Introduction to the book of Daniel:

The first six chapters of the book of Daniel are part of history while the remaining six chapters are prophecy. The first six chapters of it are part of history while the remaining six chapters are prophecies. Although the English Bible places this book among the Prophecies, the Hebrew Bible places it among the Writings.

The author is undoubtedly Daniel himself. An interesting feature is that almost the whole of chapter 4 contains the words of Nebuchadnezzar in first person! The book of Revelation in a sense, serves as a sequel to the book of Daniel. For the fourth beast that is submerged in the sea of humanity in Daniel's vision, rises up out of the sea in the book of Revelation, to announce the arrival of the antichrist (Rev.13:1).

Central theme of this book:

The Book of Daniel focuses a conflict between Jerusalem and Babylon. It focuses the conflict between the kingdoms of men and the kingdoms of God. We see how the war takes place, how people struggle and what is the result of the war. The whole book says how the kingdoms of men seem to be under the total control of the nations and individuals. Emperors are presented now and then. They exalt themselves and display their prowess, only to confess eventually that God is all-powerful.

Three groups are highlighted in this Book:

i) The kingdoms of men that seem to be in power.

ii) The captive Jews trapped in a conflict between fidelity to God and submission to heathen powers.

iii) God who eventually controls all history, viz. the movements of people and nations.

The book begins on a very discouraging note. Failure right at the start! But verse 2 intervenes to confirm the sovereignty of God - "And the Lord gave….". Nebuchadnezzar's conquests against Israel were successful because the Lord permitted it. It was the Lord who gave everything into the hands of Nebuchadnezzar.

Under those kings, there are a few helpless Jews. They are now in a position whether to obey the king or submit themselves to God. Amidst those Jews, we see a few Jews standing for God. Though they were tempted to come under the submission for the greatness of the powers of the kings, yet they stood against the powers of the kings. They were tempted to eat the kings meat (Dan. l: 5), but they stood for their holiness (Dan. l: 8). They were forced to bow before the golden image of Nebuchadnezzar (Dan. 3:11-15) but they did not give up (Dan. 3:16-18). Daniel was forced to make no petition before God. We see God finally in the picture who invisibly controls everything. It seemed to the Jews that God had entirely forsaken them. Their king was taken away and they found that everything was at a loss. So it looks as if God is absent. So the kings had a feeling that they could do anything 4 liked.

Men realise God's power:

The life of the Jews is full of temptation to go away from God. Their life is full of danger. They faced death so often. In captivity, the lives of the Jews were (I) filled with tension and anxiety, (ii) filled with temptations to make them fall from their Jewish faith and principles by making them follow heathen traditions, and (iii) filled with dangers of death.

But the book ends on a victorious note. To the tension - filled Jews, the Lord says, ".. Thou shalt rest. " To the Jews who are tempted, He says, "… thou shalt stand…" To those who face death threats,
He promises a full life by speaking of the end of their days (Dan. 12:13). Thus the book which begins with apparent defeat closes with great encouragement and victory.

Daniel 1:3-7: Ashpenaz, the master of the eunuchs, is asked to select Jewish teenagers who are of royal blood and who are skilful,
intelligent, and knowing the etiquette of the palace. That they were teenagers is inferred from the word 'children' used in vs. 4,10,13,17.
These 'children' were brought to Babylon to undergo a three-year training programme (vs. 4,5). There they would learn the Babylon culture,
religion, language etc. and finally be qualified to serve the king.

Why did Nebuchadnezzar make such a selection?

He did it for two reasons: (i) to remove all prospects of future leadership in Israel and thus prevent any Jewish uprising.
(ii) to strengthen his own empire. Nebuchadnezzar went about fulfilling his wily plan of converting them into Babylonians.
He tried to make them forget they were Jews. He began by changing their names. The four Jews who are in focus had the suffixes
'El' or 'Yah" in their names, which are the Hebrew names for God. Now those names were replaced by other names which had the names
of Babylonian gods - Bel, Aku, Bego etc. Thus began the process of brainwashing these young Jews.

All hope was lost. They were now in a new place with new people of a new language. They could not expect to see their homeland again.
Their names were now changed. They had nothing to cling onto. They could easily have asked themselves, 'Well, why not become Babylonians?'

In Psalm 137:1,2 we see the captive Jews by the rivers of Babylon weeping, when they remembered Zion. In verses 3,4
we see the Babylonians asking them to sing one of the songs of Zion for them. This was an attempt to make the sad captives happy,
an attempt to make them feel 'at home', an attempt to make them understand they were Babylonians now. In verses 5,6 we see their spirit,
soul and body thirsting for Jerusalem. In verse 5 we see, "if I forget thee". In verse 6 we see "if I do not remember thee".
Forgetting and remembering are connected with the spirit. They preferred Jerusalem above their chief joy. 'Joy' is connected with
the soul. 'right hand', 'tongue' refer to the body. Though they were in captivity, their desire was towards Jerusalem.

This world is not our hometown. We are just passers by and strayers in this world! Do not allow
the devil to make you feel at home in this world. Our desire should be towards the heavenly city Jerusalem!

Why did God make the Jews go into Babylon? or Why did God bring the Jews into captivity?

1. To do them good:

"Thus saith the Lord, the God of Israel: Like these good figs,so will I acknowledge them that are carried away captive of Judah,
whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good,

and I will bring them again to this land: and I will build them, and not pull them down: and I will plant them, and not pluck them up"
(Jer.24:5,6)? Eventually it was all for the good of Israel that God sent them into Babylon. When God chastises us or permits some captivity in our lives, it is for our good.

2. To bring them to their senses:

It was to bring Israel to their senses. Sometimes, when everything is well with us, we tend to lose our sobriety. God says, "I will bring him to Babylon and there will I plead with him .. " (Ez.17:20). When God tries to speak to us sometimes we do not listen to Him. It is when He gives us a blow we come to our senses. To bring Israel back to sobriety, God permitted this captivity in their lives. He says, "I will bring him to Babylon, and there will I plead with him".

3. To glorify His name:

It was to glorify his name. When you are under someone and when your superior is unable to touch you asthough he has all the powers to do so, that is when he and we understand that God with us. That is how Nebuchadnezzar, Darius and others came to understand that there is a God who is greater than they.

4. To make the Jews understand the value of their homeland:

It is in Babylon that the value of their homeland increeases. So God brought them into captivity to make them understand the value of their homeland. When they were broughgt as captives to Babylon, they wept remembering zion (Ps.137:l).

5. To teach the heathn about the Jews:

It was to give the Jews total deliverance from the clutches of the Babylonians and thereby teach the heathen not to meddle with the Jews. Eventually, it is for our good that God permits these things. The Babylonians had the Jews under captivity for 70 years. With that, their Babylonian capvity ended. Never again did the Babylonians hold the Jews in captivity.
God says to Israel, "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered: there the Lord shall redeem thee from the hand of thine enemies" (Mic.4:10). We see that total deliverance is wrought right there in Babylon. They did not have to encounter the Babylonians the second time.

Spiritually, God permits Babylons in our lives for our good. We have so many natures in us that have to be rooted out.
So God sends us into captivity precisely to let us know that such natures exist in us. When we are tried that way our true natures come out.
In Jermiah 48:11 it is said that Moab was not emptied from vessel to vessel nor did he go from capitivity to captivity. Therefore, his taste remaind in him, and his scent was not changed. We too have a taste and a scent, i.e. the natures of our old man. We have to be emptied from vessel to vessel for these natures to be removed from us. If we remain in only one experience that filthiness will not be removed from us.
We come out of one vessel to fall into the other. That is we come out from one trial to face the other.
When we come out from each trial victoriously we are able to manifest a new scent . It is the perfume of holiness which is the savour of christ.

Why did the king of Babylon bring the Jews into captivity? or What were the Babylonians' purpose concerning

the Jews?

1. To destory any prospects of future leadership in Israel ie., to prevent any uprising in Israel.

2. To build up his own empire.

Ezekiel 17:12-14 'Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; And hath taken of the king's seed. He hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up. So we come to know that the king of Babylon had taken the king, the princes and the mighty men of the land of Jews.
And hath taken of the kings 'seed' we read.

So Nebucadnezzar called those young and tender Jews, removes their names and gives them Babylonian names.
He gives them training for three years so that eventually, they might become Babylonians. It was a subtle attempt to
make them forget that they were Jews. Which means Israel is impoverished and Babylon is built up.
The young children of Israel had to stand against all odds. When their names and their place was changed. They offered no resistance. But when they were given the Kings meat and wine, they say 'No'.

Daniel 1:8: We see that Daniel requested of the prince of the eunuchs that he might not defile himself. He purposes in his heart not to defile himself with the kings's meat nor with the king's wine. What was defiling about these things? We must see Daniel's wisdom in this. He knew where to put a full stop and where to draw a line. When the time came for him to eat the King's food. he said 'No' because he knew that food habits influence one's character. The change of names and place can do nothing, they knew. This was the zeal of the Jews. We will be Jews even in Babylon', 'We will be Jews even in Babylon, 'we will maintain our chastity even in Babylon' was their determination. We will now see how food can influence us. In Proverbs 23:1-4 Royal food is called deceitful meat.

(1) Food can deceive us. What does that mean? Food can take away our sobriety, our ability to think straight. That is why we have to be careful. When you see a lot of dishes before you, put a knife to your throat. Be not desirous of these dainties. So food can deceive us.

(2) Food can raise quarrels at home: They that tarry long at the wine have woe, sorrow, contentions, babling, wounds without cause, and redness of eyes (Pro. 23:29,30). This is the reason why Daniel abstained from wine. Indisciplined eating can ruin our life at home 'Better is a dinner of herbs where love is, than a stalled ox and hatred therewith'
(Pro.15:17). Thus the word of God connects food with quarrels at home. In Deuteronomy 21:20 we again see that quarrels in the house are related sometimes with our food habits.

(3) Lust for food is infectious. It can spread to others. The mixed multitude that was among the Israelites fell a lusting :
and the Children of Israel also wept saying, who shall give us flesh to eat? (Num. 11:4). So the lust of the mixed multitude made
Israel lust too. The name of the place where the peole were buried was called Kibroth-hat-taarah (Num.11:34). It means graves of lust.
In order to preserve others, God had to bury those who lusted. So this lust is infectious.

Daniel knew where to pull a full stop. In practical situation in our lives we should know when and where to say 'no'
When Daniel and his friends were taken from Israel to Babylon they did not say 'No'. When their names were changed,
they did not say 'No'. We must know when defilement sets in our relationships. Till then we can allow those relationships.

When we sense defilement, we should stop. We should know how to say 'No' . Our approach should be polite and yet firm in this regard. Daniel 'requested' we read. Yet he purposed in his heart.

Daniel and others had vegetarian diet for ten days. But at the end of ten days, their courtenance appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. What does that mean? Human resources can provide food, but God provides us nourishment. Man can give only food but God gives us strength. When God blesses our food, it may not have the proteins that our body requires. But God will gives us health.
This is the blessing that the childred of God have.

We are now living in Babylon. The world is a babylon to us. We must remember that we have an homeland to go to.
Our relatives, friends, and others may attemp to make us Babylonians. As long as we are here in this world there are there plans concerning our lives: They are

l. God' s plan for us.

2. The devil' s plan about us.

3. Our own plan for ourselves.

Our plan ends in futility, and the devil's plan in destruction. The best thing that can happen in our life is God' s plan for us.
This is the beautiful picture that is drawn in the Book of Daniel.

What was God's plan concerning these Jews? God wanted to build up their lives in Babylon, exalt them and thus glorify His name.

What was Nebuchadnezzar's plan? To somehow make the royal Jews Babylonians. We also live among strange people today,
in a strenge land. The devil wants to make us somehow a part of this world. Today the church is standing out of the world.
But the devil is attempting to make the church mingle with the world. There were some captive Jews who began making their own plans.
Listering to the false prophets, they were getting ready to leave Babylon against God's will (Jer:28:11; 29:5,6).
There are those who wish to leave this world quickly or beforetime because they are having too many problems.
Of the many royal Jews who were brought to Babylon, only for four stand out in terns of faithfulness .
The others apparantly succumbed to the in fluence of the Babylonians.

Daniel 1:20,21- They were young people. The asteologes must hava been old.
These young people were interviewed after three years of training by the King.
The King found them ten times better than all the magicians and astrologers that were in all his realm. How did that happen?
In verse 17 we see that God himself gave them knowledge, skill in all learing and wisdom. It was not attained by education.
It was divinely provided to them. So they were ten times better than all the magicians astrologers. From this, we have a lesson to learn.
We, the children of God should excel the children of this world in everything. We should be above them in everything.
"Thou shalt be above and not beneath…".

"Thou shalt lend unto many nations, thou shalt not borrow …" there are God' s promises for His children.
They should be second to none in any fild. The children of God should have more than enough to such an extent that they should lend it to others.

Why is it that God gave them skill and understanding?

Many children came from Israel to Babylon. All were Jews. All were clever children.
But God gave knowledge and skill in all learning and wisdom only to these four children.
The reason is that they purposed in their heart not to defile themselvers. They knew that earthly blessings come from spiritual chastity.
It is in keeping the laws of God that God wroks for us. We may obtain earthly blessings by other non-spiritual means.
But we will be just one of them or worse-not ten times better. Though they were strangers in the land God blessed them ten times better than all the magicians and astrologers. We should not try to compromise with this world.
There is an important verse in every chapter of the book of Daniel. In Daniel:1:8, we see how Daniel purposed in his heart not to defile himself.
Here we have a lesson to learn. We try to compromise with this world. We may think we can survive only by adjusting with this world -
a few lies, a few bribes, a few influencial people, etc. We may succeed, but we cannot become ten times better. We will be just a part of this wicked world. It is because of their faithfulness that God gave them understanding and promoted them.

