

VISIONS

OF THE

PRINCELY PROPHET



A Study of the Book of Daniel

Timothy Tow

Visions Of The Princely Prophet

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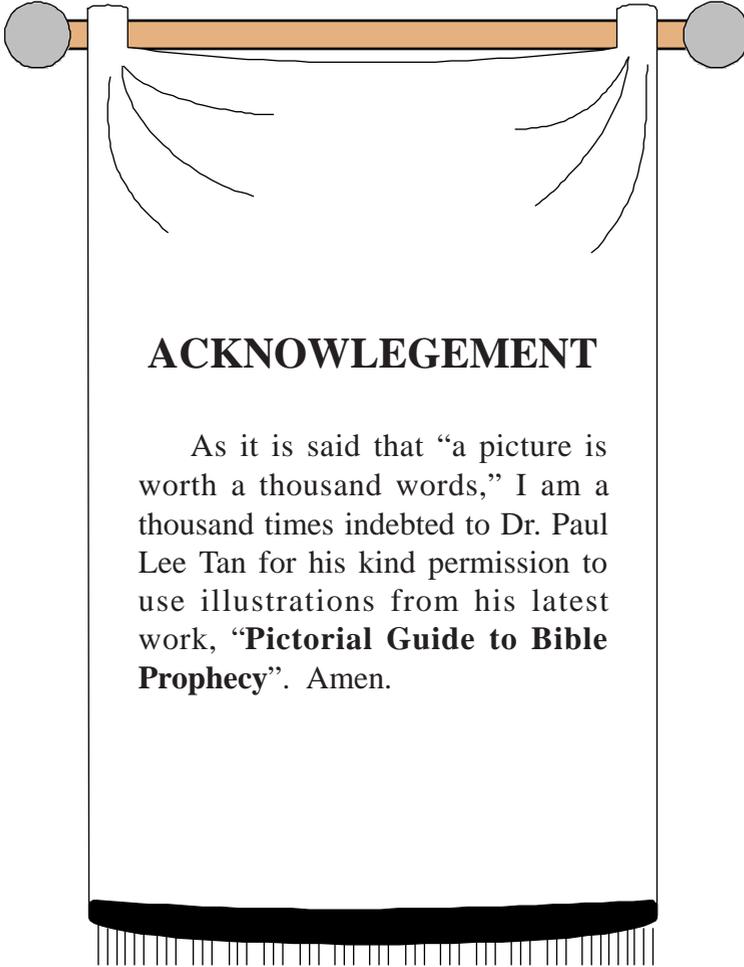
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*To
Nancy Lan Yin
with
Easter Lilies*





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PREFACE

In the course of teaching the Book of Revelation in the Evening Classes at Far Eastern Bible College, references had to be made to the Book of Daniel, particularly to the Seventieth Week and to the Ten-horned Beast. A knowledge of Daniel's prophecy is therefore a boon to understanding Revelation.

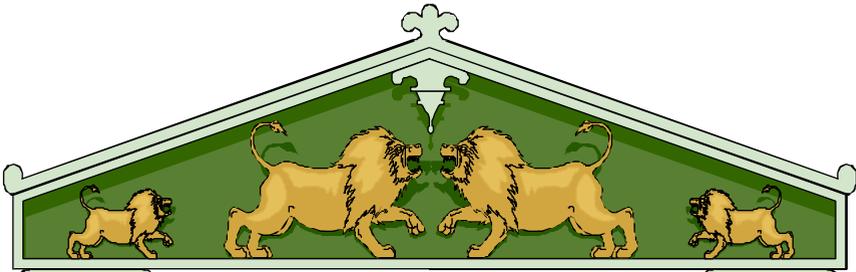
To throw further light to students of the Revelation Class, it behoved the teacher to follow up with Daniel. This book is the compilation of the notes given out in class, which were further refined before going to press.

Inasmuch as *Visions of the Princely Prophet* are a help to understanding Revelation, the study of the Book of Revelation under the title, *Coming World Events Unveiled*, is reciprocally a help to Daniel.

As both Daniel and Revelation are prophecies on momentous events leading to the end of this age before Jesus' Return, and as His Second Coming is much nearer than we think, we present the results of our classroom work to the Christian public with the prayer that this will bring a greater awakening.

“Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not” (Luke 12:35-40). Maranatha!

Timothy Tow



Dare to Be a Daniel

*Standing by a purpose true,
Heeding God's command,
Honor them, the faithful few!
All hail to Daniel's band!*

*Many mighty men are lost,
Daring not to stand,
Who for God had been a host,
By joining Daniel's band!*

*Many giants great and tall,
Stalking thru the land,
Head-long to the earth would fall,
If met by Daniel's band!*

*Hold the gospel banner high!
On to vict'ry grand!
Satan and His host defy,
And shout for Daniel's band!*

*Chorus:
Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!*

INTRODUCTION

No book in the Bible is as much attacked as the Book of Daniel by modern critics. In *A Survey of Old Testament Introduction* p.423, Gleason L Archer says, “The great majority of critics regard this book as entirely spurious and composed centuries after the death of the sixth century Daniel. They understand it to be a work of historical fiction composed about 165 BC and intended to encourage the resistance movement against the tyranny of Antiochus Epiphanes.” Their objection to Danielic authorship revolves around (1) its prophecies (2) the miracles (3) the language (4) the historical statements. Further commenting on the unbelief of modern critics Archer continues, “Champions of the Maccabean date (165 BC) theory allege it was impossible for a sixth century author to have composed such detailed predictions concerning coming events in the history of Israel as are contained in the prophetic chapters of the book of Daniel.”

Basically, such argument against Daniel’s prophesying so many things in such great detail being an impossibility stems from an unregenerate heart. If a prophet can predict one single future event, he can predict a hundred. It is not he who speaks, but God the Holy Spirit. So are the miracles in Daniel’s book wrought by the Lord God Almighty and not by any other power. As to the so-called error in the historical statements, it is the mistake of the critics themselves as proven by later archaeological discoveries. Dr Allan A MacRae my teacher, an eminent archaeologist, observes how God has used the new science of archaeology to

demolish case after case of outdated modern criticism. To deny Daniel's authorship by picking out a few Greek and Persian words which are supposed to be of a later period is no evidence at all that Daniel did not know them. Such flimsy evidence produced in a court of law will be thrown into the waste paper basket.

Contrary to the last argument about Greek and Persian words; the fact is that Daniel Chapter 2:4 - Chapter 7 is written in Aramaic, the ancient language of Syria, and substantially identical with Chaldaic, the language of ancient Babylonia. Delitzsch in a footnote of the Scofield Reference Bible, p.899 says:

Upon this fact together with the occurrence of fifteen Persian and three Greek words, has been based an argument against the historicity of Daniel and in favour of a date after the conquest of Palestine by Alexander (BC 332). It has however seemed, with some modern exceptions to the Hebrew and Christian scholarship of the ages an unanswerable proof rather of the Danielic authorship of the book that, living from boyhood in a land the language which was Chaldaic, a great part of his writing should be in that tongue. It has often been pointed out that the Chaldaic of Daniel is of high antiquity, as is shown by comparison with the Targums.

The few words in Persian and Greek in like manner confirm the writer's residence at a court constantly visited by emissaries from those peoples. It is noteworthy that the Aramaic section is precisely that part of Daniel which most concerned the peoples amongst whom he lived, and to whom a prophecy written in Hebrew would have been unintelligible. The language returns to Hebrew in the predictive portions which have to do with the future of Israel. The Hebrew of Daniel is closely related to that of Ezekiel.

From time immemorial the Book in Daniel's name has been received by the Jews and still is, and was confirmed by our Lord

to be Daniel's prophecy. In Matthew 24:15 and Mark 13:14 Jesus says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso **readeth**, let him understand)." He was referring to the Book of Daniel, Chapters 8-12. Jesus also quoted particularly from Daniel 7:13 when He described His Second Coming, "Behold, with the clouds of heaven one like a Son of Man was coming." (Matthew 24:30, 26:64; Mark 13:26; Luke 21:27). That settles it. We believe with all our heart as our Lord has declared that Daniel was the author of Daniel's prophecy to be **read**. Let us not only read this Book, but study it, especially in conjunction with Revelation. "The Book of Revelation could not be understood apart from the Book of Daniel. Revelation 4-19 is a commentary on the events of Daniel's Seventieth Week" (Daniel 9:27). [KJV Study Bible].

