of Abarim,
unto mount Nebo, which is in the land of Moab,
that is over against Jericho; and behold the land of Canaan,
which I give unto the children of Israel for a possession.

Deuteronomy 32:52
For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.

Deuteronomy 34:1-2
¹ And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, ² and

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God's Promises of the Land to Israel

all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea.

Deuteronomy 34:4
And Jehovah said unto him, **This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed:** I have caused thee to see it with thine eyes, but thou shalt not go over thither.

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God's Promises of the Land to Israel

JOSHUA

Joshua 1:2-4

² Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, **unto the land which I do give to them, even to the children of Israel.**

³ Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. ⁴ **From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.**

Joshua 1:6

Be strong and of good courage; for thou shalt cause this people to inherit **the land which I swear unto their fathers to give them.**

Joshua 1:11

Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, **to go in to possess the land,**

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God's Promises of the Land to Israel

which Jehovah your God giveth you to possess it.

Joshua 1:15 NASB

Until the LORD gives your brothers rest, as He gives you, and they also possess **the land which the LORD your God is giving them....**

Joshua 2:9

And she [Rahab] said unto the men, **I know that Jehovah hath given you the land,** and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you.

Joshua 2:14

And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, **when Jehovah giveth us the land,** that we will deal kindly and truly with thee.

Joshua 2:24

And they said unto Joshua, Truly **Jehovah hath delivered into our hands all the land;** and moreover all the inhabitants of the land do melt away before us.

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GOD'S PROMISE OF THE LAND TO ISRAEL—MINIBOOK

God's Promises of the Land to Israel

Joshua 13:1

Now Joshua was old and well stricken in years; and **Jehovah said unto him**, Thou art old and well stricken in years, and **there remaineth yet very much land to be possessed.**

Joshua 14:9 NASB

So Moses swore on that day, saying, "Surely the land on which your foot has trodden will be an inheritance to you [Caleb] and to your children forever, because you have followed the LORD my God fully."

(Brim note: This land promised to Caleb forever is now on what the world calls the West Bank.)

Joshua 18:1-3

¹ And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them. ² And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. ³ And Joshua said unto the children of Israel, How long are ye slack to go in to possess the land, which Jehovah, the

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God's Promises of the Land to Israel

God of your fathers, hath given you?

Joshua 18:10

And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions.

Joshua 19:51 NASB

These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land.

Joshua 21:43 NASB

So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.

Joshua 23:5

And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; **and ye shall possess their land, as Jehovah your God spake unto you.**

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GOD'S PROMISE OF THE LAND TO ISRAEL—MINIBOOK

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Joshua 24:3

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Joshua 24:8

And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you.

Joshua 24:13 NASB

I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.

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God's Promises of the Land to Israel

JUDGES

Judges 2:1

And the angel of Jehovah came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

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God's Promises of the Land to Israel

FIRST KINGS

1 Kings 8:22

And Solomon stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven.

1 Kings 8:33-34 NASB

³³ When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house, ³⁴ then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers.

1 Kings 8:36

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance.

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God's Promises of the Land to Israel

1 Kings 8:40

That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

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God's Promises of the Land to Israel

SECOND KINGS

2 Kings 21:8 NASB

And I will not make the feet of Israel wander anymore from **the land which I gave their fathers**, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

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God's Promises of the Land to Israel

FIRST CHRONICLES

1 Chronicles 16:13-18

- ¹³ O seed of Israel His servant,
Sons of Jacob, His chosen ones!
¹⁴ He is the Lord our God;
His judgments are in all the earth.
¹⁵ Remember His covenant forever,
The word which He commanded to a
thousand generations,
¹⁶ The covenant which He made with
Abraham,
And His oath to Isaac.
¹⁷ He also confirmed it to Jacob for a
statute,
To Israel as an everlasting covenant,
¹⁸ Saying, "To you I will give the land of
Canaan,
As the portion of your inheritance;"

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

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God's Promises of the Land to Israel

SECOND CHRONICLES

2 Chronicles 6:25

then hear thou from heaven, and forgive the sin of thy people Israel, and **bring them again unto the land which thou gavest to them and to their fathers.**

2 Chronicles 6:27

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

2 Chronicles 6:38

If they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward **their land, which thou gavest unto their fathers**, and the city which thou hast chosen, and toward the house which I have built for thy name.