We see something conspicuous in chapter 2. In Daniel:2:4, there is a change in the language.
The first three verses of the chapter was written in the Hebrew language. From verse 4 there is a shift in the language. Till chapter 7,
the words are written in the Aramaic language, an international language and also understood by Israel's neighbours. From chapter 8,
again there is a shift from Aramaic to Hebrew.

For the children of God also, there are two languages - a local language and an international one.
There is a language which only a few people understand. That is the language by which God communicates with us.
But many will understand only the second kind of language.

The first language is called the language of love. When God speaks to us with love,
few of us understand it, few of us listen to it, few of us give it value. Most of us ignore it.
Then God has to speak to us in another language. Most of us understand this language.
That is the language of the whip. He has to give a blow or two to bring us to our senses.

In Psalm:32, we see God's two languages. In verse 8, God says I will guide thee with mine eye;
God speaks to us wIth His eyes. By looking at His eyes we know what God is telling us.
This is developed by our intimacy with Him. But some of us are too hard–hearted to understand His love.
So God has to use the other language.

In verse 9 we read of the other language. The mouth of the horse must be held in with bit and

bridle because they have no understanding. They will understand only the language of the whip.
God does not like to use the whip against us. But sometimes when we cannot see God's eyes,
when we are like horses and mules, God uses the whip. What is this language of the whip?
We fall sick or suddenly meet with an accident, We are deprived of some of our earthly blessings like our job, money etc. We therefore lose the normal blessings that we have to receive. In such situations,
we should understand that God is trying to speak to us. Immediately,
we have to go to the prescence of God and have him speak to us.
When we set our lives right, once again He will speak to us in the language of love.

Chapters 2

Again in chapters 2 to 7, we see a particular pattern in the narration. This pattern to results in
two ways of looking at these chapters written in the Aramic language. (1) The mirror image view.

In chapter 2, Nebuchadnezzar sees a dream. It is a dream about four great empires. In chapter 7, Daniel sees a similar vision about four world kingdoms.

Chapter 3

In chapter 3, God works out a miraculous deliverance amongst His people.
(God delivers his children from the burning fiery furnace). Ino chapter 6,
we see a miraculous work of deliveance (God delivers Daniel from the lions' den).

Chapter 4

In chapter 4, we see how God pronounces judgment upon a world ruler (Nebuchadnezzar). In chapter 5, again

God pronounces judgment against a world ruler (Belshazzar).

So chapter 2 and 7 are similar. – both speak about 4 world kingdoms.

Chapter 3 and 6 are similar. – both speak about miraculous deliverance.

Chapter 4 and 5 are similar. – both speak of God's judgment upon world rulers.

We see the reverse order of Chapter 2,3,4 in Chapter 5,6 and7. But what do we see between Chapter 4 & 5?
There is an imaginery mirror.

Thus Chapter 5 is a reflection of Chapter 4 .

Chapter 6 is a reflection of Chapter 3.

Chapter 7 is a reflection of Chapter 2.

In our Spiritual life also we have a missir that reflects heaven for us.
That mirror is the word of God. If we want to look at heaven above, we have to look down at our Bible.
So, we have a partial vision of heaven by the mirror that we have. For we read in I Corinthians:13:12
that we see through a glass darkly; but then face to face. So, to get an understanding of heaven,
to know what heaven is like, to behold the invisible spiritual world, we have to look into the word of God.

How should we look into the mirror?

James:1:23,24- ' For if any be a hearer of the word, and not a doer,
he is like unto a man beholdeth himself, and goeth his way, and straightway
forgetteth what manner of man he was'. Just by looking into the Bible, we cannot find or see heaven.
The Bible says that he that beholdeth through the mirror (the Bible) and forgetteth is only a hearer.
He just hears and forgets it.But who is a doer of the word?.

In verse 25 it is written, whoso looketh into the perfect law of liberty,
and continueth therein, he being not a forgetful hearer, but a doer of the work,
this man shall be blessesd in his deed. Here we are introduced to a new name for this mirror -
the perfect law of liberty. One should look into the perfect law of liberty (the Bible),

as wee see in this verse. The word of God does not stop there. ' Whoever looks into the mirror and continues to look' it adds.
We have to look into the mirror and continue to look. This is called meditation.

It is by meditation or going on looking into the word of God that we get a vision of heaven. We

should not be mere empty readers but should also meditate. But meditation will also not do.
Who interprets the word of God for us? One verse may be interpreted in many ways.
But who will give us the right interpretation?

When the rays from an object fall on the retina of our eye, an inverted image is formed.
But it is the brain that re-interprets the image on the retina and gives us a right image {the right vision}.
Like wise, it is the Holy spirit who must interpret everything (the word of God} for us.
If not we will only have 'upside down' interpretations by own intellect. We behold
the glory of the Lord as in a glass {II Cor 3:18). It is the spirit of the Lord who is within
us and reflects the glory of heaven to us. None of us has seen heaven. We just have
heard about it. God reveals these things by revelations from the word through the Sprit.
In I Corinthians 2:9,10 it is written, Eye hath not seen, nor ear heard, neither have entered
into the heart of man, the things which God hath prepared for them that love him. But God hath
revealed them to us by his Spirit. This Spirit of God was working in Daniel, and gave
him the right interpretation of the dream.

The Excellency of the Spirit of God:

Nebuchadnezzar saw a dream. But when he woke up,
he forgot what he was. He called his interpreters to interpret his forgotten dream.
The Chaldeans said, 'tell thy servants the dream, and we will show the interpretation'.
what is beautiful here is the excellency of the Spirit of God. Now there is a competition
between the magicians and the children of God. We see how the victory comes.

We see a group of captives in this book. They look like helpless slaves.
At the same time, we see God was incharge of them. Even in their slavery
God exhibits His power to promote them in that land. We see how
Daniel told the king what the dream was and also interpreted the dream.
The king made two demands, the dream and the meaning of the dream.
His astrologers and magicians could provide only one of those demands.
But Daniel answered not only both the demands of the king, but gave
something that he was not asked for. In Daniel 2:9, he says,
'.... Tell me the dream, and I shall know that ye can shew me the interpretation thereof'.
The interpreters were able to supply only one demand of the king. But what Daniel revealed was three things.

1. Daniel told what Nebuchadnezzar was doing before the dream.

2. The dream itself and

3. The meaning of the dream.

Daniel revealed to Nebuchadnezzar how he was worried about his future and also revealed his thoughts.
That is the beauty of the Spirit of God . He is able to do exceeding abundautly above all that we ask or think.
So we have the Spirit of God with us. God has revealed all the beautiful things of heaven by the Spirit of God.

Daniel 2:29 - Daniel tells Nebuchadnezzer, "....thy thoughts came into thy mind upon thy bed, what should come to pass hereafter.'
So Daniel even told him what he was thinking before he went to bed. So Daniel was introduced to Nebuchadnezzer,
to the wise men and the Chaldeans as a God whose dwelling is not with flesh.

The image that the king saw :

The image was very bright and huge and its appearance was terrible.
The head was made of fine gold, his breast and arms of silver, his belly
and his thighs of brass, his legs of iron, his feet part of iron and part of clay (Daniel 2:31,32).

A decrease in quality:

We see the metals are decreasing in quality. From gold to silver,
silver to brass, brass to iron and from iron to iron and clay.
From this we know that the kingdoms are getting weaker and weaker.

- The golden head refers to the Babylonian empire.
- Breast and arms of silver refers to the medo-Persian empire
- Belly and thighs of brass shows the Grecian empire
- Legs of iron show the Roman empire.

These four kingdoms ruled over Israel at one time.
There is one thing note worthy here. In Daniel 2:34 we read of a stone cut without hands.
That stone comes and smites the image at the bottom of the image where the iron and clay is and then the whole image collapses.

What is this stone cut without hands?

It is a prophecy about the Lord Jesus Christ.
The stone was cut, but not cut with hands (as in the English Bible). It speaks of the Lords Jesus Christ
who was born but not of natural birth. So the stone colliding the image refers to Jesus Christ coming to
take over the kingdoms of this world. We also see that this stone grew and became a great mountain.
This shows the final kingdom that is going to be established on earth. There is one beautiful thing that we have to note here.

Where did the stone collide with the image?

Every time we see that one kingdom took over the other in succession
(that is in accordance with the image) The Mede- Persians took over the Babylonians,
the Greeks take over the Medo- Persians and so on. But when the stone,
Jesus Christ comes and collides with the last part of the image (upon the portion of the feet mixed with iron and clay),
the iron, the clay, the brass, silver and the gold were all broken into pieces and became
like the chaff of the summer threshing floor; and the wind carried them away that no place was found for them.

Look at the state of the exiles. Daniel Shadrach, Meshach and Abednego are between two powers.
One is the visible powers of the Government and the other is the invisible power of God.
These four young men were faithful to the invisible power of God, rejecting the visible powers of the king.

That may seen to be very difficult in our practical life. When we face conflicts, it is very difficult to even for us, the matured Christians, to stand for the invisible God. But those young people stood for God. That invisible power finally comes against the image and takes over the kingdoms of the world of those mighty powers that ruled over this world.

All those kings said," Who is that God that shall deliver you out of my hands? (Daniel 3:15).
But what is said about them? The wind carried them away and there was no more place for them.
We are now worshipping the invisible God. People are making a mockery of us.
People are trusting in the visible powers of the State today. But one day
our God will come and fill the whole earth. What then will happen to the existing powers?

What will happen to the existing powers?

The powers that ruled Babylon exist even today. Behind all these kings were evil powers.
Though Medo-Persian took over the Babylonian empire, the spirits that ruled through them still exist.
But when Jesus comes, all the iron and clay, brass, silver and gold will be broken into pieces.
The wind carried them away and there were no more places for them. Very soon we are going to come with that stone.
What is this shadow of? It is shadow of the battle of Armageddon

Revelation 19:11 - St. John saw a white horse and He that upon him was Jesus. He shall make war and overcome
all of them and He will take over the kingdoms of this world.

The battle of Armageddon

The Roman empire will rule this world for seven years. At the end of the tribulation period, Jesus will come again.

When He comes the antichrist that is ruling this world will gather thousands and thousands of soldiers with all their atomic weapons. In those days there will be one religion and one army.
So the whole earth will have a single army following the antichrist.

Whom is he going to fight against?

He is going to fight against Jesus. The antichrist is not going against Israel but against
Jesus himself because he knows that Jesus is going to take over the kingdoms of this world.
This battle will take place in the valley of Megiddo.

Being ready for battle, the antichrist and his armies will see from far away a white horse from above.
Behind him is huge army. Jesus is on the white horse. Who is behind on the other horses?
" And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clear" (Rev.19:14). Who are those people? They are the saints of God who have overcome. We are going to be in that army.
We are going to come with Jesus and fight against the antichrist. The war is between Christ and the antichrist.

The duration of the battle:

We see the manifestation of the antichrist and the removal of the antichrist in
II Thessalonians 2:8. "And then shall that wicked be revealed whom the
Lord shall consume with the brightness of his coming:" The Lord shall consume the antichrist and his armies in no time.
The brightness of the coming of Jesus will destroy the antichrist and his armies. There is going to be no battle at all.
We are going to be in that (Jesus') army. The battle of Armageddon is going to reveal the greatness of that stone.
That day will come when we are going to take over the kingdoms of this world.

Moving of chapter 3

We see the pride of Nebechadnezzar. Not long ago, he had seen a statue in his dream. The statue was made of

different materials. The top portion was of gold. Soon after that Nebuchadnezzar is making an image full of gold.

Daniel 2: 38

Daniel tells Nebuchadneszer, "Thou art this head of gold". He was the greatest at that time.
He came to know from the interpretation of the dream by Daniel that his kingdom shall decline.
In fact, that was his worry before he went to bed.

Why did Nebuchadnezzar make an image full of gold?

He did not make the image that he saw in the dream. why? Only the head (made of gold) refers to Nebuchadnezzar's
kingdom. He made an image full of gold because he wanted a never-ending kingdom.
He wanted to establish his kingdom though it was against the will of God.
The will of God was that the kingdom would decline and finally God himself would take over the kingdom.

Nebuchadnezzar makes an image full of gold. He did not like the interpretation of his dream.
His pride did not allow it. He wanted to have an unending kingdom.

Daniel missing in chapter 3 (or) where was Daniel?.

Not all had to worship the image. Who then was asked to bow before the image? Daniel 3:2 -
All the big officials in his empire were called and not everyone. What was Daniel's position then? Daniel 2:49 -
Daniel was offered promotion but Daniel refused promotion in that state. Shadrach, Meshach and Abednego took the position.
That is why they faced the problem and not Daniel.

What was inside the heart of Nebuchadnezzar?

A world ruler will not waste time by playing games by putting up an image and asking everyone to bow before it. He does everything with a purpose.. Then what was in his heart? God told that his kingdom would last for a period of specific time.
But he wanted to extend it. He did not want some other to take over his kingdom. The golden image worship took place in the plain of Dura.
All people from all nations and languages had to come. He wanted everyone to bow before his desire for a perpetual kingdom.
And also detect any possible rebellion against his empire.

