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C1301 – January 2, 2013 – Daniel 1-12
Hope For Israel & Warning To Gentile Nations

We'll finish the Book of Daniel tonight so if you'd turn there. Next week we'll turn our attention to a short series of Highlights from the Book of Ezekiel. Ezekiel went into Exile to Babylon around the same time as Daniel and so they wrote during the same time and they knew one another's writings. Ezekiel recorded some key prophecies that I want to take a closer look at, particularly the Ezekiel 38-39 prophecy of Gog and Magog where you have an alliance against Israel. And the gradual formation of an Islamic caliphate in the Middle East today may be stage-setting for this prophecy to be fulfilled and so I think it's important that we take a close look at that prophecy among others from the Book of Ezekiel. After that we'll move on to the Book of Esther. Esther and her uncle Mordecai were living a century after Daniel in the Exile to Persia. The story is that God rescued the Jews in the Persian Empire from annihilation through Esther and Mordecai. The anomaly is that Esther and Mordecai do not appear to be godly Jews like Daniel and his three friends. There are many questionable actions these two take that are contrary to Scripture. And yet God used her to save her people from certain annihilation. The reason then is not Esther and Mordecai but God's faithfulness to the Abrahamic Covenant. So Esther and Mordecai were examples of ungodly leadership under which God saved Israel from annihilation and in the modern state of Israel; once more you have ungodly leadership and yet God saving Israel from annihilation in the 1948 war, in the 1967 war and in the 1973 war. I think the principles of his saving Israel are the same; that God works providentially to save the Jews from annihilation even when their leadership is ungodly. And these principles go back to the Abrahamic Covenant. Since the current world situation is so closely related to this history and prophecy then we really need to stay on top of the current events related to the nation Israel so that we understand the way God is working and how near we may be to the rapture.

But we'll open tonight with any questions you might have from the Book of Daniel because Daniel is the most important book for understanding the framework of prophecy. Daniel was told, "seal up the book until the end time; many will go back and forth, and knowledge will increase." Daniel is the key to prophetic revelation in the end times. The Jews today don't understand many things in the Book of Daniel. But in the end times many will understand the things in the Book of Daniel, they will gain insight and the prophetic plan of God revealed in Matt 24-25 and Revelation 4-19 will unfold before their very eyes. So it's clearly pertinent that we understand the Book of Daniel. Daniel saw the entire course of prophetic history through four Gentile kingdoms followed by a fifth and final Jewish kingdom. So do you have any questions?

Alright, to review let's start with the fact that there are two major languages employed in the Book of Daniel. This is very strange. What two languages? Hebrew and Aramaic. Most of the OT is written in Hebrew but portions of Daniel and portions of Ezra and Nehemiah are written in Aramaic. This points us to what idea? Why two languages? One to address the Jews primarily and one to address the Gentiles primarily. The section addressing the Jews is written in Hebrew and found in Daniel 1:1-2:4a and 8-12. So in those sections you're looking for a Jewish purpose. And what's the purpose? To teach individual Jews how to live during the times of the Gentiles when their nation is under divine discipline and yet be blessed. How can individual Jews be blessed? By consecrating themselves to God in the way that Daniel, Hananiah, Mishael and Azariah did. They set themselves apart unto God and did not capitulate to the surrounding pagan culture. Daniel didn't eat meat sacrificed to pagan gods; that was contrary to God's law. Hananiah, Mishael and Azariah didn't bow down and worship idols; that was contrary to God's law. Several examples demonstrate that if Jews will consecrate themselves to God and His Law, God will bless them. A second purpose in the Hebrew section is what? To give Israel hope throughout the times of the Gentiles. Despite the fact they will suffer under four Gentile kingdoms, ultimately their nation will out-survive them all and enter into the kingdom. So the Hebrew portion is written to teach Jews how to live and to give them hope for the future. God has not forgotten them or the covenant He made with them.

