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the One to whom prayer ascends. Supplication is based on grace, for in the Old Testament to supplicate is to plead the grace of God (as in the expressions 'be gracious' or 'be merciful').

Here then is the One to whom we pray—the Father of Glory. He is the One who is excellent and perfect in all His ways as well as in His being. He has acted gloriously and will ever act so, bestowing lavishly and freely the best and greatest blessings wherever He finds a heart open to receive. For all He does in grace is for His own glory and praise, and our eternal blessing.

The Lord Jesus said 'My father *and your* Father' (John 20:17). How well may we confide in Him and trust Him! How we should delight in Him as our Father, and so learn more and more of the blessedness of being sons and daughters of the Lord Almighty!

DANIEL THE PROPHET

A. NAISMITH, M.A.

The Lord Jesus Christ, in his eschatological discourse on the Mount of Olives, refers to 'Daniel the prophet' and his writings, which are, for that reason, and because they predict events that have already taken place, events occurring in these last days and events that lie still in the future, deserving of the closest study and attention by all who look for the second Advent of our Lord Jesus Christ and His glorious kingdom.

The Book of Daniel, which is twenty-seventh in order in the Old Testament books, bears a strong resemblance in many respects, and is closely related in prophetic outlook, to the twenty-seventh book of the New Testament, the 'Revelation of Jesus Christ'. It has been said that, without Daniel, Revelation would be a sealed book. Daniel the prophet is called 'a man greatly beloved': John, the writer of the Book of Revelation, describes himself as 'the disciple whom Jesus loved'. Both books are prophetic and deal chiefly with the times of the end, culminating in the return of Jesus Christ as King of kings and Lord of lords in a day when kings and lords will set the living God at defiance (Ps. 2:1-3).

We learn from both prophecies that the advent of the King of glory will be accompanied by the exercise of retributive authority and judgment and heralded by an effulgence of glory that will overpower His adversaries. Both books record visions of God, and both are largely symbolic.

Of the four major prophets the names of two contain part of the sacred Name that connotes covenant relationship, the name Jehovah. These are Isaiah and Jeremiah whose predictions are largely pre-exilic utterances in the land of Palestine. The other two, Ezekiel and Daniel, contain the name 'El', the appellation of Him Who is Creator and Ruler of all, the God of heaven and earth and sea, the God of Israel and the nations. Isaiah was a great *Poet*, and may be described as the *Wooring* prophet. Jeremiah was a great *Preacher* and is commonly known as the *Weeping* prophet. Ezekiel was a great *Painter* and appears often as the *Warning* prophet. Daniel was a great *Premier* and his was the rôle of the *Working* prophet.

Both Ezekiel and Daniel, prophesied during the early days of the Babylonian captivity, Ezekiel in the midst of Jewish captives and Daniel in the midst of Gentile courtiers. The latter was a servant by royal mandate of the king of Babylon as well as a servant of the 'most high God'. Ezekiel delineates the future glories of revived Israel and of the restored city and temple in Jerusalem. Daniel's message is for the world and deals with 'the times of the Gentiles'. Christ's second advent in Ezekiel is as Israel's Prince and Messiah to His people, His capital and His temple. In Daniel His appearance is as Son of Man to subjugate to Himself all earthly dominion and establish His eternal kingdom.

The book of Daniel consists of twelve chapters, the first six mainly historical, the remaining six chiefly prophetic. Daniel's prophecy is one of only two Old Testament books not written entirely in Hebrew. The other book is Ezra which, like Daniel, has considerable portions in the language of the Chaldeans. The prayers of Daniel the Prime Minister prepared the way for Ezra the priest and for the revival of God's chosen people in his day. The portion of Daniel written in the Chaldean or Aramaic language extends from Ch. 2:4 to Ch. 7:28, and comprises rather

more than half of the book. In these chapters Daniel and his companions are viewed in close connection with Gentile rulers and kingdoms: whereas in the Hebrew portion Daniel is seen in intimate communion with his God.

Daniel's prophecy has been more assailed by modern Higher Criticism than most of the other books of the Bible. An excellent answer to the assailants of Daniel's authenticity has been given in Sir Robert Anderson's book, 'Daniel in the Critics' Den'. The book of Daniel is profitable for instruction in three realms—the realm of practical piety, the realm of prophetic light and the invisible realm of 'principalities and powers'. It is proposed to give a very brief consideration to each of these. First, let us consider the lessons on practical piety that may be gleaned from the book. In private life Daniel was *firm* in purpose, in public life *faultless* in practice, and in his life of prayer *faithful* in petitioning his God. His three companions had their loyalty to God tested in the furnace of fire, consequent upon their refusal to render to the despot, Nebuchadnezzar, to his image and his authority, the homage due to God alone (Chapter 3). Daniel's fidelity, too, was tested in the ordeal of the lion's den when he refused to withhold from his God the daily worship he habitually offered and disobeyed the law of the Medes and the Persians which was both unjust and arbitrary (Chapter 6). In the one case a small devoted minority of three men stood upright while the rest of the world prostrated itself in idolatrous worship: in the other, one man of God maintained communion with his Maker on bended knee while the rest of the world, at the command of an earthly tyrant, stood erect.