Now he is ruling the whole world. The common people cannot take over the land. If any uprising is to come, it has to come from within the empire and particularly, it should be from a person who is occupying a high position.
His pride wanted an unending kingdom.

"Jesus asked the Father" Lord, if it be possible, let this cup pass from me." It is always good to express our desires.
But it should always be followed by a "Nevertheless, thy will be done." Sometimes we stubornly ask for what we want.
Sometimes God gives it to us. But it will destroy our lives.

Hezekiah asked for extension of life, and wept sore for it. II kings 20:2 - The Lord extended his years.
But was the Lord happy? II kings 18:5 - We read that he was the best king. But chapter 20 gives some negative points about him.
In II kings 20:12 - 20 we read that he exposed all his treasures to the son of a heathen king. God was not so pleased with Hezekiah's request for extension, because

1.We see that chapter 20 is written separately high lighting 2 things, he should not have done.

2. After his extension, God says," I will deliver thee and this city out of the hand of Assyria., and I will defend this city for mine own sake,
and for my servant David's sake (II kings 20:6) and not for Hezekiah's sake.

3. Manasseh was one of the wicked kings of Judah. When was he born? It was after the extension (II kings 21:1,2).

God heard the cry of Hezekiah and extended his years, but that resulted in the birth of one of the wicked kings. So when we are stubbornly asking certain things from the Lord, God might give it to us, but that will only destroy us.

Nebuchadnezzar tried alter God's word by putting up the golden image. We cannot alter God's plan.
We should not try to become God. We should not try to give God ideas. When God tells something we should learn to say
'Amen' to it. When we try to alter God's plan, it shows our pride.

The Israelites sent spies to Canaan. They were sent not at the end of 40 years but in the first few months of their journey.
They went, saw and came back with bad news. What did the Lord tell Moses? Because the people are not believe Him,
He was going to make them wander in the wilderness for 40 years till all of them die, till all the murmurers die. That was God's word. But when some people heard that, they tried to alter it and were destroyed (Num14:26-45)

The trial of faith:

What is the meaning of faith? It is the ability to see the unseen. By faith, we are able to see that which is

invisible.
By faith, the invisible things are more real than the things which are visible. The worldly man says "seeing is believing".
For a man of God, the things which are unseen matter more to him. Jesus says "Blessed are they that have not seen and
yet have believed" (Jn. 20:29). This is the faith that God expects in our lives.

When a child of God begins to believe, he looks at those things that are unseen and by faith the unseen things become more
visible than the visible things and they are the actual eternal things. The Bible says that everything that we see around us is
temporal. It is not for a child of God to put his trust in visible things. II Corinthians 4 : 18 - "While we look not at the things
which are seen, but at the things which are not seen : for the things which are seen are temporal; but the things
which are not seen are eternal." Faith is looking at those things which are eternal. There are two steps in faith:

1. The ability to look at those things which are unseen;

2. The ability not to look at those things which are seen.

These two things are necessary for faith. The whole book of Daniel is a conflict between these two.
These slaves are caught between the two. A natural man would cling to what is seen.
Amidst great adversity and death, these men cling to the things that are unseen. Until they were inside the fire, God did not deliver them. We see that the furnace burned very brightly. But in the middle of the fire,
their faith burned more brighter than the fire of the furnace.

I Peter 1: 7 - "That the trial of your faith, being much more precious than of gold that perisheth,
though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ".
Though this faith is tried with fire, it is eventually found unto praise and honor and glory at the appearing of Jesus Christ.
We see the fulfillment of this in the life of Shadrach, Meshach and Abendnego We see the first part of their faith in
verse 8 of I Peter Chapter I. "whom having not seen ye love", putting trust in the unseen God. This is called faith.
This faith being tried burns brighter than the furnace.

Seek no promotion before it is due :

Nebuchadnezzar made an image of gold to represent him. In the dream, he saw an image and in that image he was the head only (head of gold). But after that came the silver portion which means his kingdom will have an end.
Though he acknowledged that God gave the interpretation, personally he did not want an end to his kingdom. So he made an image full of gold. He wanted everyone to bow before this idea. Daniel was not involved in the trial because
he was not a political official. All the others were involved in the administration of the land. But Daniel was not yet in that position.

Daniel 2:49 - Shadrach, Meshach and Abednego are set over the affairs of the province but not Daniel.
What do we learn from this? Because Daniel refused promotion, he escaped the trial. We should not seek promotion before it is due for us. Let promotion come when it comes from God. If we seek after promotion before it is due for us,
we will have to face trials unnecessarily. When God promotes he protects. God promoted Shadrach, Meshach

and Abednego.
The spirit of wanting to go up is the Lucifer's spirit, wanting more than what we need.

Psalm 75:6 – Promotion comes from the North. So promotion has to come from the North (from God).
When it comes from God, He will provide protection. In the Church also, we sometimes like to occupy positions.
We like prominence. We compete for positions. That is a wrong spirit. God wants to teach us to be satisfied with what we are given.
Sometimes we might get what we want, but it will end up in unnecessary trials.

There are so many positions in the church also. But the sad thing is that they are not actually positions.
We have made them positions. There should be no positions in the church. There are only ministries and responsibilities.
But now, there are so many ranks in the church. Because of these positions, the church is slowly taking up politics.
Where there are positions, there will be politics also. We should therefore remove all positions from the church.
We should not politicize church activities. If we try to occupy positions, we will be a pain to ourselves and to others
because we will unnecessarily go through trials and we will become trials for others because we are not supposed to be in that place.

Judges 9:8-15. The trees held a council to anoint a king over them. The olive, the fig and the vine refused promotion,
but the bramble readily accepted it. What will it do now? It will pierce everyone. Let us not seek for more than what we should have.
That is the righteousness of God. This is a good lesson that we learn for our spiritual life.

In the Bible we read of a man named Jehoiada. II chronicles 22: 10 - A woman named Athaliah reigning, but she killed all the other princes.
Fortunately, one young boy escaped. He was seven years old. His name was Joash. New he is to become king.
We see a man making plans to remove
Athaliah and to make Joash king. II Chronicles 23 : 1 - we find the greatness of Jehoiada, the priest when the plans to make Joash king.
Joash is only a seven year old boy. A 7 year old boy cannot certainly rule a country. What could Jehoiada the priest have said?
"Till he becomes old enough, I can be king". No. But Jehoiada knew his calling. He was a priest and nothing more than that. Joash is called to be a king.
So Joash should be king. So he makes all the plans, dethrones athaliah, puts Joash in that place and stands back.

II chronides 24:1 - We see Joash is reigning. This was the greatness of that priest. So also we should know our calling.
Look at the end of Joash and Jehoiada. After a few years, Joash died. He was not right in God's sight.
He was not buried in the sepulcher of the kings (II chronides 24:25). But Jehoiada the priest was buried in the city of David among the kings.
(ii chronides 24;15,16). He kept his calling. So he was buried with the kings. If we are faithful in our calling without desiring more than what we are,
we should have no pleasure in all these things. Let us learn to be satisfied with what God has given us.

We see that in this particular trial, what they have to make is a decision. In every chapter there is a trial.
In the first chapter also they had to make a decision. In the third chapter also they had to make a decision whether to bow or not bow.
It is a decision between idolatry and death.

In the first chapter, Daniel was with them. Daniel was leading them in faith. He was the first one who made the determination not to
be defiled. After this, these three people had to stand separately with no Daniel to help them. It is through every trial that God trains

us to face greater trials. What is the confession of these three? These three people did not compromise.
They gave a straight forward answer to the king which means "we do not have to frame our words carefully to answer thee."
This is the sign of a matured Christian. In every situation, we must be able to stand on the side of Jesus.
Even if we have to lose our life or our job, if the truth comes, we should stand for it. Like Shadrach, Meshach and Abednego, we should say,
"we are not careful to answer thee in this matter." Practically, it is very difficult. They could see the fire burning in the furnace.
They could also see another furnace burning in king's face. Thousands and thousands of officials and few Jews watching them.
These three Jews were standing alone with the king challenging them "who is that God that shall deliver you out of my hands"?
in such a situation, they say, "we are not careful to answer thee in this matter" or "we do not have to think twice to answer you.
" In practical situations, will we be able to answer like them? When the truth comes, we should live and die for the truth.

We see how they refused to bow before the image. In the New Testament, there are certain things which are reckoned as ideology.
First of all, what is worship? What you spend your time mostly on is worship. What is the thing that we spend most of our time on?
Is God taking the greatest time of our life? If we are occupied with anything or anyone besides God, that is idolatry.
There are three kinds of worship reckoned as idolatry.

1. Worshipping oneself:

This means, one having a life of pleasure. Always looking to enjoy oneself, thus leading a life of pleasure. This is called idolatry.
I Consinthians 10:7 - Sitting down to eat and drink and rising up to play is idolatry. When they sit, it is for pleasure and when they rise up,
it is for pleasure. This is called worshipping oneself. This is idolatry.

2. Worshipping other things or other people :

This is called Covetousness. Colossians 3:5 "..Covetousness, which is idolatry". If we love anything or anyone more than God, it is idolatry.
We will spend our time on that thing. We will not rest till we have them. We think of it, work for it and we want it. This is idolatry.

3. Worshipping our own ideas and principles:

The idea of 'what I do is always right', ' what I say or suggest should be acknowledged because I am always right'!
Thus fighting till what we say is established. This is called stubbornness. I Samuel 15:23 - Stubbornness' is as iniquity and idolatry.
So being stubborn with our ideas and principles is idolatry. We should not be stubborn about our opinions. That is also idolatry
in God's sight. We should be aware of these kinds of idolatry in our lives.

The wonderful confession:

We saw that there was a conflict between the city of God and the city of the world kingdom. In the first part of

chapter 3,
we see a threat. " Whose falleth not down and worshipped shall the same hour be cast into the midst of a burning fiery furnace”
(Daniel 3:6). But what is the end of the trial? The same king says, "if anyone does not bow before the God of Daniel..." (Daniel 3:29:30).

In the beginning, Nebuchadnezzar makes a decre. Again he makes an announcement for the second time, which is exactly
opposite. Now the same mouth confesses, “who can deliver after this sort?" Those four men are a shadow of what we are today.
We also face similar trials what they faced. How are we going to react? When we face such trials, what are we going to do?
Are we going to put our faith in the invisible power of God or submit ourselves to the visible powers of the world.
Is our faith in the visible temporal things or in the invisible eternal things? We have been climbing up the winding staircase.
Now we are on top. We should be still and know that He is God.

In those days, Nebuchadnezzar was the greatest man in this world. He thought that there was no one higher than him.
That made him grow in pride. He did not know that there is a person higher than him. But God made him realize it in the end.
Ecclesiastes 5:8 "for he that is higher than the highest regarded." But in the book of Daniel, Nebchadnezzar was the highest.
He did not know that there is a person higher than him. But finally he is made to confess the greatness of the true God.
On so many occasions, God tried to teach him lessons, which he did not learn. But step by step, he started growing in pride till he reached the summit of pride.
It is demon possession.

As we know, the beginning of pride is a feeling of happiness inside us. It is happiness about us. Initially it does not come as pride, but as happiness.
It is pride in the form of a baby. The height of pride is that we lose our senses and become mad. We have to remove it before it is too late.
The more the pride grows in us, the more it becomes invisible in us. In other words, the more proud we become, the less we realize that we are proud.
In that situation, we won't be able to think straight. We won't have a sober mind. Finally we will think we are right all the time. If others try to correct us,
we won't be able to receive it. We think we are humble when actually we are proud.

Do we receive correction readily?

If we try to justify ourselves when we are corrected, we are proud. That is a form of pride. we are humble when we readily
accept our faults and correct them. That is the quickest way our lives can be transformed. The people who show us our
faults are actually our security. God shows it through someone else because we do not realize our faults. If we reject that correction,
we are breaking a wall of protection in our house. What is the meaning of that? If we refuse others correction, we may not receive it the next time.
So it means we have lost our security. If we are humble enough to accept correction that will really be a safety in our life. All of us make mistakes
although we do not like it. But when we make mistakes we should accept them. So we should use our mistakes as stepping stones to progress.

Daniel 4:37 ".....and those that walk in pride he is able to abase" says Nebuchadnezzar. This is the first time he is talking about pride. In verse 34 he says,
"Mine understanding returned unto me". He has lost his understanding even before the seven years of madness. But only now he realized it.

Pride is the only sin that began in heaven. All other sins began on earth but pride began in heaven with the fallen angels and this is the sin that God resists.
That is why we have to be very careful in our lives, to keep pride away. Pride comes in various forms it can be classified in the following way:

1. Pride of face - This is pride of one's beauty and personality. The Bible says that beauty is vain. Proverbs 31:30 - The fear of the Lord alone is beauty.
Jesus' beauty was the beauty of holiness. Isaiah 47:1 - the Babylonian empire had an outward beauty. "O virgin daughter of Babylon....
For thou shall no more be called tender and delicate" says this verse. This daughter of Babylon has lost her pride of face now.
So we should not have this kind of pride.

2 Pride of race -This is about our nationality and background. Isaiah 47:5 - We see about a lady of kingdoms.
This shows a kingdom far greater above all kingdoms and because of this, pride comes and then the fall.