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God's Promises of the Land to Israel

2 Chronicles 7:20

Then will I pluck them up by the roots out of **my land which I have given them....**

2 Chronicles 33:8

Neither will I any more remove the foot of Israel from off **the land which I have appointed for your fathers**, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

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God's Promises of the Land to Israel

NEHEMIAH

Nehemiah 9:5 NASB

Then the Levites...said, "Arise, bless the
LORD your God forever and ever!...

Nehemiah 9:7-8 NASB

⁷"You are the Lord God,
Who chose Abram
And brought him out from Ur of the
Chaldees,
And gave him the name Abraham.
⁸"You found his heart faithful before You,
And made a covenant with him
To give him the land of the
Canaanite,
Of the Hittite and the Amorite,
Of the Perizzite, the Jebusite and
the Girgashite—
To give it to his descendants.
And You have fulfilled Your
promise,
For You are righteous.

God's Promises of the Land to Israel

Nehemiah 9:15 NASB

You provided bread from heaven for them for
their hunger,
You brought forth water from a rock for them
for their thirst,
And You told them to enter in order to
possess,
The land which You swore to give them.

Nehemiah 9:36

Behold, we are servants this day, and as for
**the land that thou gavest unto our
fathers** to eat the fruit thereof and the good
thereof, behold, we are servants in it.

God's Promises of the Land to Israel

PSALMS

Psalm 44:1-3 NASB

- ¹ O God, we have heard with our ears,
Our fathers have told us
The work that You did in their days,
In the days of old.
- ² You with Your own hand drove out the
nations;
Then **You planted them**...
- ³ For by their own sword they did not possess
the land,
And their own arm did not save them,
But Your right hand and Your arm and
the light of Your presence,
For **You favored them**.

Psalm 105:8-11

- ⁸ **He hath remembered his covenant for
ever,**
The word which he commanded to
a thousand generations,
- ⁹ **The covenant** which he made with
Abraham,
And his oath unto Isaac,
- ¹⁰ And confirmed the same unto Jacob for a

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God's Promises of the Land to Israel

statute,

**To Israel for an everlasting
covenant,**

- ¹¹ **Saying, Unto thee will I give the land
of Canaan,
The lot of your inheritance.**

(Brim note: This is "The Everlasting
Covenant." In part, it is because they broke
"The Everlasting Covenant," that earth will
know judgment. See Isaiah 24:5.)

Psalm 135:10

Who smote many nations,
And slew mighty kings.

Psalm 135:12

**And gave their land for a heritage,
A heritage unto Israel his people.**

Psalm 136:21-22

- ²¹ **And gave their land for a heritage;**
For his lovingkindness endureth for ever;
- ²² **Even a heritage unto Israel his servant;**
For his lovingkindness endureth for ever.

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God's Promises of the Land to Israel

ISAIAH

Isaiah 14:1-2 NASB

¹ When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob.
² The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

Isaiah 49:8 NASB

Thus says the LORD,
 "In a favorable time I have answered You,
 And in a day of salvation I have helped You;
 And I will keep You and give You for a covenant of the people,
 To **restore the land, to make them inherit** the desolate heritages."

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God's Promises of the Land to Israel

Isaiah 49:12 NASB

Behold, these *will* come from afar;
 And lo, these *will come* from the north and from the west,
 And these from the land of Sinim [China].

Isaiah 60:18 NASB

Violence will not be heard again in your land,
 Nor devastation or destruction within your borders;
 But you will call your walls salvation, and your gates praise."

Isaiah 60:21 NASB

Then all your people *will be* righteous;
They will possess the land forever,
The branch of My planting,
The work of My hands,
That I may be glorified.

Isaiah 61:4 NASB

Then they will rebuild the ancient ruins,
 They will raise up the former devastations;
 And they will repair the ruined cities,
 The desolations of many generations.

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God's Promises of the Land to Israel

Isaiah 61:7 NASB

Instead of your *shame* *you will have* a double
portion,
And *instead* of humiliation they will shout for
joy over their portion.
Therefore they will possess a double
portion in their land,
Everlasting joy will be theirs.