The second language is Aramaic and this was the *lingua franca* of the day, the commercial language. Aramaic is found from Daniel 2:4b-7:28. So in that section you are looking for a Gentile purpose. It was actually written so Gentiles could read it, particularly Gentile kings and leaders. Why? What does this section teach? It teaches Gentiles that the God of Israel is the One who has given them their sovereignty during this time period. And as such they should humbly recognize that the God of Israel has given them their kingdoms. They did not build their own kingdoms or establish their own kingdoms. God gave them their kingdoms and He can just as easily depose them and take them away. What's a second purpose of the Aramaic section? To teach Gentiles to bless the Jews who live in their kingdom so they can prosper. Nebuchadnezzar blessed and promoted Daniel and his kingdom prospered. So the Aramaic portion is written to teach Gentile nations to humble themselves before God recognizing His sovereignty and how to prosper by blessing the Jews who live in their kingdoms. As such I take it this book is very important for both Jews and Gentile nations in the present world situation. And everyone should take it that the present turning of Gentile nations against Israel is a major signal that a change in kingdoms is on the horizon. Jesus Christ's church will not be here to see the events that immediately precede this change in kingdoms because of the pre-trib Rapture, but we should be looking for His coming for us every day as it seems very near. So those are your purposes based on the two languages employed in the Book.

Now I want to work through every prophecy in the Book of Daniel to reveal the prophetic picture that was revealed to Daniel over the course of 70 years of his life. And the simplest way to do this is to divide the prophecies into the five successive kingdoms starting with Babylon, then Medo-Persia, then Greece, then Rome and finally Messiah. So every prophecy regarding Babylon I want to bring together and then every prophecy regarding Medo-Persia and so forth so we see what Daniel saw.

And as we do this remember that many of these prophecies came in a vision or a dream where symbols like gold and silver or a lion and a bear are employed. And when you interpret a symbol what you are looking for is the chief characteristic of the symbol because that characteristic is the linkage between the symbol and the referent. In our case, kingdoms are symbolized

by metals and by animals so the metals and animals have characteristics that are embodied in these kingdoms.

The first kingdom in the times of the Gentiles prophesied by Daniel is Babylon. Habakkuk had prophesied this kingdom would rise to discipline Judah and Daniel was taken into Exile to Babylon in the first deportation of 605BC. And Daniel lived most of his life in Babylon.

Starting in Daniel 2 we have the Nebuchadnezzar's dreams of a four metal statue and Daniel interpreted the dream. In the dream there was a statue with a head of gold, Nebuchadnezzar was the head of gold. Since the head is the control center of the rest of the body then Nebuchadnezzar's kingdom is the control center of the rest of the kingdoms. Since the head was made of gold then he was the royal head of all Gentile kings that would follow. Thus Nebuchadnezzar would contribute the controlling principles of Gentile kingdoms and serve as the first and greatest Gentile king.

In Daniel 4 his reign is divided into two periods by way of a vision of a great tree. What he saw was a tree growing larger and larger; lifting up into the sky and its branches reaching out to the then inhabited earth and producing an abundance of fruit and the fruit fed the beasts that were under it and the birds that dwelt in it. This signified Nebuchadnezzar was the king and his kingdom would grow and conquer many kingdoms and they would come under his care and provision. Then he saw an angelic being come and chop down the tree leaving the stump in the ground and so the birds that were in the branches flew away; the beasts that were under its shade ran away and the angel came and put a band of bronze around it. This signified that after his kingdom was flourishing his kingdom would go into a period of civil war and disruption as the kingdoms he had conquered tried to regain their freedom. The explanation for this disruption was that the king's mind would be changed from that of a man into that of a beast and he would roam around eating grass and sleeping outside for seven periods of time. This referred to Nebuchadnezzar's condition of therianthropy where God struck him such that he thought he was an animal and went around acting like an animal, eating grass and walking on all fours. So the great tree that was cut up and given the mind of a beast signified two periods of Nebuchadnezzar's reign, first of prosperity and second of insanity.

In Daniel 7 Nebuchadnezzar's reign is divided into three periods, two of which correspond to the two periods revealed in Daniel 4, prosperity and insanity, but now a third period is added, humanity. This time the periods are revealed by way of the vision of four beasts. Nebuchadnezzar is pictured first as a lion with wings of an eagle and then his wings are plucked out and finally the lion is lifted up so that it can stand on two feet like a man and it was given a human mind. The first, the lion with wings pictures his royal reign of rapid conquest, the period of prosperity of his kingdom, the second, the plucking of the wings signifies the therianthropy he experienced, the period of insanity, and the third, the lion being lifted up to stand on two feet like a man and given the mind of a man signifies that he became a believer and ruled in the last period with humanity. So there are three periods to Nebuchadnezzar's rule; prosperity, insanity and humanity.