3. Pride of place - Pride of our positions and high ranks in life. Daniel 4:10 - the vision says "I saw a tree in the midst of the earth."
Midst of the earth, means center of attention, attraction etc. We should not be proud about our position and the place to which we are lifted.
We should love to live a hidden life.

4. Pride of pace of ability: Daniel 7:4 - The lion speaks about the Babylonian empire. The wings show Nebuchadnezzar.
Eagle's wing shows the swiftness or the speed in which the empire expanded. Finally, Nebuchandnezzar was the biggest man on this earth.
Because of the ability to acquire, there came a pride in him. The same verse says,
"I beheld till the wings were plucked". That speaks of the fall because of pride.

5. Pride of Grace : Pride of spiritual gifts that we have. Revelation 18:15 - this verse is concerning Babylon as we see in verse 2.
We should use the God given gifts for the benefit of the Church. We should not grow proud because of that. We should remain hidden.
We see a group of people who come to Jesus saying "In your name we cast out devils". But Jesus will say, "I know you not".
Because they tried to reveal themselves.

One man of God says, a humble man receives praises in just the same way a glass receives sunlight.
A very rough and thick glass won't reflect much the glory of the sun but absorbs it. But the more clear the glass is,

the more sunlight comes in. That is the meaning of a humble man. Even if people praise him, it won't be absorbed but goes through.
All glory will go to God. The moment praise comes toward us we should give all glory to God.

BRIEF DISCUSSION OF WHAT HAPPENED IN CHAPTER 5:

Belshazar was having a party with thousands of officials and he drank wine before them.
In some translations, it is said that the wine flowed freely. Thus he displayed his greatness.
Suddenly in that situation, he had a thought. He remembered how his grand father brought all the vessels from the temple of God.
He commanded all those vessels to be brought and drank wine with all his princes, wives and concubines.
Suddenly a finger appeared before him on a wall. Nobody could understand the words on the wall.
As soon as he saw those words, he began to tremble. He called the magicians and wise men as if it often happens.
All of them fail to interpret the language and as usual Daniel was brought and he interprets what has been written.
The writing is fulfilled that very night. He promises to make him the third ruler in the kingdom (because Belshazar was the 2nd ruler and the first ruler was outside the state).

Daniel 5:29 - Daniel is made the third ruler in the kingdom.
We also see that Daniel was promoted only for one day.
The next day he came back to his state. In the beginning of chapter 5,
we see that there are two groups of people who talk more than what really is.

· 1. A person who is full of wine.

· 2. A person who is full of the spirit.

They both speak things which are beyond them.

Proverbs 20:1 - wine is a mocker. In another translation, it is written that wine gives false courage.
But what is the difference between those two persons? A person who is druken will get a thrashing but a person who is filled with the spirit will observe that what he says is fulfilled.

The False Courage:

Belshazar is full of wine. He spoke something, which he was not supposed to speak.
He commanded the vessels of God to be brought to have wine.

King David was a man of the spirit. When Goliath was threatening the whole camp of Israel,
David speaks of the dead body of Goliath. He was speaking beyond his limit, but he was by the spirit of God (I Samuel 17:46).
We read that the spirit of the Lord came upon him from that day (I Samuel 16:13). So here we see people speaking things beyond them.

The conflict between the wine and the Holy Spirit:

Both tend to speak big things. Belshazar seems to have absolute powers. But when he speaks, he was not normal.
While he tasted the wine, he commanded the vessels of God to be brought (Daniel 5:2). He did these things when he lost his sobriety.
When he thought he could do anything, the finger appeared on the wall. What is the finger a type of? What is the arm a type of? Isaiah 53:1,2 -
The arm of the Lord refers to Jesus (Luke 11:20). The finger of the Lord is a type of the Holy Spirit.
When the wine spoke of wrong things, the finger of the Lord (the Holy Spirit) wrote this. That is the conflict

between the wine and the Holy Spirit.

What is the wine a type of in our spiritual life? Anything that makes us lose our sobriety is wine.
For example, when we are proud, we think we are greater than what we actually are.
Too much talking and jesting can make us lose our sobriety. In the multitude of words there wanteth no sin (Proverbs 10:19).
Banquetings (I Peter 4:3), too much of sleeping (I Peter 4:7) makes us lose our sobriety. Ephesians 5:18 - we see the two opponents once again -
wine and the Holy Spirit. When we are full of the spirit, the spirit of God helps us to maintain our sobriety. Before we are drunk with the spirit of pride or anger,
the spirit of God will warn us. The laws of God are written in our hearts to keep us from wine.
But in the life of Belshazar, the finger of God appeared only after he drank wine. If the finger of God appears before the wine, it is for protection.
But now it is for destruction. Romans 8:2 - The law of the spirit of life has made us free from the law of sin and death.

Daniel 5:5 - It was written upon the wall against the candlestick. He could clearly see against the candlestick. His knees smote one against another.
This is the judgment of God because he brought the holy vessels that are not supposed to be touched.
God permitted Nebuchadnezzar because of the judgment of Israel. That is why nothing happened to him. But Belshazar did too much.
He was punished because he drank wine without God's permission in the holy vessels. What is this type of?

Every spirit baptized child is a vessel of God. As the vessels were under Belshazar, there are so many human beings who are under us.
Belshazar had no license to misuse those vessels. When he did it, the finger of God appeared on the wall. We cannot misuse our vessels (those who are subject unto us).
So we should be very careful in handling the vessels of God because all are the vessels of God.

The members of our body are also the vessels of God. Belshazar did not know that someone was above him. I Corinthians 6:19 -
"You are not of your own." We should live in this body as though we are living in a rented house. We should do the will of God in our body.
Jesus said, "A body hast thou prepared me, to do thy will, O God." We have no right to do anything on our own because we are bought with a price.

How is the judgment of God?

The words of the finger were written on the plaster. It means we cannot erase it.
It was written against the candlestick. It means that the judgment of God will be very clear.
When things are right, we have to correct ourselves.

There are certain vessels we can use or misuse. The vessels that Belshazar used typify:

1. Our fellow brethren - those who are equal with us or below us. We should not despise those vessels. Hebrews 13:17; I Peter 5:3 -
servants of God have rule over the believers. At the same time, they should not be Lords over God's heritage. I Corinthians 12:21 -
This chapter speaks about the church of God. Jesus is the head and we are all the members of his body. Eye signifies those who can see.
That speaks of a person who is a prophet or one who can see ahead. A prophet cannot say that he is superior to any other person.
The head cannot say to the foot, 'I have no need of thee.' The head is Jesus himself. Foot has always

contacted with the ground.
So they become physically dirty very easily. This shows those who minister physically for the Lord Jesus needs every one of them.
All ministries are equal in God's sight. All are the vessels of God; we have to be very careful on how we make use of one another.

2. Our body is the temple of God and each member of our body is a vessel in the temple of God. How are we using this body?
Our body is like a rented house. We have no rights to renovate our body. Genesis 2:15 - God has given us this body to dress it and to keep it. Hebrews 10:5,7 -
God has given us this body to do his will. We have to do the will of God in our body while we are on this earth. If God is very strict with us, we should know that God loves us.
Whom God loveth, he correcteth. We should not pour wine into the vessels of God because each vessel is in the temple of God.
We should not do whatever we like and go wherever we live.

II Corinthians 5:10,11 - Knowing the terror of the Lord, we persuade men because we have to give account of all that we have done in our body.
This is a gist of what we read in chapter 5. Daniel told Belshazar, "Your breath is in His hand" (Dan.5:23) Our breath is in God's hand.
Every time we breathe because God has given us permission to breathe.

The handwriting came on the wall. It pronounced judgment not only for Belshazar but for the whole kingdom. 'God has numbered thy kingdom, and finished it' (verse 26) which means God has numbered even the kingdom and finished.
We read as Upharsin in verse 25 and in the place of interpretation as Peres. Upharsin is the plural of Peres (it was in the Persian language). So Daniel was able to interpret it.

Every kingdom and super power in this world has an end. Every empire faces writing on the wall.
But the kingdom of God cannot be shaken. Daniel 6:1,2 - Daniel was a slave at first. God beautifully promoted him.

What exalted Daniel in the Kingdom?

Daniel's fellowship with God exalted him. He received the praise of the king because of his fellowship with God.
The Bible says that he had an excellent spirit in him. That is his prayer life. In other words,
King Darius and Daniel were thick friends or Daniel could gain the favor of the king because of his prayer life. The very thing that promoted him has now become the reason of rebellion. He prayed and become the best friend of the king.
Now he prayed and is accused as the enemy of the king. This is the subtle plan of the enemy but God preserved him because he believed God in an adverse situation. This is called an excellent spirit.

Daniel 6:3 - Daniel knew what to do and what not to do. He knew when to obey the king and how much to obey the king.
I Peter 2:17- Honour all men. Love the brotherhood. Fear God. Honbour the king. Daniel did not have any excuse from verses
like this. It is concerning these things that we read in Hebrews 11:33. They stopped the mouth of lions. Daniel stopped the mouth
of lions through faith. Daniel 6:23,24 - Because Daniel believed God, he stopped the mouth of lions by faith or his faith stopped the mouth of lions.

Hebrews 6:5- 'tasting the power of the world to come'. It speaks of the millennial reign. During this period, wild animals will be subject unto us. That is one of the powers of the world to come
and Daniel gained this power and tasted this power through faith. This is a type of the resurrection of Jesus Christ. In many ways we see the resemblance of both.

1. A stone was laid at the lion's den. Similarly, a stone was laid at the sepulcher of Jesus.

2. Early in the morning, someone went to meet Jesus. In the life of Daniel also, the king went to meet him.

3. Jesus came out alive and Daniel also came out alive.

Daniel had no air to breathe, no light and no one to accompany him. He knew he was innocent and that increased his faith upon God,
and because of that, God preserved him. Faith is one of the important instruments of deliverance in our life. Unbelief can bind the almighty God.
It can make him powerless. God can do anything but our unbelief can tie him up. At the same time, our faith can release his power.
We take victory in all our trials by believing God.

Daniel discovered the presence of God even in dark den of lions. Obviously, the angel might have entertained him and sat with him all the night.
He discovered the presence of God all through the night. Sometimes God delivers as while we meet the trials and sometimes while we pass through it.
Daniel had faith in God while he was a slave and while he was promoted. He had power to destroy his enemies but Daniel did not use it. Even when he was promoted, he was as a slave.

Do not hurt others. Then you won't be hurt.

Daniel 6:22- Daniel says, 'O king, I have done no hurt'. In the next verse, it is said, 'therefore no manner of hurt was found upon him.' The meaning of these words are; it you do not hurt anyone, no one will hurt you. Daniel was innocent before God. He did not hurt the king.
The Bible says that there was no hurt on Daniel. There are two kinds of injuries Daniel could have had.

1. The lions could have eaten him up.

2. Dan.6:16- He was thrown into the den. When his enemies were thrown into the den the next day the lions ate them up before they reached the bottom of the den. It means Daniel reached the bottom of the den.
The Bible says that there was no manner of hurt on Daniel. He was neither hurt by the lions nor by the force of throwing.
So if we are harmless, nobody will hurt us.

The adversaries of Daniel tried to hurt him. They planned to kill him. Their wickedness makes us think they were thinking of him all the time.
They tried to hurt him but they were hurt. So if we hurt others, we will be hurt. On the other hand, if anybody hurt us,
it means we have hurt someone somewhere. So we have to examine ourselves.

Even if somebody hurt us, it won't be a hurt to us.

Daniel knew all his colleagues and subordinates planning against him but he watched everything with silence. Even when Daniel knew that a rule was framed just for him, he did not tell the king.
We know that Daniel and Darius were very close because when Daniel was cast into the lion's den,
Darius did not eat, he did not hear music and he did not sleep that night. So when all the people were plotting against Daniel,
he could have gone to the king and told the king of the plan. But the king does not know anything of it. Even after the law was passed,
he did not go and complain. As usual, he prays with his windows open toward Jerusalem. We see Daniel

speaking very little in this chapter.
But in none of his words did he complain against his enemies. He knew that nobody could hurt him because he hurt no one.
Eventhough they tried to hurt him, he did not feel hurt. Afterr all this, Daniel inherits New Heaven and we, New Jerusalem.

If we have done no evil against anyone, whatever evil others try to do, it will not be an evil for us. It will all turn out for good.
How should our life be? It should be harmless just as a lamb which knows not to hurt back. Hebrew 7:26 - Jesus was harmless which means he does not know how to do evil against others. We are supposed to be like that. Philippians 2:15 -
We must be blameless and harmless.

(1) Daniel being inside the den of lions is a shadow of the period of trial we are going through. It shows the dark period of our life.
All the doors being closed everything around is dark. Before we face the trial, God tells, I will deliver you and he puts us into the trial. In this situation,
king Darius is like God. This king or God says Thy God .....will deliver thee. But the same is now throwing Daniel into the den of lions.
He himself rolled the stone and sealed the sepulchere. At times we may cry, 'my God, my God, why hast thou forsaken me?
But God who shut the den's mouth shut the lion's mouth also. So we must understand that God is in charge of every situation.

Daniel was not alone. In the morning he says, "The Lord sent his angels and shut the lion's mouth" So he had communication with the angels.
He was not alone in the trial. He did not say, somehow the lions did not eat me. So the period of trial is a pleasing experience.
Even if God is silent, he is there. Ofcourse it is that silence that moulds us. Sometimes God's silence speaks more than his words.
Everything around us may be adverse but we can see God in that situation.