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God's Promises of the Land to Israel

JEREMIAH

Jeremiah 3:16-19 NASB

¹⁶ "It shall be in those days **when you are multiplied and increased in the land,**" declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. ¹⁷ "At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. ¹⁸ "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.

¹⁹ "Then I said,
'How I would set you among My sons
And give you a pleasant land,
The most beautiful inheritance of the
nations!'
And I said, 'You shall call Me, My Father,
And not turn away from following Me.'"

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God's Promises of the Land to Israel

Jeremiah 11:5

That I may establish **the oath which I swore unto your fathers, to give them a land** flowing with milk and honey, as at this day. Then answered I, and said, Amen, O Jehovah.

Jeremiah 12:14 NASB

Thus says the LORD concerning all My wicked neighbors who strike at **the inheritance with which I have endowed My people Israel....**

Jeremiah 16:14-15 NASB

¹⁴ "Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' ¹⁵ but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' **For I will restore them to their own land which I gave to their fathers.**"

Jeremiah 23:7-8 NASB

⁷ "Therefore behold, *the* days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up

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the sons of Israel from the land of Egypt,' ⁸ but, 'As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' **Then they will live on their own soil [land]."**

Jeremiah 24:6 NASB

For I will set My eyes on them for good, and **I will bring them again to this land;** and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Jeremiah 25:5 NASB

Saying, "Turn now everyone from his evil way and from the evil of your deeds, and dwell on **the land which the LORD has given to you and your forefathers forever and ever.**"

Jeremiah 30:3 NASB

"For behold, days are coming," declares the LORD, "when I will restore the fortunes of My people Israel and Judah." The LORD says, **"I will also bring them back to the land that I gave to their forefathers and they shall possess it."**

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GOD'S PROMISE OF THE LAND TO ISRAEL—MINIBOOK

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Jeremiah 32:22 NASB

And gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.

Jeremiah 32:41

Yea, I will rejoice over them to do them good, and **I will plant them in this land** assuredly with my whole heart and with my whole soul.

Jeremiah 32:44 NASB

"Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for **I will restore their fortunes,**" declares the LORD.

Jeremiah 33:11 NASB

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,

"Give thanks to the LORD of hosts,
For the LORD is good,
For His lovingkindness is everlasting;"

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and of those who bring a thank offering into the house of the LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.

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EZEKIEL

Ezekiel 20:39-42 NASB

"As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel [Northern and Southern Kingdoms], all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest of your gifts, with all your holy things. As a soothing aroma I will accept you **when I bring you out from the peoples and gather you from the lands where you are scattered**; and I will prove Myself holy among you in the sight of the nations.

"And you will know that I am the LORD, **when I bring you into the land of Israel, into the land which I swore to give to your forefathers.**

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Ezekiel 28:25 NASB

Thus says the Lord GOD, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then **they will live in their land which I gave to My servant Jacob.**

Ezekiel 34:13

And I will bring them out from the peoples, and gather them from the countries, and **will bring them into their own land**; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

(Read from Ezekiel 34:11-31.)

Ezekiel 36:6-12 NASB

⁶ Therefore **prophesy concerning the land of Israel** and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations.'

⁷ Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their insults. ⁸ But

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you, **O mountains of Israel**, you will put forth your branches and bear your fruit for **My people Israel; for they will soon come.** ⁹ For, behold, I am for you, and I will turn to you, and you will be cultivated and sown. ¹⁰ I will multiply men on you, all the house of Israel, [Northern and Southern kingdoms] all of it; and the cities will be inhabited and the waste places will be rebuilt. ¹¹ I will multiply on you man and beast; and they will increase and be fruitful; and I will cause you to be inhabited as you were formerly and will treat you better than at the first. Thus you will know that I am the LORD. ¹² Yes, I will cause men—**My people Israel—to walk on you and possess you**, so that you will become their inheritance and never again bereave them of children.'

Ezekiel 36:24

For I will take you from among the nations, and gather you out of all the countries, and will **bring you into your own land.**

Ezekiel 36:28

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

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Ezekiel 37:3-4

³ And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. ⁴ Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah.