The reason why we call *Daniel the Princely Prophet* is this. If what Plato says of philosophers that they be as kings, and kings philosophers, is true, then Daniel, whose God is his Judge, is greater than both. Raised of the Almighty to confront kings and governors, he should rightly be called the Princely Prophet.

Daniel was chosen to testify not only against a royalty steeped in self-worship but also against rulers of every age of their human frailty. For, there is the most High God, who "ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth over it the basest of men" (Daniel 4:17).

The goal of history is not man's glory but God's. Every kingdom of man must end in dust and ashes until the Son of God returns to establish an everlasting kingdom that fills heaven and earth. The kingdoms that are predetermined to flourish in their times and boundaries (Acts 17:26) are viewed by the princely seer to crumble, one after the other, until Messiah comes.

From Daniel is given the Bible student the key to the mysteries of the "eschatological complex" of the last seven years

of this age when, indeed, the kingdom of man must fall before the Kingdom of God.

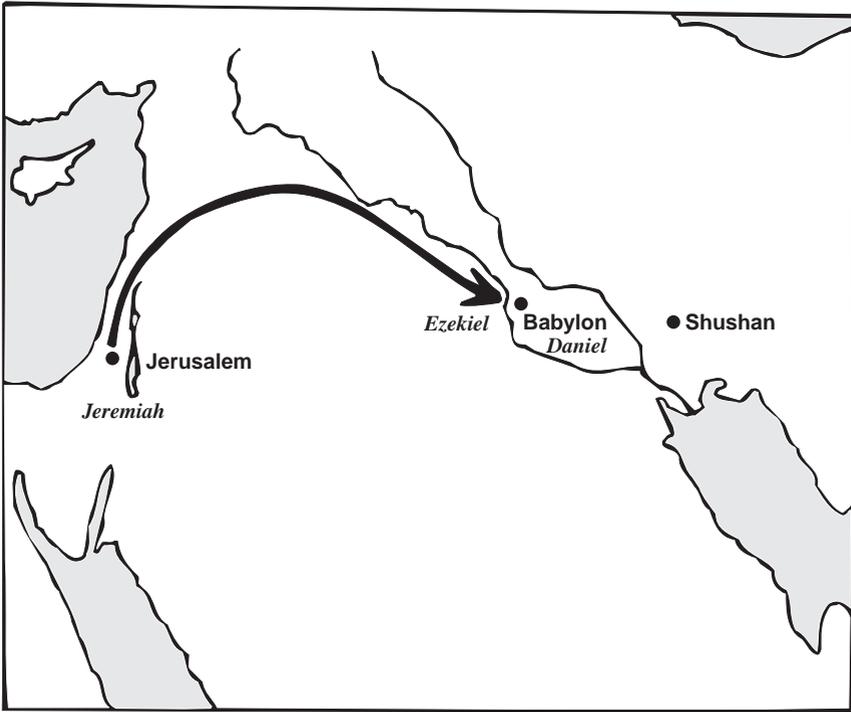
Daniel, indeed, is complementary to Revelation. Those who have studied Revelation will find the study of this Book like “drinking old wine.” As the days in which we live are numbered and the hour is late, let us hasten to discover the secrets of the visions given to Daniel, the Princely Prophet. “The night cometh when no man can work” (John 9:4). Even so, come quickly, Lord Jesus. Amen.

Chapter I

THE TRAINING OF THE PRINCELY PROPHET

The Book begins with the backdrop of the tragic setting of the last days of apostate Judah with wicked king Jehoiakim, when Jerusalem fell under the onslaught of Nebuchadnezzar, King of Babylon. This was in fulfillment of God's curse on wayward Israel according to Deuteronomy 28:15,25, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee... The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth." Jeremiah the prophet to the last kings of Judah declared this was God's righteous judgment (Jeremiah 25:1-11).