Daniel in Private Life

Daniel and his companions were selected men, chosen to stand before kings. In youth they had seen their homes destroyed, their land pillaged, their temple burnt to the ground, ties of natural relationship rudely severed, and their freedom taken from them. But God had a purpose for those exiles from His land, those captives of the Babylonian conqueror. Their task was to proclaim before earthly kings and courtiers the glory of the God and King of Heaven. Their *birth*, their *beauty* and their *brains* made

them marked men (Dan. 1:3-4). The devil, directing the policy of the Babylonian monarch, did his utmost to thwart the purpose of God by denationalising those captive Jews. The success of Satan's scheme depended on persuading those pious youths to adopt Babylon and to repudiate their own land. It is just in that way, in these days also, that the great Adversary endeavours to frustrate the Divine plan for God's people now. Get them to consider themselves one with the world, to forget their heavenly origin, nature and destiny, and their testimony for God in the world becomes useless and ineffective, and they become as salt that has lost its savour. To accomplish his object Satan made a threefold assault on the Hebrew youths in the court of Babylon—on their *minds* by subjecting them to the learning of the Babylonian scholars, on their *mouths* by prescribing for them the food offered to Chaldean deities, and on their *manners* by offering them the attractions and fashions of the Babylonian court. But Daniel and his friends stood firm. Their language was that of Ps. 137:5—'If I forget thee, O Jerusalem, let my right hand forget its cunning'. So they stood true to Daniel's determination that 'he would not defile himself' (Dan. 1:8) and earned the blessing that comes to the 'undefiled in the way, who walk in the law of the Lord' (Ps. 119:1).

Daniel in Public Life

The acknowledgement of Daniel's fellow-courtiers bears ample testimony to the faultlessness of Daniel's public life (Dan. 6:4-5). They could detect no flaw in his character. The spotless purity that radiated from Daniel's life was the outcome of certain traits in his character that must be attributed to his faith in his God (Dan. 6:23), for 'they that know their God shall be strong and do exploits' (Dan. 11:32). Daniel was a man of convictions, as his first public utterance makes abundantly clear. Brought into the presence of the greatest despot alive, Daniel fearlessly proclaimed his assurance that 'there is a God in Heaven' Who reveals secrets (Dan. 2:28), rules in the kingdoms of men (Dan. 4:25) metes out righteous retribution on evil-doers (Dan. 5:23-26) and rescues from peril and protects His own (Dan. 6:22). Added to this was the gentle courtesy and politeness

that invariably marked his deportment. He was winsome and attractive even in his dealings with tyrannous rulers. In refusing the king's menu he did not formulate a demand; he made a request. His charitable, courteous nature prompted the exclamation, as he proceeded with the unpleasant interpretation of the vision of the hewn tree in its application to Nebuchadnezzar, 'My lord, the dream be to them that hate thee' (Dan. 4:19). Never brusque or barbarous, always civil and courteous, Daniel displayed the true culture of a courtier yet disdained the fulsome flattery that was then considered the prerequisite of refinement. At times, too, Daniel could condemn, for he was a man of true courage. Witness his severe rebuke to Belshazzar as he read the sentence of judgment in the handwriting on the palace wall. Daniel's consistency, the harmony of his conduct with his creed, is another of those traits that the people of God in all ages might well emulate. The courtiers of Babylon and Persia were 'poor judges of his creed but good judges of his conduct'. He remained loyal to his God and to his principles in the corrupt environment of heathen courts, with the critical eyes of high and low focused upon him, and his enemies could find no flaw in him.

Daniel in Prayer

Daniel was conspicuous as a man of prayer. Three special occasions are recorded in the book that bears his name. He prayed, in fellowship with his companions, as a *humble subject* of Babylon, when a political crisis put their lives in jeopardy. As an *honoured statesman* (Dan. 6) he continued his daily habits of prayer to which years of regular supplication had accustomed him, in spite of the edict proscribing such petitions as his. He neither desisted from praying nor increased his regular times of prayer. He neither attempted to avoid detection by clandestine worship nor vaunted his defiance of the law of the land by praying in public. He simply 'prayed as he did aforetime'. In Daniel Chapter 9 the actual words of one of Daniel's prayers are recorded. The knowledge of God's purpose for His people, acquired through the study of the prophetic Word, the tremendous need for national and spiritual revival, and the expectation of promised blessing,

made Daniel *Heaven's suppliant*. He judged himself, confessing his own and his people's sins, and thus he paved the way for the national revivals of later days. It was this holy exercise of intercession that earned for him the title, 'man greatly beloved'.