Considering the life of Joseph, we see him going through many dark periods in his life. Genesis 39:2,21 -
The Lord was with Joseph both in the pit and in the prison. Genesis 37:2 - Joseph is 17 years old. Genesis 41:46 - He was
30 years old when he stood before the king. For 13 years he was either a slave or a prisoner - a 13 year long trial. He had a hope of
redemption when he interpreted the dreams of the other two prisoners.

Genesis 41:1 - After the butler forgot him, he was in the prison for two years. But the Lord was with Joseph. Genesis 40:7 -
Joseph asks the officers of pharaoh, "Wherefore look ye so sadly today?" Look at the maturity that Joseph had. The Lord was with Joseph,
wherever we are if we are the children of God we must believe that the lord is with us. God is more interested in us more than in Joseph.
Certainly God will be with us in our trails. Let us not look at the storm but Jesus, the God of the storm.

(2) The den of lions is a type of this world of sin. We are living in a den now. There is nothing beautiful In this den. It is dark.
That is how the world should be to us. This world is dark and there is nothing beautiful or worth admiring in it. Daniel is like a
New Testament saint of God in the den. As Daniel remained in this den for a short while, we have to remain in this world for a short while.

The lions are a type of the evil spirits. We have to put away all the things of this world and should use this world as minimum as possible.
But apart from this, the devil is always hovering around. That was the state of Daniel but the angel was there.

(3) The angel is a type of the spirit of God with us. Though the world is dark around us, though the devil is

walking around us,
even this dark and filthy world will be like heaven for us, if we have fellowship with the Holy Spirit. The devil cannot touch us.
Even in this dark den (world) the Lord will shut the devil's mouth. So we will be overcomers.

There were many lions. One Daniel was nothing before them. But the angel shut the lion's mouth. When many evil spirits are against us,
we are nothing before them. But the Holy Spirit fights those battles. When the enemy comes against us as a flood, the spirit of God will lift up a banner against him.

King Darius is a type of Jesus Christ. Very soon a day is coming when the stone will be rolled away.
Today we are like a man-child in the dark womb, which is the dark den of lions.
But a day is coming when we will look out from the den of lions and see Jesus and shout, "O King, live forever".
In the early morning we will see the king's face and live in light forever. There will be no more lions and we will go from victory to victory.

Introduction:

Daniel is about 80 years old now and is promoted as the second greatest ruler in the empire.
None of his up and downs could shake him because he was absorbed and attracted by God.
Position was nothing to him as he was not affected or transformed by what happened outside.
He has so many jealous people around him. Daniel heads no one for company also.
The two Presidents and the other Princes were also against him.

Did Daniel Murmur?

In the first twenty verses, Daniel is silent. Our faith and our foundation should be in God alone.
It should be expressed through our silence. Others should know that our foundation is in God.
"Whosoever shall ask a petition of any God or man for thirty days, save the king shall be cast into the den of lions"
was the law that was passed. It was framed just for Daniel. What excuses could Daniel have given? He did not think,
'God is not in need of my prayer because I am an old man.' He neither decided to pray in his mind nor did he say
'I will be silent only for thirty days.' So great was his love and fellowship with God that this law was impossible for him to submit to.

Daniel is the second responsible ruler in the whole empire. How much of work he would have had?
He would have slept a little. Though he was one of the busiest men in the land, he found time to pray thrice a day.
But look at the danger he was facing. He is going to die if he contravenes the law.

Daniel Prays as aforetime:

Daniel 6:10 - Daniel knew what was happening around him, but he kept his silence. He had a grip in God.
Even when the law was passed, he was determined to live as before. We read that he prayed as he did aforetime.
There was no secrecy in his prayer. As he did before, he opened his windows toward Jerusalem and prayed.
His responsible position did not reduce his prayer. As he prayed when he was a slave, so he prayed when he was the second ruler in the kingdom.
No one asked him to pray, but he had his love for God and that forced him to pray. He was not afraid of all the laws that surrounded him.

What was his concern? "It is better to be spiritually alive and physically dead rather than be spiritually dead and physically alive".
His love for God was so great that he was unable to be separated from God even for one day.

Daniel thanks as aforetime:

Daniel gave thanks to God as aforetime, in all his positions. When the whole group of people threatened to kill him,
he gave thanks to God. By this he did the will of God. I Thessalonians 5:18- "In every thing give thanks:
for this is the will of God in Christ Jesus concerning you" - So we know that Daniel did the will of God.

How can we thank God for everything that happens?

To thank God at all times, we should grow in our spiritual life. Whatever happens in our life - good or bad, we must say thanks because the Bible says that everything happens for good to them that love him (Romans 8:28).
Not only are we called but should also love him. When a person realizes that he is called and that he loves God,
he will foresee the good and rejoice and thus give thanks to God. For us, nothing takes place by accident because
everything is monitored by God. So we should thank God for everything that happens in our life.

Daniel 7:5

Bear represents Medo-Persia. Why is it called Medo-Persia? Media and Persia were Kings.
When friction rose between the two kingdoms, the king of media gave his daughter in marriage to the king to Persia to make peace.
After the death of his father, Cyrus the son of King of Persia becomes the king of Medo-Persia.
King Nabonedes took the help of Lydia and Egypt. Cyrus conquered Lydia. Job 39:25- the horse smells the battle.
Cyrus sent camels before him. The horses could not smell the camels or the horses were not aware of the battle.
Because of this, the horses of Lydia were not able to flight. Thus the soldiers of Lydia lost the cooperation of their horses.
So, early they overpowered Lydia and a few years later, cyrus' son overpowered Egypt. Cyrus himself overpowered Babylon.

Three ribs :

Daniel 7:5- The three ribs shows Babylon, Egypt and Lydia.
How did king Cyrus take over the Babylonian empire? Isaiah 45:2- According to God's promise,
the Babylonian empire diminished and the Medo-Persian empire came into existence.
Daniel 7:5- "It raised up itself on one side". This shows Cyrus over powering Babylon. "it devoured much flesh" - many people died during the battle.
All these happened after the death of Daniel. So for God our future is very clear.
· The books written during the Babylonian period are the last part of II chronicles, Jeremiah, Ezekiel & Daniel.
· The books written during the Medo-Persian Empire are Esther, Ezra, Nehemiah, Haggai and Zechariah (Esther, Mordecai are Persian names).
· The New Testament book is of the Roman Empire.

The Greek empire Empire existed in the gap of 400 years between Malachi and the New Testament. Our Bible has no mention of that period at all. But in the Roman Catholic Bible, there are some books published during this period. Verse 14 of Jude is supposed to be written during this period, because nowhere in the
Bible do we read Enoch saying 'The Lord cometh with ten thousand of his saints'. This verse is taken from the book written by Enoch.
The Greeks had a lot of influence on the Jews. The word 'synagogue in English is a Greek word.
The Old Testament was written in Arabic whereas the New Testament in Greek.

The Similarity of two dreams:

Daniel saw four great beasts in his dream. On comparing the dream with Nebuchadnezzar's dream, they both are similar.
In Nebuchadnezzst's dream, the four kingdoms are depicted as powerful kingdoms. But in Daniel's vision these four kingdoms are depicted as animals,
in a base manner and the kingdom is short-lived. That is the difference between those two dreams.

In every chapter, we see a conflict between the kingdoms of this world and the kingdom of God. The kingdoms of this world seem to be very powerful and the people who represent the kingdom of God seem to be very weak.
They are like slaves. We see one of the kings representing the kingdom of this world is Nebuchandbezzar and one of them
who belonged to the kingdom of God is Daniel. The result of the battle is that God overcomes. What is the end in Nebuchandbezzar's dream?
A stone comes and collides against the foot. When it beat against the foot, all the kingdoms were destroyed. According to history,
the Roman Empire will rise up. But when the stone comes, all the empires of this world will be destroyed (Daniel 2:35).

Daniel 7:9- All the thrones were removed. That means all the four beasts had thrones, now all the thrones are removed and the
'Ancient of days' is sitting. This is like the stone, colliding the image. So both dreams have a similarity.

Daniel 7:2- Daniel could not see the winds but the movements of the water. The sea shows the sea of human beings
(Rev. 17:15). Beast refers to a king coming out from human beings. We see that the waters were in a great turmoil.
It shows the peak of sin and wickedness in the life of people in those times. When wickedness was increasing in this world,
Israel also started growing in wickedness. Because of that they become slaves and finally all the beasts took hold of them.

The four winds show God's activity. In everything that happens, we find that God is taking active part. In this world,
as far as history is concerned, nothing takes place by accident.

The sea shows the people. When the beast (a king) rises out of the sea (people), we see that the wind (God) is taking active part in it.

God's invisible hand:

Daniel 7:4,5,6 - We read these verses in passive voice.
The wings were plucked and a man's heart was given to it. It was said, "Arise, devour much flesh".

Dominion was given to it. Who plucked the wings? Who gave a man's heart to it? Who said, "Arise, devour much flesh"? Who gave dominion to it? It is the invisible hand of God. So we must know and understand that God is behind all powers,
however mighty they are. As Nebuchadnezzar was in God's hand, he could not touch Daniel.

Jeremiah 51:7 - Babylon is in God's hand.

Jeremiah 27:6 - God says,'Nebuchandnezzar the king of Babylon my servant'.

So God controls Nebuchandnezzar. We may be underdogs in this world, but we have a father, who is above everything and everyone in this world.

Daniel 7:7 refers to the Roman empire.

This dreadful and terrible beast had iron teeth. In Nebuchadnezzar's dream, the Roman Empire is represented by iron.
The feet of the image had ten toes. This is represented by the 10 horns. So there is a lot of similarity between Nebuchadnezzar's
dream and Daniel's dream. Again in the book of Revelation, we see a similar vision.

According to history, the Roman Empire was divided into eastern and western empire. Each empire had 5 kingdoms. That is the 10 horns.

Rev.13: 1 - we see a beast with 7 heads and 10 horns. It was not destroyed. It was not taken over by another beast either.
It means this empire is not over. It is just dormant. It is not dead but it is wounded.

Rev 13:3 - The deadly wound shows the end of the early Roman Empire. The deadly wound shall be healed.
It means that the Roman Empire will come to life again. This beast is called the 'antichrist' in Rev.13: 4.
'Him' represents the antichrist. In other words, the antichrist will come out of the Roman Empire.

In Daniel's vision, we see a little horn arising out of the beast. Dan 7:8,20 - This horn itself is the beast or antichrist.

· Rev. 13:2- we see all the powers rising together.
· Dan. 7:21- the saints left behind in the coming of the Lord.
· Daniel 7:22- The saints possess the kingdom.
· Isaiah 26:20-refers to the coming of the Lord. Indignation refers to the tribulation period. So we should escape before this period.

Daniel 8

Daniel 8:1- This vision was seen by Daniel in the third year of the reign of king Belshazzar. Actually,
this chapter should be placed before chapter 5 because chapter 5 speaks of the last days of Belshazzar.
But chapter 8 is given separately in a more detailed manner. In all the chapters, we see a conflict in which God was involved. Now God is showing a wider
view of the conflict. We can consider the book of Daniel as a song. 'God reigns' is the moral or chorus of the song while all the chapters are stanzas.

Daniel sees two things and hears two things.

- Daniel 8:1-4 - The first vision he sees.
- Daniel 8:5-2 - The second vision he sees.
- Daniel 8:13,14- Someone speaks to him.
- Daniel 8:15-26- Somebody else speaks to him.

Daniel 8:4 - Here we see the power of the ram. No beast could stand before him. But as Daniel was considering, some other animal came from the west.
The Kingdoms of this world may look too strong, but God is in charge of history. Suddenly, the he goat overtakes the ram.

- Daniel 8:8 - 4 notable horns come up.
- After that, a little horn comes up.
- Daniel 8:8- 4 notable horns come up.
- After that, a little horn comes up.

Daniel 8:24,25- He shall be broken without hand. What does that mean? We see one by one taking over.
But this time, the little horn is not taken over. It shall be broken without hand, which means it shall be destroyed without any human being involved because God's power is great. After that, there is no power to overcome.

Daniel 8:4 -The ram pushed westward, northward and southward. In the west of Medo-Persia is Babylon, in the north was Amenia and in the south was Africa. This shows that all these nations were captured by
Medo-Persia. We saw Daniel interpreting the writing on the wall. There is only one kingdom for which there is no writing on the wall. That is our kingdom. The he goat shows the Greek empire.

Daniel 8:13,14- this was the period when Antiochus Epimanus, a king profaned the temple of God. Even if evil things happen, it is not beyond God's knowledge. He knows everything.
The great horn shows Alexander, the great and the little horn shows Antiochus.

The whole history revolves around the Children of God. I Corinthians10:11 - All the things that happened to Israel are only for us.
Psalm 105:14,15 – God is manipulating the kings for the sake of hispeople.

The word 'Most High' appears 13 times in the book of Daniel and we are the children of the Most High.

So nobody in this world can do anything against us.

There are two reasons for Jesus dying for us. Twothings happened when the Paschal Lamb was observed.
(1) The firstborn was preserved. (2) Other than the firrstborn, others were also safe.

Ephesians 5:25-27 – Jesus died not only to save us, but also to present us to himself a glorious church.

Psalm 78:41- we should not limit the holy one of Israel by our disbelief.