Finally, as far as Babylon is concerned, Daniel 5 depicts the reign of Belshazzar, grandson of Nebuchadnezzar as coming to a sudden halt by way of the handwriting on the wall. When the armies of Cyrus were just outside the city walls of Babylon Belshazzar arrogantly held a great banquet for all his nobles and called for the vessels from the Jewish Temple to be brought so they could drink from them and praise the gods of gold, silver, stone and wood. During the banquet a hand appeared and wrote three words; MENE, TEKEL, UPHARSIN. Daniel interpreted the words to mean numbered, weighed, and divided. The days of Belshazzar's kingdom had been numbered; he had been weighed and found wanting, the kingdom was divided, it was being given to the Medes and the Persians. So Belshazzar had not learned the theology that his grandfather had taught him and therefore when he got arrogant God taught him the theology lesson personally, namely, that God is the one who raises kings and removes kings; it is He who changes the times and the epochs; For wisdom and power belong to Him. Gentile kings should not get arrogant during this time period. They should recognize that God is sovereign and has given them their kingdom and they should bless the Jews who live within their kingdom.

So the kingdom of Babylon would be the control center for all later Gentile kingdoms, it would be centered on the greatest Gentile king Nebuchadnezzar, whose reign would occur in three phases; prosperity, insanity and humanity. The kingdom would come to Belshazzar whose days were numbered because

he was weighed and found wanting; the kingdom was divided and given to the Medes and the Persians.

The second kingdom in the times of the Gentiles is the Medo-Persian kingdom. In Daniel 2, the dream of the four metal statue, after the head of gold there appeared the arms and chest of silver. Since there were two arms this signified that the kingdom would have two branches, one Media, the other Persia, since it was composed of silver this signified that the kingdom would be inferior to Babylon.

In Daniel 7 the Medo-Persian kingdom was signified by a bear raised up on one side with three ribs in its mouth between its teeth and the bear was told to arise and devour much meat. This revealed that the Medo-Persian kingdom would be like a bear, slow but conquering, the lopsidedness revealed that one branch of the kingdom would be more powerful than the other, namely Persia, and the three ribs in the mouth revealed that they would conquer three major kingdoms; Lydia, Egypt and Babylon. The fact it was told to arise and devour much meat showed that Medo-Persia would conquer more territory than any prior kingdom.

In Daniel 11 Daniel was told that the Medo-Persian kingdom would have three more kings, then a fourth would gain far more riches than all of them and he would arouse the whole realm of the Greek empire. The three more kings to come were Cambyses II, Guamata and Darius Hystaspes. The fourth that would gain far more riches and stir up the Greeks was Xerxes the Great, also known as Ahaseurus. He was the king who married Esther after defeating the Spartans at Thermopylae and burning the city of Athens. This aroused the anger of the Greeks against the Persians, an anger that would be quenched when Alexander the Great came years later and defeated the Medes and Persians.

In Daniel 8 the anger the Persians induced the Greeks to is confirmed in that Medo-Persian is depicted as a ram with two horns, one larger than the other and the larger one coming up last and it was butting westward and northward and southward with no beast able to withstand it and the ram did whatever he wanted and magnified himself. This conquering provoked a buck goat with one horn between his eyes to come across the surface of the whole earth very rapidly and strike the ram and shatter its two horns and hurl him

to the ground and trample him. The ram had two horns signifying once more the two branches of Media and Persia. The longer horn that came up last is Persia since it rose to power later in history. The fact that it grew larger shows that it became stronger than Media. It's butting westward, northward and southward signifies the three directions of conquest, west to Babylon, north to Lydia and south to Egypt. The self-magnification means that when Medo-Persia became arrogant the buck goat, signifying Greece, would come in and in great anger totally defeat Medo-Persia and trample the entire kingdom. So once more, Gentile kings should not become arrogant but should recognize that they received their kingdom from God.

In summary the Medo-Persian kingdom would start off with the first kingdom to grow strong which was Media followed by the Persians who would rapidly grow to dominate, starting with Cyrus they would have a slow but certain conquest to the west, the north and the south. Three more kings were to come and then a fourth that would stir up the Greeks against him, this was Xerxes. At last the Persians would be totally defeated by the stunning and sudden blow of Alexander the Great.

The third kingdom in the times of the Gentiles is Greece. In Daniel 2 the four metal statue again; once the head of gold and arms and chest of silver appeared then the waist and thighs of bronze would appear, this signified the third kingdom which would rule over all the earth, namely Greece. The statement that it would rule over all the earth shows that the Greek kingdom would conquer more territory than any prior kingdom.