Daniel's Prophetic Light

Many of the prophetic utterances of the four major prophets have been remarkably fulfilled, but much still awaits fulfilment at the second advent of our Lord Jesus Christ. The predictions of the book of Daniel are distinctive.

Isaiah foretold the Glory of Christ's Kingdom in relation to Israel's Throne and the earth.

Ezekiel foretold the Glory of Christ's Kingdom in relation to Israel's Temple and the land.

Daniel foretold the Glory of Christ's Kingdom in relation to Israel's Times and Gentile dominion.

When faith is unbecloved by fallacious reasoning, fulfilled prophecy is accepted as evidence of Divine inspiration: but irrational infidelity has fabricated many reasons for rejecting the Divine revelation. This is what we find in the case of Daniel's prophecies. Because the rise, character and fall of the first three Gentile empires are so accurately predicted in this prophetic book, its authorship has been denied and it has been assigned by the critics to a later date. Sir Isaac Newton said, 'To reject Daniel is to reject Christianity'. The lover of the Bible as God's Word will fortify himself with such incontrovertible evidences of the book's authenticity as the following:

- (1) *The Divine Evidence*: in Matt. 24:15 our Lord Himself quotes from Daniel.
- (2) *Contemporary Evidence*: Ezekiel in Ch. 14:20; and Ch. 28:3 attests Daniel's uprightness and wisdom.
- (3) *The Evidence of Secular History*: the Scriptural record is confirmed by Josephus in his 'Antiquities' (xi. 8, 14).
- (4) *Canonical Evidence*: Daniel has never been relegated to the apocryphal writings but has always been given an honoured place in the canon of Scripture.

- (5) *Theological Evidence*: Jewish history demands the existence of Daniel. His spiritual power and integrity left their mark on his times and are essential factors in the nation's history.
- (6) *Internal Evidence*: the author displays an intimate knowledge of Jewish, Chaldean and Persian customs, history and religion.
- (7) *Philological Evidence*: the linguistic character of the book authenticates its authorship. The writer is well versed in both the Hebrew and Chaldean languages.

In the course of the book future events are foretold in three ways:

(i) through the medium of *dreams and visions*, sometimes given to heathen rulers, (2:1; 4:5) and sometimes to Daniel (7:1-2; 8:1; 10:5):

(ii) in *writing traced by mysterious fingers* on Babylon's palace wall (5:5): and

(iii) by *oral communication* through angels (9:21-23; 10:21; 11:2).

The three greater prophecies of the book of Daniel outline the 'times of the Gentiles' (Chapters 2 and 7), and the times apportioned off from the times of the Gentiles for Daniel's own people Israel (Ch. 9). These are contained symbolically in Nebuchadnezzar's dream of the *Great Image* (2:31-45), Daniel's vision of the *Wild Beasts* (7:2-27), and Gabriel's communication to Daniel of *The Seventy Weeks* (9:24-27). The prophecy of the seventy weeks foretells the first coming of Christ to His own people as their Messiah and His rejection. In the other two prophecies Christ is viewed in His second advent in power and glory to establish His kingdom. As the events of the last days unfold themselves before our eyes and the return of our Lord Jesus Christ draws nearer, we shall be able the better to understand and interpret the predictions of the last two Chapters of the book of Daniel.

The dream vouchsafed to Nebuchadnezzar in Ch. 4 foretells that monarch's temporary downfall for a period of seven years and

his subsequent restoration to power, when he ascribed glory to the God of Heaven, the God of Daniel. This had its fulfilment in Daniel's lifetime. The overthrow of the kingdom of Babylon, foretold in the handwriting on the wall, came to pass immediately. The historical event which brought this about is eloquently described in the sub-section—'The Last Night of Babylon'—in Chapter 1 of P. H. Gosse's book, 'Sacred Streams'.

In the vision of the two-horned ram and the he-goat recorded in Daniel, Chapter 8, the defeat of the Persians by Alexander the Great and the subsequent division of the Grecian Empire among Alexander's four generals after his death are symbolized. The 'king of fierce countenance' mentioned in verses 23-25 may possibly have been Antiochus Epiphanes who grievously afflicted the Jews, but there is undoubtedly a reference also to one of the chief actors in the universal conflict antecedent to Christ's return in glory as 'Prince of princes'. The eleventh chapter, too, had a partial fulfilment in the time of Antiochus Epiphanes before the first coming of Christ as the Babe of Bethlehem, but some of the predictions in that chapter also await their fulfilment in the terrible days that will precede His return in power and glory.