Ezekiel 37:10-14

¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

¹¹ Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. ¹² Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, **O my people; and I will bring you into the land of Israel.** ¹³ And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, **O my people.** ¹⁴ And I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

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Ezekiel 37:21-22

²¹ And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, **and will gather them on every side, and bring them into their own land:** ²² **and I will make them one nation in the land, upon the mountains of Israel;** and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezekiel 37:25

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and David my servant shall be their prince for ever.

Ezekiel 39:26 NASB

They will forget their disgrace and all their treachery which they perpetrated against Me, **when they live securely on their own land** with no one to make *them* afraid.

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Ezekiel 39:28

And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, **and have gathered them unto their own land;** and I will leave none of them any more there.

[Brim note: Millennial Division of Israel]

Ezekiel 45:1

Moreover, **when ye shall divide by lot the land for inheritance,** ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about.

Ezekiel 47:13-14 NASB

¹³ Thus says the Lord GOD, "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two portions. ¹⁴ You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

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Ezekiel 47:21

So shall ye divide this land unto you according to the tribes of Israel.

Ezekiel 48:29

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah.

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HOSEA

Hosea 2:15 NASB

Then I will give her her vineyards from there,
And the valley of Achor as a door of hope.
And she will sing there as in the days of her youth,
As in the day when she came up from the land of Egypt.

Hosea 2:20

I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

Hosea 2:23 NASB

I will sow her for Myself in the land.
I will also have compassion on her who had not obtained compassion,
And I will say to those who were not My people,
"You are My people!"
And they will say, "You are my God!"

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GOD'S PROMISE OF THE LAND TO ISRAEL—MINIBOOK

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JOEL

Joel 3:2 NASB

I will gather all the nations
And bring them down to the valley of
Jehoshaphat.
Then I will enter into judgment with them
there
On behalf of **My people and My inheritance, Israel,**
Whom they have scattered among the nations;
And **they have divided up My land.**

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AMOS

Amos 9:14 NASB

Also I will restore the captivity of **My people Israel,**
And they will rebuild the ruined cities and live
in them;
They will also plant vineyards and drink
their wine,
And make gardens and eat their fruit.

Amos 9:15 NASB

**"I will also plant them on their land,
And they will not again be rooted out
from their land
Which I have given them,"**
Says the LORD your God.

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[RETURN TO SUPPLEMENT LIST](#)

Judgment
of the
Nations
for how they treat
Israel

Compiled by
Dr. Billye Brim

[RETURN TO SUPPLEMENT LIST](#)

FOREWORD

These Scriptures are provided as a quick reference guide regarding only one particular subject in God's Word regarding Israel.

The Nations of the earth are judged as to how they treat the chosen nation of Israel.

We are preparing quick reference Scripture guides to other subjects as well, such as:

God's Promises of the Land to Israel

*The Scattering and
Ingathering of Israel*

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JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

The first mention of the nations (Heb: *goyim*) is in Genesis 10. After the flood, the chapter lists the sons of Noah's three sons: Shem, Ham, and Yapheth. Seventy foundational nations are listed. The Lord's will for them was, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Under Nimrod (Gen. 10:8-11), the nations rebelled at Babel (Gen. 11). Three hundred and forty years after the flood, they had not scattered, but were bunched up on the plain of Shinar (Babylon). The Babylonian System began with this rebellion.

The LORD judged them, confused their language, and scattered them throughout the earth. In Genesis 12, He introduced His separated nation, Israel. Israel was separated *from* the nations and *unto* God with the call of *revealing God to the nations*. In God's

Judgment of the Nations for How They Treat Israel

revelation to the church regarding Israel in Romans chapters 9, 10, and 11, He avers that He does not change His mind regarding this calling. "For the gifts and calling of God are without repentance" (Rom. 11:29). Nations, as nations, are judged, therefore, as to how they treat the chosen nation with the call to reveal God to them.

Deuteronomy 32:4

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Quoting David Baron's book *Israel in the Plan of God*, page 36:

Another glorious characteristic of the 'Rock of Israel' is that: '*All His ways are judgment.*' This word *mish-pat* (judgment) stands in the Hebrew Bible not only for God's acts of judgment, but for His just and righteous decisions, as the Judge and Moral Governor of the Universe.

THE SCRIPTURES

Remember to rightly divide the Word to see to whom a Scripture speaks: the Jews, the Nations, or the Church. (See 2 Tim. 2:15; 1 Cor. 10:32.)