In Daniel 7 Greece is signified by the third beast which was a leopard with four wings on its back and four heads. The four wings signify the rapid conquest of the world. Alexander the Great conquered Medo-Persia in just 11 years. The four heads signify that his kingdom will be divided into four. After Alexander died Greece was divided amongst his four generals; Casander, Lysimachus, Ptolemy and Seleucid.

In Daniel 8 Greece is the buck goat that was stirred up by the Medo-Persian ram. He is pictured as having a single strange horn and rushing at the ram with mighty wrath and striking him and shattering his horns and hurling him to the ground and trampling him. The buck goat is Greece and the single strange horn is Alexander the Great. His rushing with mighty wrath at the

ram is Alexander's rapid military conquest of the Medo-Persian Empire. After the conquest the strange horn magnified itself and grew very large but as soon as it was large it was broken and four conspicuous horns grew up in its place toward the four directions of the compass. The single horn that magnified itself and was broken signifies Alexander and his early death at age 32. The four conspicuous horns that grew up in his place refer to his four generals who took over his kingdom; Casander, Lysimachus, Ptolemy and Seleucid. After this Daniel saw a small horn growing out of one of the four horns and it grew very large toward the south, toward the east and toward Israel. It caused some of the stars to fall from heaven and it trampled them down. It even made itself equal to God and it removed the regular sacrifice in the temple and yet prospered. And this went on for 2,300 days. The small horn that grew out of one of the four horns represents Antiochus Epiphanes IV who arose out of the Seleucid branch of the Greek empire; he conquered south toward Egypt, east toward Babylon and toward Israel. The stars that fell from heaven signify the leadership of Israel that he deceived. The removing of the regular sacrifice refers to his entering the temple and offering a pig and yet he prospered for 2,300 days, even though he did not bless the Jews. This anomaly was due to the fact that he was intensely disciplining the Jews under the sovereign plan of God.

In Daniel 11 the Greeks are seen again through a mighty Greek king who would arise and would rule with great authority and do as he pleases, but as soon as he arises his kingdom would be broken up and parceled out toward the four points of the compass, though none of it would go to his descendants. The mighty king is Alexander the Great who would rise to great power but when he came to power he would suddenly die and his kingdom would be divided into four, none of which would be one of his descendants. His dynasty would be broken and in his place would come his four generals Casander, Lysimachus, Ptolemy and Seleucus. Then the chapter pictures many wars between the Ptolemies and Seleucids that spanned more than a century, a great and detailed prophecy that is too detailed to cover tonight. The point however is to bring us to the very contemptible person coming to rule in Seleucia, namely, Antiochus Epiphanes IV who would seize the kingdom by intrigue, who would practice deception in order to expand his kingdom, who would implement Hellenistic policies and who would be a war machine who would vent his wrath on the Jews when he failed to conquer. He also is portrayed as entering the Temple and doing away with the regular sacrifice

and setting up the abomination of desolation. Some Jews who experienced this would have insight and resist but others would join with him. All of this describes the movements of Antiochus into the land of Israel and deceiving the high priesthood to join him in Hellenizing the Jews. His anger led to him entering and desecrating the Temple. This resulted in the full scale rebellion of the Maccabees. Eventually he would come to his end as the Greeks were losing power and the Romans were on the rise.

In summary, the Greek kingdom would begin with a mighty king who would rapidly conquer Medo-Persia and beyond, extending his empire all the way into India. This one is Alexander the Great and when he was victorious he would suddenly die and his kingdom would thereafter be parceled out to his four generals; Casander, Lysimachus, Ptolemy and Seleucid. The Ptolemies and the Seleucids would fight back and forth for over a century trying to reunite the Greek empire. Eventually a Seleucid king would arise named Antiochus Epiphanes IV who was skilled in intrigue and he would persecute the Jews and stop sacrifice in the Jewish Temple but he would come to his end.

Finally the fourth kingdom in the times of the Gentiles is Rome and Rome is given a more complex picture because it comes in two forms or phases, one now historic and the other yet future. In Daniel 2 this complexity is revealed in the four metal statue because after the head, chest and arms and legs are revealed. Rome is depicted as legs of iron and feet and toes partly of iron and partly of clay with ten toes. The iron only phase signifies the first phase of Rome which would be entirely strong, the feet partly of iron and partly of clay signifies that the second phase of Rome would be brittle. It would have elements of both strength and weakness. The ten toes signify the ten kings in the last days. Some of these kings will be strong and some of them will be weak and they will try to combine with one another to form a strong kingdom but it will not be successful and the final kingdom of Rome will collapse.