Nebuchadnezzar's vision of the great image and Daniel's vision of the ferocious wild beasts cover the period known as the 'times of the Gentiles' when world dominion is, by Divine decree, entrusted to Gentile powers, and the 'chosen seed of Israel's race' is a down-trodden and afflicted remnant, 'weak and small'. It needs but a glance at the world's treatment of the Jews in the Middle Ages and of Israel today to convince even the most sceptical that the times of the Gentiles are still running their course. Their commencement was marked by the end of the Davidic dynasty of rulers in Palestine, by the captivity of Judah, the destruction of Solomon's temple, the departure of the Shechinah from Jerusalem, and by the establishment of Babylonian dominion. Their course, foreknown, foretold and foreordained by God, is outlined in the sequence of metals composing the image and the rise of the great beasts of Daniel Chapter 7 one after another. (Note the words 'after this' in Dan. 7:6, 7). Widespread authority over many peoples is, from man's viewpoint, a thing of splendour and a

proud boast, fitly represented by a glittering image of the human form; but God sees it in its bestial, brutal character. The four consecutive empires that cover the period, while not all mentioned by name, have all had a historical existence in the kingdoms of Babylon, Medo-Persia, Greece and Rome. The details concerning the feet and toes of the image indicate a combination of dictatorial strength and communistic weakness in the ten affiliated powers that will be in existence when Christ returns to establish His Millennial Kingdom. The details of the ten horns and the distinctive 'little horn' growing out of the monstrous fourth beast of Dan. 7 indicate a powerful confederacy of ten governments dominated by one outstanding ruler or dictator. The book of Revelation predicts just such a confederacy under a superman which will continue until the return of the Lord Jesus Christ Who, as the Stone, will smite the nations and, as the Son of Man, judge them from the throne of His glory. His advent will bring Gentile dominion to an end and establish on earth an indestructible, final, universal and everlasting kingdom (Dan. 2:44).

The great prophecy of Dan. 9 has reference to the times appointed for the Jewish race. Jerusalem, their capital, is still being trodden down by the Gentiles, as our Lord foretold, and this will continue till the times of the Gentiles are fulfilled. It is important to observe that the angel Gabriel plainly associates Daniel's people with Daniel's holy city in the times mentioned in this prophecy. Therefore the period covered does not synchronize with the times of the Gentiles, for during the period outlined the Jews must be in their own land, with Jerusalem as their capital. The prophecy, therefore, has nothing to do with the times of the Gentiles or the Church, but concerns the Jews, Jerusalem and Jesus the Messiah. The 'weeks' or sevens are not weeks of days but of years. A period of seventy-sevens, or 490 years, is divided into three, namely 49 years (or seven sevens) spent in the restoration and reconstruction of the city under great difficulty, 434 years (or sixty-two sevens) on to the crucifixion of the Lord Jesus Christ (Messiah cut off), and one remaining week of seven years still awaiting fulfilment. In accordance with our Lord's words Jerusalem became forsaken and desolate. The seven

remaining years yet to be fulfilled come at the end of the present intervening period. The most terrible tribulation that must befall the nation that exclaimed when they crucified their Messiah, 'His blood be upon us and on our children', is still future. The return of Christ, the revival of Israel, and the full restoration of Jerusalem will be the consummation of that final seven years of the seventy sevens of years revealed by Gabriel to Daniel.

(To be Concluded)

UNDER CONTROL

A. G. PHAIR, M.A.

The Christian life is a dominated life. It is the domination of the earthly by the heavenly. It is a life of firm control albeit a life of glorious liberty. It reaches its loftiest heights when the lordship of Christ is acknowledged and experienced. To be under the control of Christ is to manifest a love unflinching, a loyalty unshaken and a zeal unquenched. When Christ sways the sceptre of sovereignty in the life a dynamic and transforming power is inevitably manifested. Perhaps in no other life more than in that of the apostle Paul do we see the radiant glories of a life completely controlled by Christ. After his never-to-be-forgotten experience on the Damascus road Paul was radically changed. Laid prone in the dust after that blinding flash of heavenly glory Paul realised he was in the presence of supremacy and he acknowledged it in those moments of overthrow by calling Jesus Lord. Henceforth Paul's life moved into the mysterious and magnetic constraint of a new and powerful gravitation. He was continually drawn towards that all absorbing sovereignty of Jesus his Lord. His writings bear abundant testimony to this truth. As we study his writings we discover that Paul lived