This list of Scriptures regarding the judgment of nations as nations is by no means exhaustive.

Genesis 12:1-3

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

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Isaiah 49:25-26

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Brim Note:

The Scriptures often refer to the physical offspring of Abraham as Jacob. Why not Abraham or Isaac? Abraham had other sons. Isaac had another son. But all 12 of Jacob's sons constituted the nation of Israel.

Brim Note:

Most people know half the following verse, but it is important to know all of it as evidence that many nations who persecuted Israel [Jacob] are even now gone, but Jacob is still here and is back home just as God said they would be.

Malachi 3:6

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

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CUP OF JUDGMENT

Quoting David Baron's book, *Zechariah: A Commentary on His Visions and Prophecies*, page 426:

The cup of reeling, or giddiness, is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery like unto that of the staggering, intoxicated man who is unable to walk.

In Isaiah 51:17, 21-23 it is used of the cup drunk by Jerusalem and Israel, and then it will be given to those who mistreated His people.

Isaiah 51:17, 21-23

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the

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cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over.

Psalm 75:8

For in the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

Baron, *Zechariah*, page 426

In those passages, it is the *kos* (cup) that is spoken of; but in Zechariah 12 it is the *soph*, the *bowl*, or basin of reeling; the thought expressed in this instance is that of a vessel large enough for all nations to drink out of it, either together, or one after another in succession. And they shall all drink of this intoxicating cup of God's judgment and stagger and fall, not to rise again."

Zechariah 12:1-3

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within

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Judgment of the Nations for How They Treat Israel

him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

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JEREMIAH

Jeremiah 10:25

Pour out thy fury upon the heathen [*goyim* = *nations*] that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Brim Note

God's Plan A for Israel was to live in the Land He promised them—which is a land bridge between three continents, Europe, Asia, and Africa—exhibiting to caravans and armies that would march through that Jehovah is the real God. (See Deuteronomy 28:1-14, note verses 9 and 10.)

Plan B was, if they did not obey Him, they would be scattered to the four corners of the earth. Then in the end of days He would bring them back to their Promised Land and this would be a **sign to the nations**, thereby

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Israel would still be operating in their call, *revealing God to the nations*. [Many Scriptures speak of this Ingathering. For example, see Isaiah 11:10-12; Isaiah 43:1, 5-12.]

God's will for their treatment in the dispersion was Jeremiah 29:4-7. When the nations mistreated them, the LORD was *sore displeased*. See Zechariah 1:15. And the word translated "heathen" here is *goyim*, nations.

Jeremiah 29:4-7

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

Brim Note

I've wondered, how could the prophet Jeremiah have done what the Lord commanded in verse 15? For it involved taking the cup "to all the kingdoms of the world, which are upon the face of the earth"? The ancient sages say that when he spoke it, it was done.

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Judgment of the Nations for How They Treat Israel

Jeremiah 25:15-17

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all **the nations**, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all **the nations** to drink, unto whom the LORD had sent me:

Jeremiah 25:26-27

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. [*Sheshach is Babylon.*] Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

Jeremiah 25:31-32

A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

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Judgment of the Nations for How They Treat Israel

Brim Note

Jeremiah 30 and 31 is a Book within a Book, revealing God's Plan for Israel. You should read both chapters together. Following are some select verses according to our subject.

Jeremiah 30:3-4

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people *Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these *are* the words that the LORD spake concerning Israel and concerning Judah.

Jeremiah 30:10-11

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.

Jeremiah 30:16

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they

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that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Jeremiah 30:20

Their children also shall be as aforetime, and their congregation shall be established before me, **and I will punish all that oppress them.**

Jeremiah 50:4-7

In those days, and in that time, saith the LORD, the children of Israel* shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. **All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD,** the habitation of justice, even the LORD; the hope of their fathers.

**Israel here refers to the northern kingdom (the ten tribes); Judah refers to the southern kingdom (two tribes).*

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Jeremiah 50:10-11

And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. Because ye were glad, because ye rejoiced, O ye destroyers of ****mine heritage**, because ye are grown fat as the heifer at grass, and bellow as bulls.