Daniel 8:27 - Daniel fainted and was sick, but he rose up and did the king's business.
We should not expect our king to do our business. We should willingly do our kings business.

Proverbs 8:17 - "those that seek me early shall find me".

There are two basic reasons why God speaks to us in the morning.

(1) Our mind is fresh early in the morning. It is like an unrecorded, empty tape. So God can record his information clearly,
early in the morning. In the end of the day, our mind is like a fully recorded cassette; recorded more with the wrong things than with the right things.
If God communicates with us towards the evening, sometimes it gets adulterated with the already recorded information. It is not that God will not speak to us in the evening.
But clear instructions and warnings can be heard in the morning. So, if we want to hear instructions from God, without our mind being interfered
with our thoughts, we have to seek Him early.

(2) Since we are the children of God, we must begin our day with God. That is how we honor God and give him first place in our
lives. He is the one who says," Those who seek me early will find me". He fixes the appointment.

Manna was sent early in the morning. It is a type of the word of God.

Isaiah 50:4 - God is educating his children here. For a person to have a tongue of the learned or if he wants to be learned in the scriptures, he must first learn. Every Professor was once a student.
So our tongue to be educated, we should learn. That is why the Bible says, “He wakeneth morning by morning”.
God is our Professor and the class is from 4 - 5 a.m. This is the time when God instructs, and the beautiful thing here is the Bible says,
'He wakeneth us morning by morning' and not the alarm. This shows how God is interested in keeping his appointments with us.
That is when, we can hear God's words.

Manna being poured out in the morning is a type of God's words in the morning.

- Exodus 16:14 - The manna was below the dew.
- Numbers 11:9 - The manna was over the dew.

We understand that the dew was over and below the manna. It was like a refrigerator for the manna.
So God kept his word so safely in a refrigerator. Isaiah 50:4 - God wakeneth our ear.
God has preserved His words even before we get up. So to hear his words in the morning, God must waken our ears also.

The Israelites thought that there would not be judgment as long as the temple was there.
Their trust turned from God to the temple.

- Isaiah 7:4 - They are trusting in the temple of the Lord. The Lord asks them not to trust in the temple.
- Isaiah 7:12 - Once upon a time, the tabernacle was pitched in Shiloh.

I Samuel 4:3 - The Israelites say, 'It may save us out of the hand of our enemies'. Their trust is now upon the ark.
They left trusting God. As a result, they were defeated. After many years, the Israelites learnt a lesson. I Samuel 7; 8-
'It will save us' has now become 'He will save us'.

I Samuel 7:2 - The ark came back to Jerusalem after 20 years. It never came back to Shiloh and it is likely that Shiloh was destroyed in the war with the Philistines.

Now the Lord is telling the Israelites what happened to Shiloh.

Jeremiah 7:9,13,14- God gives all these warnings, rising up early in the morning.

Jeremiah 25:4 - 'rising early and sending them'. God sends his prophets early in the morning.

Jeremiah 25; 3 -'rising early and speaking'. If we do not get up for early praising, we will not hear the warning of God.

Jeremiah 25:9,10,11 - Introduction to chapter 9 of Daniel. Because the children of Israel hearkened not to the early morning warnings,
God says,"These nations shall serve the king of Babylon seventy years". It means that most of them would never come back to their homeland.

Daniel 9:2 - Of the 70 years, 68 years are over. During these days, Daniel was praying and doing research in the word of God.
From verse 4-9, we see Daniel praying. We may wonder why he prayed, after knowing that God would definitely deliver Israel after two more years.

Daniel 8:27; 7:28 - Daniel fainted and was sick. He was also troubled because there was confusion between the word of God and the
vision that he saw. By Nebuchadnezzar's dream and the dream that he saw, he understands that some other kingdom will take over Babylon.
The dreams and the word of God seem to be contradicting each other. That is why he was troubled.

Gap between 69th and 70th week:

Luke 21:24 - Jerusalem shall be trodden down of the gentiles. When was Jerusalem trodden down?
The Romans came in A.D. 70 and destroyed Jerusalem and after that for 1900 years, they could not build Jerusalem.
"The times of the Gentiles" is the gap. All these days, Jerusalem will be desolate and the temple will not be built.
That is why God split as 69 and 70th week.

The gap is going to be over and the "one week" is going to start very soon. Before the beginning of the "one week"
Jesus will come. A day is coming for the deliverance of Jerusalem. As we are the real Jews,
God is more concerned about us more than the literal Israel.

When does the 69 weeks end?

The 69 weeks ends with "Messiah the Prince" (Jesus).
Which day is this? We have to see on which day Jesus was acknowledged as Messiah.

Zechariah 9:9 - This is a prophecy about Jesus coming to Jerusalem as king.
The wise men too called him king of the Jews. Zechariah 9:9 is fulfilled in John 12:13 when the people of Jerusalem called Jesus king. This is the actual time when Jesus is becoming "Messiah the prince".
Not only the Jews called him king, but he himself acknowledges that he is king.

Luke 19:38-39 - The Pharisees, out of envy asked Jesus to rebuke his disciples when they called him king.
They called him Master when everyone else was calling him king. In this situation, Jesus did not stop the people because he knew that it was a prophecy and that it has to be fulfilled that day. This is the day when 69 weeks was over. It is at this point that Jesus entered Jerusalem as Messiah and as a prince. 30 A.D. was the end of 69 weeks.

Some Bible Research scholars get 491 years and some days on calculating the seventy weeks period.
The extra days will come in the gap between 7 weeks and 62 weeks. That gap will not be counted in the Jewish history.
God did not show Daniel the gap. This is one suggestion why it is split as 7 and 62.

Some people say that there is no gap at all. They say that after 7 weeks, all the prophecies of the Old Testament come to a close. They say that there are about 400 years in the intertestamental period (the period between the old and new testament) and Jesus lived for about 33 years which accounts to 433 years (62 week = 434 years) According to them, the beginning of the 62 weeks shows the beginning of the intertestamental period.

Daniel 9:26 – "After 69 weeks, shall Messiah be cut off, but not for himself".
This shows the death of Jesus and also tells that Jesus died not for himself. Gabriel tries to reveal this in the midst of the prophecy.
We read of "the people of the prince that shall destroy the city and the sanctuary". This prince has nothing to do with Messiah, the Prince.
This prince, the antichrist will come out of the Roman Empire. The prince is the Romans. So,
after the Messiah is cut off, the Romans will destroy the city ad the sanctuary. This was fulfilled in A.D 70. Titus Caesar
burnt the city and destroyed it. Jesus himself prophesied that not even one stone would be upon another.

- "the end thereof shall be destroyed with a flood, and unto the end of the war desolations are determined."
A period will come when the people will be cut off and they will remain cut off for sometime.
What is the end of that period? Daniel is praying for deliverance and for rebuilding the city.
But God sys that it would be built and again destroyed. Towards the end of that period, there will be a flood and war against Jerusalem.
The flood probably refers to the massacre of the millions of Jews by Hitler. In the great tribulation also, many Jews are going to die. So,
there will be a great flood against the Jews. And it is again written, "unto the end of the war desolations are determined."
It refers to the world wars and the wars that are going on in Israel.

We see that the temple that was destroyed in A.D. 70 is not built till today.

Daniel 9:27 - he (antichrist) shall confirm the covenant with many for one week. He will bring about peace between the Israelites and the Arabs
and will act as the mediator between them. It is a 7 - year peace pact. But in the middle of the week, he will go against the law of the Jews.

Matthew 24:15 - The abomination of desolation spoken of by Daniel is mentioned here.

II Thessalonians 2:4 - The antichrist will show himself as God. At that time, the Jews will start resisting the antichrist.
That is when the tribulation will start for the Jews (second 3 1/2 years). Once again Jerusalem will be rebuilt.
With that, the 70 weeks will be over and after that, there will be 1000 years deliverance for the Jews.

When began the 70 weeks?

70 weeks begins with the commandment to restore and build Jerusalem. According to history, that took place in the year 445 B.C.

Nehemiah 2:4,5 - The king asks Nehemiah, "For what dost thou make request?" He gives a reply.
But there is a beautiful thing to note here. Between the king's words and his reply, one thing happened.
He prayed to the God of heaven and answered only after that. The small prayer began the 70 weeks.
He asked the king letters to be given as authority and permission to build the city once again. Nehemiah 2;8 - The king gave the order to go and rebuild Jerusalem.

Nehemiah 2:10 - Here we see a group of people starting to resist the building and there were some hindrances to build the city.
But amidst all these, Nehemiah was bold.

Daniel 9:25 - God has revealed to Daniel many years ago that the street shall be built again, and the wall, even in troublous times.

Daniel's burden and God's revelation.

Daniel was filled with the burden about these 70 years (Daniel 9:24). So he set his face towards the Lord.
He was afraid whether the 70 years would be extended.

Daniel 9:4 - Daniel prays, "the great and dreadful God, keeping covenant and mercy...".
He thus claims liberty (as God has already promised deliverance). But God gave him a revelation not about the 70 years but about 70 weeks.

In the Greek we read the 70 weeks as 70 sevens. So weeks = sevens.
Seven carries a great meaning. It also reveals God's divine perfection. In the Bible, there are many sevens. Here we see 70 weeks.

So week = Seven

Week of days - refers to the 7 days of creation.

Week of weeks – Pentecost (Lev.23:15).

Week of Months - Feast of Tabernacles (Lev.23; 34)

Week of years - Sabbatic Year (Lev. 25:4)

Week of "weeks of years"- Jubilee year (Lev. 25; 8,9)

Week of Millenniums (7000 years - where lies the history of the world).

Week of Ages (eternity)

Our God is a God of perfection. The whole history is controlled by him and we have been brought into his kingdom.
We are very soon going to disappear from this world into the week of Ages.

chapter 9

In chapter 9, God makes everything clear to him. Two things we have to learn here.

(1) When we approach God with sincerity in our life, he gives an answer for us. Daniel 9:3 - Daniel says, "I set my face unto the Lord'. It shows a determination to pray till the answer comes. We should also pray till we receive the answer. St.Paul besought the Lord thrice for his eye trouble. He did not receive healing, but he received God's answer. Like that, we should get an answer for everything.

(2) Throughout the book of Daniel, we will never find Daniel making mistakes. We see situations when St.Paul got angry,
David sinned, Abraham lost his faith, and Joseph had to learn a lesson in a certain situation.

Genesis 40:8 - Joseph had the gift of interpreting dreams. Because of the interpretation, he asked the Chief Butler to recommend him to Pharaoh.

Genesis 41:16 - Now he says, " It is not in me". It means he has learnt a lesson during his imprisonment.
But Daniel did not have to learn even that.

The whole book of Daniel presents him as a hero. But Daniel is confessing his sins.

Daniel 9:5 - He took the iniquity upon himself. We should learn to find the wrong in our own lives. John 17:19 -

"For their sakes I sanctified myself" says Jesus. So when we see something going wrong, we should not try to sanctify others,
but should sanctify ourselves. We should realize that something has gone wrong with us. If everyone of us says, "If I am right, everything will be right", then this will be the best place for us to live in. We should not be an accuser
of our brethren. People who find fault in their own lives will grow fast in their spiritual life. They will be promoted and
exalted when they are very young itself. For that, they must humble themselves and find their own mistakes. He that humbleth himself shall be exal.

BM1

There Remaineth a rest:

Hebrews 4; 9,10- there remaineth a rest to the people of God. Ceasing from our own works is the rest that we should enjoy.
God is never in a hurry, as he knows everything in a clear detail. Because he is not in a hurry, when God does not work,
we start working and then make a mistake. Rest or ceasing from our own works means not to do our own works.
Then whatever happens, even it an answer gets delayed, we won't be worried. Rest to know God:

God says, " Be still and know that I am God" (Psalm 46:10) To know God, first of all we have to be still.
Before God created man, he created everything for him. That is why he created man on the sixth day. In the same way
, in our spiritual life, God has provided everything that we need. Ephesians 2:10 - "God has before ordained..." Hebrews 4:3 -
The works were finished from the foundation of the world.

He that believeth shall not make haste. So we should believe in him and rest. Unbelief results in restlessness (Heb. 4:11). So faith brings about a rest in our lives. We have to inherit what God has prepared for
us by faith because the word of God says," ...eye hath not seen, nor ear heard, neither have entered into the heart of man,
the things which God hath prepared for them that love him". So we should inherit what God has prepared for us through our eyes of faith.
Then we will not be hasty. Such an experience is called rest. The saints and the upright shall be preserved amidst the winds. Even in a storm,
God has a message for us. All around, the winds will blow, but it will not touch us because we are in the eye of the storm. II Corinthians 4:8-10 -
We see phrases in pairs. 'We are troubled', 'we are perplexed', 'we are persecuted' is the storm. It shows the dying of the Lord Jesus.

'Yet not distressed', 'but not in despair', 'but not forsaken' is the eye of the storm. It shows the life of the Lord Jesus. If there is no storm,
there will be no 'eye of the storm'.II Corinthians 4:11 - We read why there is a storm. Why are we delivered unto death? Why are we distressed,
perplexed and persecuted? - that the life of Jesus might be made manifest in our mortal flesh. The storm is there so that we may know that there is an eye of the storm.
The storm is blowing around us and we are in the eye. God has given us a same resting place when the storm is blowing around us so that
we will enjoy rest. God is given us precious promises. But we have to labour to enter into that rest. We see many kinds of sevens in the Bible associated with rest.