In Daniel 7 Rome is depicted as an unidentifiable beast, a dreadful beast, terrifying and extremely strong with large iron teeth and bronze claws and as having ten horns and then an eleventh little horn coming up among the ten and three of the ten are pulled up by the roots. The little horn had eyes like a man and a mouth uttering great boasts. Then the horn grew much larger than the others and waged war with the saints for a time, times and half a

time until the beast was slain and its body was given to the burning fire. Now all this imagery shows Rome once again in two phases; the historic phase of a dreadful, terrifying beast with iron teeth and bronze claws would be extremely strong and would defeat everyone around them; the future phase of ten horns signifies the final phase will be ruled by ten kings. The eleventh, little horn, signifies an eleventh king who will arise to great power and subdue three kings and speak out against the Most High God, this little horn is the anti-Christ. The saints whom he will persecute are the Jewish people and the times and half a time refers to the 3 ½ years he will persecute them but he will be annihilated.

In Daniel 9 we learn of the prophecy of the seventy sevens. We learn that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there would be sixty nine sevens or 483 years. Since the decree was issued in 444BC then the 483 years expired in AD33 during the first phase of the Roman Empire. We also learn from this prophecy that the anti-Christ will come from the people who destroyed the city of Jerusalem and the Temple. Since Titus and the Roman armies committed this act then the anti-Christ will be a Gentile of Roman origin. We learn that anti-Christ will make a covenant with the leadership of Israel for one seven or seven years but in the middle of the seven years he will commit the abomination of desolation and he will come to his end.

In Daniel 8:23-25 we learn that the anti-Christ of Roman origin was foreshadowed by the Greek king Antiochus Epiphanes IV. Like Antiochus he will be insolent and skilled in intrigue. He will be mighty but not by his own might, supernaturally energized by Satan, he will destroy the Jews to an extraordinary degree, he will have success by deceitful means, he will magnify himself in his heart, he will even oppose the Prince of princes but he will be broken supernaturally.

And finally, in Daniel 11:36-45 we learn that the anti-Christ of Roman origin will do whatever he wants and will magnify himself above every god, he will say monstrous things against the God of gods, he will show no regard for the religion of his fathers, nor will he show kindness to women, he will honor a god of military might and all the treasures he accumulates by military victory will be used to fund his war machine. Any who honor him he will honor. The king of Egypt and the king of Syria will collide against him in a land and sea

battle but he will be victorious. He will enter into Israel and enter into the seven year peace treaty with them, then he will go south into Egypt and take over all the precious treasures of Egypt. He will hear rumors that disturb him and so he will go forth with great wrath to destroy the Jews. He will set up his royal military tent in Jerusalem as his base of operation in his attempt to rule the world.

So Rome is more complex, it was prophesied to have two phases, one which is now historic, the other is yet future. The first was extremely strong and lasted over 500 years. The second will have ten kings, then an eleventh king, the anti-Christ will arise, and he will put down three kings. He will enter a seven year treaty with the Jews, after 3 ½ years he will commit the abomination of desolation in the temple and set up his military base in Jerusalem and turn against the Jews, persecuting them for 3 ½ years. Then he will come to his end.

The fifth kingdom supersedes the four Gentile kingdoms and brings to an end the times of the Gentiles is the Messiah's kingdom. In Daniel 2 it says that in the days of the ten kings the God of heaven will set up a kingdom which will never be destroyed and that it will crush and destroy all the prior kingdoms. This kingdom is pictured as a stone cut out of a mountain without hands that flies at enormous speed at the base of the statue crushing all four Gentile kingdoms instantaneously. The stone kingdom then grows to fill the entire earth. This kingdom will then last forever.

In Daniel 7 the Messiah's kingdom is pictured as being given by the Ancient of Days to the Son of Man. The Son of Man is the son related to mankind, who is a true descendant of Adam, who will fulfill the Adamic mandate which Adam failed to fulfill which is the mandate to have dominion over the whole earth. Once this authority is given in heaven then God will justly destroy the anti-Christ and his kingdom completely. Then the Son of Man will receive glory and the kingdom and all people on the earth, of all nations, of all languages will serve Him and His dominion will be an everlasting dominion and His kingdom will never be destroyed.