****Deut. 32:9 For the LORD's portion is his people; Jacob is the lot of his inheritance.**

Joel 3:1-2

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also **gather all nations**, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Joel 3:1-2 AMPC

FOR BEHOLD, in those days and at that time when I shall reverse the captivity and restore the fortunes of Judah and Jerusalem, I will **gather all nations** and will bring them down into the Valley of Jehoshaphat, and there will I deal with and execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations and [because] they have divided My land.

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Brim Note

Judgments are pronounced against various nations because of their treatment of Israel. See Ezekiel 25, for instance, noting verses 6 and 7, 10, 12, 14, 15.

Ezekiel 28:24-26 is inclusive of all around them who despised them.

Ezekiel 28:24-26

And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all **that are round about them, that despised them**; and they shall know that I *am* the Lord GOD. Thus saith the Lord GOD: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, **when I have executed judgments upon all those that despise them round about them**; and they shall know that I *am* the LORD their God.

Brim Note

For an in-depth study of Zechariah and its place in prophecy of the end of days, see David Baron's excellent commentary, *Zechariah: A Commentary on His Visions and Prophecies*, as mentioned earlier.

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Judgment of the Nations for How They Treat Israel

Zechariah 1:15

And I am very sore displeased with **the heathen that are** at ease; for I was but a little displeased, and they helped forward the affliction.

Zechariah 2:8-9

For thus saith the LORD of hosts; After the glory hath he sent me unto **the nations** which spoiled you: **for he that toucheth you toucheth the apple of his eye.** For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the LORD of hosts hath sent me.

Zechariah 12:3

And in that day will I make Jerusalem a burdensome stone for all people: **all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.**

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**Zechariah 14:2-3**

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. **Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

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**Zechariah 14:12**

And this shall be the plague wherewith **the LORD will smite all the people that have fought against Jerusalem;** Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

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## JESUS AND THE JUDGMENT OF THE NATIONS AT THE END OF THE TRIBULATION PERIOD

### Brim Note

Following the Marriage Supper of the Lamb, the Master leaves to go to earth and fight against those nations. Led by the Antichrist, they will make one last attempt to destroy Israel.

### Zechariah 14:3-4

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

### Brim Note

Then comes the judgment of the nations. This is when the Son of man comes in His glory. It is

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the nations, not the Jews and not the Church, that are before Him for judgment: These are the nations who were on earth during the tribulation. There is no mention of a resurrection of the dead here. This is a works judgment based on how they treated <sup>a</sup>His brethren, the Jews. Micah 5:2, 3, shown at the end of the Matthew portion below, calls Israel <sup>a</sup>His brethren."

## Matthew 25:31-46

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as

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ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

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## Micah 5:2-3

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

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## JUDGMENT OF THE EARTH

Isaiah 24 prophesies of the judgment of the earth. Verse 5 gives three reasons why earth and *the haughty people of the earth* meet judgments as spoken of in the Book of Revelation.

### Isaiah 24:4-6 ASV

The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the lofty people of the earth do languish. The earth also is *polluted* under the inhabitants thereof; [1] because they have transgressed the laws, [2] violated the statutes, [3] **broken the everlasting covenant**. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty.

The Bible defines “the everlasting covenant.”

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# Recommended Resources

A list of resources mentioned in this course.

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<https://billyebrim.org/product/first-of-all-and-the-awakenings/>

Brim, Billye. (2018). *Shalom: The Peace That Comes from Being Whole*. Branson, Missouri: A Glorious Church Fellowship, Inc.

<https://billyebrim.org/product/shalom-the-peace-that-comes-from-being-whole/>

Mechon Mamre. An online site of Hebrew and Torah resources.

<https://www.mechon-mamre.org/>

Price, Randall (1994). *In Search of Temple Treasures: The Lost Ark and the Last Days*. Eugene, Oregon: Harvest House Publishers.

<https://www.amazon.com/Search-Temple-Treasures-Lost-Last/dp/1565071271#:~:text=In%20Search%20of%20Temple%20Treasures%20by%20Randall%20Price%20is%20a,famous%20relics%20in%20Biblical%20history.>

Prophecy Art. A website featuring the artwork of Steve Creitz. Hundreds of illustrations available at reasonable prices for use by local churches and organizations.

Website: <https://prophecyart.com/>

Facebook: Prophecy Art

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