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70 x 7 of years = 490 years

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Daniel 9:25 - God has revealed to Daniel many years ago that the street shall be built again,
and the wall, even in troublous times.

When does the 69 weeks end?:

The 69 weeks ends with "Messiah the Prince" (Jesus). Which day is this?
We have to see on which day Jesus was acknowledged as Messiah.

Zechariah 9:9 - This is a prophecy about Jesus coming to Jerusalem as king. The wise men too called him king of the Jews.
Zechariah 9:9 is fulfilled in John 12:13 when the people of Jerusalem called Jesus king.
This is the actual time when Jesus is becoming "Messiah the prince". Not only the Jews called him king, but he himself acknowledges that he is king.

Luke 19:38-39 - The Pharisees, out of envy asked Jesus to rebuke his disciples when they called him king.
They called him Master when everyone else was calling him king. In this situation, Jesus did not stop the people because he knew that it was a prophecy and that it has to be fulfilled that day.
This is the day when 69 weeks was over. It is at this point that Jesus entered Jerusalem as Messiah and as a prince. 30 A.D. was the end of 69 weeks.

Some Bible Research scholars get 491 years and some days on calculating the seventy weeks period.
The extra days will come in the gap between 7 weeks and 62 weeks. That gap will not be counted in the Jewish history.
God did not show Daniel the gap. This is one suggestion why it is split as 7 and 62.

Some people say that there is no gap at all. They say that after 7 weeks, all the prophecies of the Old Testament come to a close.
They say that there are about 400 years in the intertestamental period (the period between the old and new testament)
and Jesus lived for about 33 years which accounts to 433 years (62 week = 434 years) According to them, the beginning of
the 62 weeks shows the beginning of the intertestamental period.

Daniel 9:26 – "After 69 weeks, shall Messiah be cut off, but not for himself". This shows the death of Jesus and also tells that Jesus died not for himself. Gabriel tries to reveal this in the midst of the prophecy.
We read of "the people of the prince that shall destroy the city and the sanctuary".
This prince has nothing to do with Messiah, the Prince. This prince, the antichrist will come out of the Roman Empire.
The prince is the Romans. So, after the Messiah is cut off, the Romans will destroy the city ad the sanctuary.
This was fulfilled in A.D 70. Titus Caesar burnt the city and destroyed it. Jesus himself prophesied that not even one stone would be upon another.
"the end thereof shall be destroyed with a flood, and unto the end of the war desolations are determined."
A period will come when the people will be cut off and they will remain cut off for sometime.
What is the end of that period? Daniel is praying for deliverance and for rebuilding the city.
But God sys that it would be built and again destroyed. Towards the end of that period, there will be a flood and war against Jerusalem.
The flood probably refers to the massacre of the millions of Jews by Hitler. In the great tribulation also, many Jews are going to die. So,
there will be a great flood against the Jews. And it is again written, "unto the end of the war desolations are determined."
It refers to the world wars and the wars that are going on in Israel.

We see that the temple that was destroyed in A.D. 70 is not built till today.

Daniel 9:27 - he (antichrist) shall confirm the covenant with many for one week. He will bring about peace between the Israelites and the
Arabs and will act as the mediator between them. It is a 7 - year peace pact. But in the middle of the week, he will go against the law of the Jews.

Matthew 24:15 - The abomination of desolation spoken of by Daniel is mentioned here.

II Thessalonians 2:4 - The antichrist will show himself as God. At that time, the Jews will start resisting the antichrist.
That is when the tribulation will start for the Jews (second 3 1/2 years). Once again Jerusalem will be rebuilt. With that,
the 70 weeks will be over and after that, there will be 1000 years deliverance for the Jews.

Gap between 69th and 70th week:

Luke 21:24 - Jerusalem shall be trodden down of the gentiles. When was Jerusalem trodden down?
The Romans came in A.D. 70 and destroyed Jerusalem and after that for 1900 years, they could not build Jerusalem.

"The times of the Gentiles" is the gap. All these days, Jerusalem will be desolate and the temple will not be built.
That is why God split as 69 and 70th week.

The gap is going to be over and the "one week" is going to start very soon. Before the beginning of the "one week"
Jesus will come. A day is coming for the deliverance of Jerusalem. As we are the real Jews, God is more concerned about us more than the literal Israel.

The responsibility of Daniel:

When Daniel saw the vision in chapters 7 and 8, he was confused because he had known about the deliverance that
God has promised for the Israelites. But according to the dream, there seems to be no deliverance after 70 years.
He thought that God's judgment was going to be extended over 70 years. That is why he started reeading from the books.

Daniel 9:2 - Daniel understood by the books. This means he read many prophetical books. Later, God started speaking to him certain things.
Although Daniel was an old man, though he was going to die in a few years, he had the responsibility concerning the deliverance of the Israelites from Babylon.

When Daniel came from Israel to Babylon, he was about 17 years old. Daniel 9:1 - Now is the first year of Darius.
The Babylonian captivity is over and the new captivity has come. The Babylonian captivity was for about 68 years.
That means Daniel is now about 85 years old. Though he knew he was going to die in a few years,
he cries for the deliverance of Israel because he was a man of the royal seed (Daniel 1:3). So he had the royal blood in him.
He was least to be a man who is a king over Israel. Whether he lives or not, the royal blood will not allow the Israelites to live in captivity with an extension.
That is why he was worried. It came out of a responsibility from him. Because he had the king's blood in him, he prayed towards Jerusalem.
We are also of the royal blood. We are also called to be kings and priests. We are going to rule one day. We won't be citizens but rulers in that reign.
Because of the royal blood in us, we have the responsibility towards the church of God. When we see sin and worldliness coming inside the church,
our blood should boil. A person with royal blood will pray fervently. He will strive to restore the church to its original state. Judges 8:18,19 -
Zebah and Zalmunna tells Gideon that they resemble the children of a king whom they slew. We should also have the resemblance of
a king because of the responsibility inside us. We should pray for the church with such a responsibility.
Jeremiah prophesied about the restoration of the spiritual church. Daniel 9:5,8,11,15 - Daniel says, "we have sinned" - a genuine repentance.

Daniel forgets not Jerusalem:

Daniel 9:21 - Daniel refers to the time of evening oblation. It is the evening sacrifice in Israel. In Babylon,
there is no evening sacrifice. But now he remembers the time of evening oblation in Israel. The memory of his homeland never faded even after 70 years.

He still remembers the time of evening oblation. He opened his windows toward Jerusalem and prayed. What a burden he must have had for Israel!
We also must have such a burden.

Psalm 137:5,6 - Here we see a kind of the picture of the Israelites in Babylon. Look at the verse - "If I forget thee, if I do not remember thee".
We also should not forget Israel. Our heart must also yearn to restore the church to its original state.

Ask for the old paths (restoration):

Jeremiah 6:16 - We have to ask for the old paths. We should know what to use and what not to use.
So we have to stand in the way and ask for the old paths before taking any decision.
We must take such a decision that we restore the church to its former state. We should not take decisions that will make the church more modern than before.

Lamentations 5:21 - 'Renew our days as of old'. There were saints who loved the old days. Daniel was one among them.
We also should think of the old days.

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We all should have a burden for the church to restore to its old state.

Daniel's burden and God's revelation.

Daniel was filled with the burden about these 70 years (Daniel 9:24). So he set his face towards the Lord.
He was afraid whether the 70 years would be extended.

Daniel 9:4 - Daniel prays, "the great and dreadful God, keeping covenant and mercy...". He thus claims liberty (as God has already promised deliverance). But God gave him a revelation not about the 70 years but about 70 weeks.

In the Greek we read the 70 weeks as 70 sevens. So weeks = sevens. Seven carries a great meaning.
It also reveals God's divine perfection. In the Bible, there are many sevens. Here we see 70 weeks.

So week = Seven

Week of days - refers to the 7 days of creation.

Week of weeks – Pentecost (Lev.23:15).

Week of Months - Feast of Tabernacles (Lev.23; 34)

Week of years - Sabbatic Year (Lev. 25:4)

Week of "weeks of years"- Jubilee year (Lev. 25; 8,9)

Week of Millenniums (7000 years - where lies the history of the

world).

Week of Ages (eternity)

Our God is a God of perfection. The whole history is controlled by him and we have been brought into his kingdom.
We are very soon going to disappear from this world into the week of Ages.

time. There is one thing note worthy here. In Expand/close text Daniel 2:34 we read of a stone cut without hands. That stone

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.[KJV]
comes and smites the image at the bottom of the image where the iron and clay is and then the whole image collapses.

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There Remaineth a rest:

Hebrews 4; 9,10- there remaineth a rest to the people of God. Ceasing from our own works is the rest that we should enjoy. God is never in a hurry, as he knows everything in a clear detail. Because he is not in a hurry, when God does not work, we start working and then make a mistake. Rest or ceasing from our own works means not to do our own works. Then whatever happens, even it an answer gets delayed, we won't be worried.
Rest to know God:

God says, " Be still and know that I am God" (Psalm 46:10) To know God, first of all we have to be still. Before God created man, he created everything for him. That is why he created man on the sixth day. In the same way, in our spiritual life, God has provided everything that we need. Ephesians 2:10 - "God has before ordained..."
Hebrews 4:3 - The works were finished from the foundation of the world.

He that believeth shall not make haste. So we should believe in him and rest. Unbelief results in restlessness (Heb. 4:11). So faith brings about a rest in our lives. We have to inherit what God has prepared for us by faith because the word of God says," ...eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him". So we should inherit what God has prepared for us

through our eyes of faith. Then we will not be hasty. Such an experience is called rest. The saints and the upright shall be preserved amidst the winds. Even in a storm, God has a message for us. All around, the winds will blow, but it will not touch us because we are in the eye of the storm. II Corinthians 4:8-10 - We see phrases in pairs. 'We are troubled', 'we are perplexed', 'we are persecuted' is the storm. It shows the dying of the Lord Jesus.

'Yet not distressed', 'but not in despair', 'but not forsaken' is the eye of the storm. It shows the life of the Lord Jesus. If there is no storm, there will be no 'eye of the storm'.II Corinthians 4:11 - We read why there is a storm. Why are we delivered unto death? Why are we distressed, perplexed and persecuted? - that the life of Jesus might be made manifest in our mortal flesh. The storm is there so that we may know that there is an eye of the storm. The storm is blowing around us and we are in the eye. God has given us a same resting place when the storm is blowing around us so that we will enjoy rest. God is given us precious promises. But we have to labour to enter into that rest. We see many kinds of sevens in the Bible associated with rest.

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Conflict between the heavenly kingdom and the dark kingdom:

We see an angel came and helped Daniel. The first day itself, when Daniel made his prayer, he was heard. When Daniel heard that the work was stopped, he stopped drinking and eating pleasant food. The angel is saying, "thy words were heard... but the prince of the kingdom of Persia withstood me one and twenty days
(3 weeks) (Daniel 10:12,13). We see a fight going on there. So also when we come for a prayer, a fight is going on.
There is a conflict going on between the heavenly kingdom and the dark kingdom.

Daniel10:13 - The prince of the kingdom of Persia. If this is a human being, the angel would have won the fight. This is not a human being but this is an evil spirit behind the kingdom of Persia.
Those are the spirits that get into the rulers and rule the kingdoms of this world.
Jesus himself said, "the prince of this world cometh". In every country, the devil himself has a government.
So the evil spirit ruling the Persian Empire was called the "Prince of Persia".
In Daniel 10:20 we see that the prince of Grecia will come. To rule with the Prince of Grecia, there is a Prince.
We are the rival party of the evil spirits

Ecclesiastes 9:14,15 - The great king mentioned here is the prince of this world. Against him,
this little city is nothing because the Bible says that there were only a few men in it and the adversary,
the devil surrounded it. But there was a poor man. He is Jesus. He will deliver this city by his wisdom.
The world looks at him as a poor man. "Yet no man remembered that same poor man".
But thank God, we are remembering him, hearing him and following him. He is our leader.
Very soon the election will take place. That is called the battle of Armageddon and our leader will be elected as the ruler of these few men.
He will rule the whole world. Therefore, let us not be worldly-minded.

Why the hindrance?

The prince of Persia hinders the answer coming down from heaven for three weeks.
From this we understand that there is a great blessing to come. From all our problems,
we understand that there is a great blessing for the people of God. Our trials are only signals to our forthcoming blessing.

Blessing follows a prophetie curse.

Our joy and our sorrows vary. But here is Daniel three full weeks continuously in sorrow.

We may think what Daniel was sorrowful about! The Bible does not record that Daniel was a married man. In fact,
there is a hint that Daniel was a eunuch. In II kings 20:18, there is a prophecy that some of the royal seed will serve the king of Babylon as eunuchs.
We also saw how Daniel, Shadrach, Meshach and Abednego belong to the royal seed. So this prophecy was probably a reference to these people.
It is a curse because Hezekiah revealed all the treasures of his kingdom to the king of Babylon. So the curse came upon them as a judgment.
Though Daniel becomes a part of the prophetic curse, he was an influential man in the midst of the curse.
So also, we may have to go through cursed paths. But God is able to make all the curse a blessing suddenly. In all situations, we should learn to say that God is good.

God used Daniel for higher purposes because he was unmarried. We read in I Corinthians 7:32 that an unmarried man careth for
the things that belong to the Lord, how he may please the Lord.