Finally, in Daniel 12 it is revealed that at that time, all the Jewish believers left alive on earth will enter the kingdom in mortal bodies to enjoy covenant blessing. At the same time all Jewish believers who already died will be


resurrected to enter into covenant blessing in resurrection bodies. Daniel himself we are told would be raised at this time. This resurrection and judgment will occur during the 75 day interval between the Second Advent and the official inauguration of the kingdom. The Temple will be cleansed during the first 30 days of this interval, then the kingdom will officially begin.

Alright, are there any questions regarding the prophecies of the Book of Daniel? Okay, now I want to make three critical observations. First of all, the four Gentile kingdoms constitute what Jesus called “the times of the Gentiles” in Luke 21:24. Technically the times of the Gentiles is the time that there is no king of David’s dynasty sitting on David’s throne. And so when Zedekiah was deposed from the throne in 586BC the times of the Gentiles officially began meaning there was no king of David’s dynasty sitting on David’s throne. The world will remain in the times of the Gentiles until a king of David’s dynasty is sitting on David’s throne. Since this will be fulfilled by Jesus the Messiah when he returns at the Second Advent then the times of the Gentiles will continue until His return.

Second observation, premillennialism is the prophetic picture we gather from Daniel. Since the four Gentile kingdoms are successive then it follows that the fifth Messianic kingdom is also successive. Babylon was succeeded by Medo-Persia and Medo-Persia was succeeded by Greece and Greece by Rome. So it follows that Messiah’s kingdom will come only when the final form of Rome ruled by anti-Christ has completely been destroyed. Since this did not happen in the 1st century in conjunction with the 1st coming then it is safe to say that this will occur in the future in conjunction with the 2nd coming. This framework of understanding prophecy is known as premillennialism; pre-, meaning “before,” millennium meaning “the one thousand years.” The Messiah will return to earth before the one thousand years to establish His kingdom on the earth. Amillennialism says that Jesus established the kingdom as His 1st coming and will end at His 2nd coming. They say His kingdom is a spiritual one where He either rules through the hearts of the believers on earth or in His saints in heaven. However this is completely contrary to the Book of Daniel where the Messianic kingdom succeeds and replaces all four prior Gentile kingdoms on the earth. So the basic prophetic picture we gather from Daniel is premillennialism.

Third observation, the Bible does not teach replacement theology, the Church has not replaced Israel. Israel's covenants will be fulfilled in the fifth kingdom, the kingdom of Messiah. God made promises to the believing remnant of Israel that must be fulfilled in history and God is faithful to His promises. He will do it. Israel's very existence through these four Gentile kingdoms is evidence enough to say that God's reason for protecting their existence is to one day restore them to their promised kingdom. If the Church had replaced Israel then why hasn't God eliminated Israel from world history? The reason should be apparent enough. God is not seeking to eliminate Israel but to purify them so they will repent and come into the bond of the new covenant. Therefore the Church has not replaced Israel in any sense.

Alright, those are the prophecies, briefly, how individual Jews may be blessed during the times of the Gentiles. Despite the fact that Israel is presently under divine discipline individual Jews can be blessed by consecrating themselves to God. In Daniel 1 Daniel and his three friends refused to defile themselves with unlawful meat sacrificed to idols contrary to the Mosaic Law. Because they observed God's Law, God supernaturally made them excel in all their training so that they were exalted to the highest posts in Babylon and were enabled to intercede on behalf of the Jewish people while in Exile. God is faithful to bless Jews who consecrate themselves to Him even though the nation at large is under discipline. A second example is Daniel 3 where Daniel's three friends refused to bow down and worship the golden image Nebuchadnezzar had set up of himself in the plain of Dura. When given a second chance under threat of being thrown into the fiery furnace they refused saying they could not, even if their God would not save them they would not bow down. When cast into the fiery furnace they were supernaturally saved from any harm, not even the smell of fire was on their clothes. So again, if individual Jews consecrate themselves to God during this time of divine discipline God will bless them. Third example, in Daniel 6, when Daniel was exalted in the kingdom of Darius the Mede, second only to the king; the other presidents and satraps became jealous and plotted to get rid of Daniel. They made the king sign a law prohibiting anyone from praying to or bowing down to anyone but him for thirty days upon penalty of being cast in the lion's den and ripped limb from limb. Since Daniel consistently prayed and bowed down to his God from his second story house he committed civil disobedience. When they caught him praying and reported it to the king



the king had no recourse but to cast him into the den of hungry lions. But God miraculously protected Daniel such that no harm came to him. So again we find the principle that if individual Jews will consecrate themselves to God during the times of the Gentiles then God will supernaturally bless and protect them.

May all take heed to the prophecies written in this book.

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