An Official after retirement:

Chapter 10 of Daniel begins with "in the third year of Cyrus king of Persia". Now Daniel is in the third year of the reign of king Cyrus.
Daniel continued till the first year of king Cyrus (Dan. 1:21). So we understand that he was an administrator till the first year.
According to history, Daniel would have crossed 90 years by this time. Now it is the third year. Now he would have retired from his service.
But he was still concerned about the nation of Israel.

In our spiritual life, there is no retirement. We should serve the Lord till our death. Our age prevents us only from physical labor.
But in our spiritual life, we cannot be inactive. There is no age limit for Christians. We should die serving the Lord.
We see that Daniel was concerned about Jerusalem even after his retirement.

In Chapter 11, we see that Daniel received some revelation. All of chapter 10 is described of what happened in those days before he received the revelation.

Concern for the house of God.

In Daniel 10:2, it is said that Daniel was mourning for three full weeks.
We know that king Cyrus gave permission to rebuild Jerusalem. In the first year of king Cyrus, one group of people went to Jerusalem.

Ezra 2:64 - So many people went back to Jerusalem. The strange thing here is
"Daniel did not go back". There are two possible reasons why Daniel did not go back.

1. Probably he was too old to move about and assist the building work;

2. Probably God wanted to give him revelations by the side of the river

Hiddekel (now known as Tigris) (Daniel 10:4).

So God might have prevented him from going back to Jerusalem.

Besides Daniel, there were many people who could have gone back but did not go. They built houses in

Babylon.

In Jeremiah 29:4,5 we see that God commanded to build houses and dwell in them. When the king gives freedom to the people to go to Jerusalem (Ezra 1:3) they were not willing to go back because they have built houses and planted gardens there (in Babylon). Many of us are also like that. As king Cyrus, Jesus is commanding us to leave Babylon and come to Jerusalem. But are we willing to leave this temporal Babylon?

Prophets Haggai and Zechariah commanded them to build. At this time, they are not willing to go and build (Ezra 5:1,2). Haggai 1:3-6 - When the children of Israel were not willing to go and build, the Lord asks them to consider their ways. He tells how they earn wages to put it into a bag with holes. So, if we do not seek the kingdom of God, our literal bag or savings will have holes.

Haggai 1:7.8 - "Go up to the mountains, bring wood and build the house of the Lord" says the Lord. Then God himself will be our tailor and stitch our bag for us and we will have more than enough.

Haggai 1:9 - We are busy running to our own house. But God wants us to care for the house of God. Then he is sure to bless us. When we seek first the kingdom of God, then all these things will be added unto us. We should give all our literal burdens to him and take upon us his spiritual burdens. We should practice it in our life. So we should have a desire in spiritual things.

Lot had to leave Sodom. He was lingering when the angel called him out. He was lingering because he had so much to leave behind. God was merciful to them that the angel of the Lord took them by their hands and brought them out of the city (Gen:19:16). God is merciful toward us also. That is why he is teaching us these things.

The Probable cause for Daniel's sorrow:

While they were building, enemies arose. The building work was stopped for 15 years. Probably Daniel came to know about this. That is why he started mourning (Dan.10:2). In those days, he did not have delicacies (Daniel10:3). It was after this that God visited him. There came no wine in his mouth for three whole weeks. It means that Daniel had the habit of drinking wine. But in Daniel 1:8, we see that Daniel purposed in his heart not to drink wine. He did not drink the king's wine. The Jews and other people drank wine, which was intoxicated. So Daniel might have drunk this kind of wine.

God wants to see our plummet.

The work stopped for fifteen years. But after that, God restored the building work. It may so happen in our life too. But that is not the end. We should know that all things work for good. Zerubbabel started walking about the temple with a plummet in his hand. He had no one to support him. But there was a group of mockers. But the spirit of the Lord rejoiced on seeing him with his plummet. So also, we should use the little faith that we have. Let us not look at the stay order or the 15 years break. We should take our faith and show it to God and with that faith God will do great things. So our God is faithful to restore the works that is stopped in our life.

Our life is not automatic. Praying and receiving is not a simple matter. It is a big war.

In those days when Daniel was mourning, there was a big war in the heavenly kingdom.
The devil has organized a beautiful setup, a kingdom in this world and he pulled many people to himself. In fact, the majority of this world belongs to the kingdom of darkness. The majority of Christians also belong to this darkness.
Once upon a time, we were also in that kingdom. But now we have come away from that group. So the devil is very angry with us.
We should not be discouraged but encourage ourselves and fight the good fight. We fight not by complaining, crying or backsliding.
We fight by exercising our faith and the goodness of God.

Michael fought and won the Prince of Persia. We read of another situation in Jude verse 9 where Michael fought and won.
There is one more battle in which Michael will fight (Rev 12:7,8). That is a terrible and an invisible battle. Michael and his angels
will fight against the dragon and his angels. Michael and his angels will win the battle.

Michael is a prince (Dan.10:21). His duty is to protect Daniel. His duty is to protect the children of God too.
The biggest devil could not prevail over Michael, our prince. Then who can come against us? Such powerful angels are protecting us.
When this powerful Michael looks at God, he starts trembling. If it is so, we should realize what a great God we have.
God has given us Michael for a mighty protection. The God, before whom Michael trembles, is our God.

We see seven positions of Daniel in chapter 10.

1. He was like a dead man. (Daniel 10:8)

This is our state also when we go through trials. Our comeliness turns into corruption and we retain no strength.
In an absolute discouraged state, we must still understand that we are the children of God.

2. He had his face to the ground (Daniel 10:9)

When we are going through terrible trials, we have to plead for the mercy of God. We should always
retain this position in our life because the Bible says that we are by his mercies not consumed (Lam 3:22). St. Paul says,
"By the grace of God I am what I am." We should build up ourselves on our most holy faith, pray in the holy ghost,
keep ourselves in the love of God and after all that, we should plead for the mercy of God (Jude 20,21).

3. Daniel set upon his knees and upon the palms of his hand (Daniel 10:10).

This shows our praying. In the times of our trials, we cry more than praying.
But God wants us to put our faith in him and him alone. We should pray without fainting like that widow who went to the unjust judge.
She was not discouraged. After fifty days, she would come to him as if it was the first day. So the purity of our prayer should not reduce as the days go by.
It should not be mixed with fear and unbelief. Our prayer should only increase.

4. Daniel Should trembling (Daniel 10; 11).

Standing up means setting ourselves right before God. We have to rectify those areas where we have to set our life right.
This shows our personal sanctification.

5. Daniel set his face toward the ground and become dumb. (Daniel 10; 15)

This is called humbling ourselves. Job was offering so many words in the beginning. He argued with his friends and finally in Job 42:3,6 we see Job saying,
"I abhor myself and repent in dust and ashes". So we must set our face to the ground and become dumb. We should not open our mouth and make a wrong confession.
Even about Job, it is said that he sinned not with his lips. In the times of our trials, we should become lower and lower and speak little.

6. Daniel opened his mouth (Daniel 10:16)

If necessary, we have to make new covenants to God. We must renew our covenants with God.
When we go through trials, we must know that God may expect a new covenant. For that we must open our mouth.

7. He (the man) strengthened Daniel (Daniel 10:18)

In the beginning of the trial, Daniel lost all his strength but in the end he gained his strength. If we have lost our strength, we will regain it.

We have to carry our cross. There is no other way to heaven. As the cross is our entry ticket, we have to bear it. Finally, we will exchange our cross for a crown.

In every trial, there is a beginning and an end. So we should look unto God who controls everything.
We should not think he is absent. We should not try to help God, but wait patiently for him. It is at that time our faith is built up.
From this book of Daniel, we should know how God is more real.

The similarity of the two visions:

In Daniel 10:5,6 and Revelation 1:13-15, we see Daniel and John seeing almost the same vision.
The man in both the vision was giant with a golden girdle. In Daniel's vision, the eyes of the man were as lamps of fire,
the feet like polished brass, and the voice of his words like the voice of a multitude. In John's vision, the eyes of the man were as flames of fire,
the feet like fine brass, and the voice as the sound of many waters.

When John saw this vision, he fell at his feet as dead (Rev.1: 17). Daniel also fell down to the ground when he saw the vision (Daniel 10; 9).
Probably, Daniel had the vision of Jesus because John had the vision of Jesus. But throughout the chapter this person whom he saw does not speak to him.
It is an angel who speaks. Then why did this vision appear?

In the first verse, we see "the thing was true". In the last verse we " that which is noted in the scripture of truth".
God was appearing as if he was signing the document. God was authorizing what he saw was true. That is why Daniel says, "the thing was true".
This is how Jesus appeared to him.

Chapter 11

Chapter 11 of Daniel is written 300 years beforehand. A prophecy is like a light shining in dark places (it means the future).
We do not know our future. It is dark. But this prophecy is a light in this dark place. This chapter contains the greatest details.
Throughout this chapter, there will be no symbols used such as statue, goat, ram etc. Everything is written straight forward.
No names are mentioned at all. This is like history before it happened. It is not more prophecy but a pre-written history before it happened.
But most of this history is not necessary for our time.
It is mostly to do with the kingdom of Greece. It will be of more interest to
Daniel than to us because these things happened a few days after his time. We will see a few things in brief.

Daniel 11:2 - "Now I will show thee the truth". In the first verse of chapter 10,
we see that the thing was true and in the last verse of the same chapter, we read of the scripture of truth.
So chapter 10 is only an introduction to chapter 11. It is to know that Daniel was praying and fasting for three full weeks and the answer was
hindered by the prince of Persia. Finally Daniel received the answer. The answer is in chapter 11.

Chapter 11 discusses about how the kingdom of Greece captured the kingdom of Persia.

We saw how king Alexander was the first king of Greece and after his days, as we saw in Daniel 8:8,
the great horn was broken. This shows the death of Alexander. Then came up four notable ones towards the four winds of heaven. In Daniel 11:4,
we see the same verse repeated in a different way. Here we see an extra thing. They (the 4 notable ones) do not belong to his seed.
That is called "not to his posterity". They are the generals of his army. Those kingdoms were divided into four kingdoms - Macedonia,
Thrace, Syria and Egypt. Four generals ruled them. They are the four horns. The rest of the chapter deals with what happened between these four
kingdoms, especially between Syria and Egypt. So our God is invisibly controlling everything. We should have a vision about how our God is.
We are controlled by time. We have watches to see that we are controlled by time. All are controlled by time. God controls everyone but if a man belongs to God,
He cares much more for him.

Mathew 6:26 - Whose heavenly father feedeth the fowls of the air? - Our heavenly father. If our heavenly father feeds someoneelse,
will He not feed us? So we have an heavenly father who cares for us. Why does He not answer us? Because we do not have faith to pull down his power.
Only when we believe Him, He will work for us. Not looking at the circumstances is called faith. Faith involves two things.
One does not like at things going around and the other is looking at God who is not around. Faith is to see how big God is and how small the devil is.
Of the ten spies, two of them looked the giants as grasshoppers. Our confession will reveal that. We should beg God out of humility and not out of unbelief.

Daniel 11:2 - The three kings mentioned here are Ahasuerus, Artaxerxes and Darius. A fourth king rose up who was very rich and he fought against
Greece and finally Alexander rose up. God has told all these things before it happened. So also, before we go into a problem, God knows.
God is never surprised at anything because nothing takes place by accident. We need not fear about anything if we know our God.

We read of the king of the south and the king of the north in Daniel 11:5,6. Who are these people?

The northern kingdom was Syria and the southern kingdom was Egypt. The whole chapter is about the wars that took place between Syria and Egypt.
While it is a war between Syria and Egypt, why should God reveal this to Daniel?

In Daniel 10:14, God says, "I am come to make thee understand what shall befall thy people in the latter days" and after that he is showing about Syria and Egypt - no Jews at all there. But there is a relationship.
To fight with each other, they had to cross Israel. So Israel became the marching ground or the battlefield for these two countries.
Israel was caught in the middle of those two countries. Because of that, Israel was totally destroyed. So many Jews died and many
houses were destroyed. That is why God was telling these things to Daniel, as he wanted the Jews to be delivered.

Daniel 11:16 - The glorious land .... Shall be consumed." The glorious land is Jerusalem. Because of the Syrians and the Egyptians, this glorious land was consumed. So God was very clear to Daniel.

Daniel 8:9 - From one of the horns, a little horn came up. He is Antiochus Epiphanus. He is like the antichrist. He was the king of Syria, the king of the north.

Daniel 11:21 - He will flatter the Jews to come to his side.
We see he does many things. To force his religion to the Jews, he made an idol and placed it on the altar of the tabernacle.
In front of that, he put a pig and sacrificed to show that he despised the Jews. Some of the Jews joined his side because they were afraid of him.

Daniel 11:32 Here we see two groups of people. One is the group of people who broke their covenant with God and joined this Antiochus.
Those people ran away to a mountain, escaped and lived on a hill. They were all lead by one of the high priests in those days.
Their children started leading revolts against Antiochus. Sometimes, we too deny our God and make our covenant with other Gods.
If we do so, we will become weak and corrupt in our spiritual life.
Such people are called wicked people because they transgressed their covenant with God but the faithful people will be strong.
We are living in a world with people who do not know our way of life. Looking at our situation,
we should not go making our covenant with them. If we want strength in our spiritual life,
we should not break our covenant with God. We must always stand on the side of God.