Now, Daniel was among ten thousand other Jews taken to Babylon in this first of three captivities in 606 BC (the other two following occurred in 598 and 586 BC). He was taken with his three friends, Hananiah, Mishael and Azariah, the elite and cream of the crop, for the purpose of being trained for the King's service. Daniel was a teenager.



The Babylonian Exile

Nebuchadnezzar, though a tyrant, was a wise king. He had conquered not an ordinary people but God's very chosen. He saw the exquisite beauty of Solomon's Temple and was intrigued by the Temple furniture and utensils, "the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god" (Daniel 1:2). No other sacred vessels could measure up to these for design or beauty. But the capture of the Hebrew young men for the King's service, live vessels, were of greater value by far.

When the Japanese conquered Singapore in 1942-45 they aped the Babylonian king to choose from among Singapore and Malaya young men twelve successful candidates in an examination that required writing an essay in English and a test in

Nippon-Go, the Japanese language, both in writing and speaking. Out of 386 were chosen five from Malaya and seven from Singapore. By God's grace I was one of them. We were then put through an intensive course of study of British law, Japanese language and history in what they called "The Judicial Officers Training Institute." The concept was to use trained local officers of law for the service of the Japanese Military Administration.

We graduated in June 1945. My colleague in the Interpreters' Service under the British, Mr Low Seng Boon, came first in the final examinations. So, he was first to be posted magistrate to Tanjung Pinang, chief city of the Dutch Riau Islands. But August 6, 1945 saw the nuclear destruction of Hiroshima and Nagasaki. So ended the scheme of the Japanese conquerors using the sons of the soil.

In line with the good treatment Daniel and his three friends had received, we trainee officers were given a former mini-hotel to stay, each having our own room, and a daily ration of rice, fish, meat and vegetables from the Japanese Imperial Government! In the case of Daniel and his three friends, however, they were a people totally separated from the Gentile nations by rigid religious laws including their food.

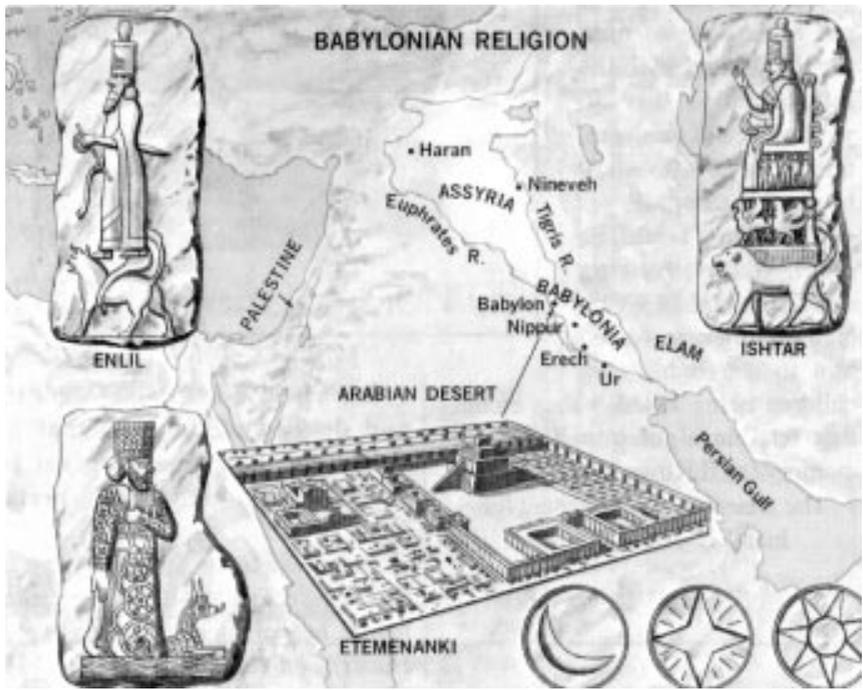
Being a servant of His Babylonian Majesty and living in the Royal College of Special Studies, Daniel and his three friends were obliged to eat non-kosher food. Pork from the animals and prawns from the aquatic tribes which the Gentiles relished, were forbidden them by Moses' dietary laws (Deuteronomy 14). Moreover, these viands brought to their table could be first sacrificed to the Babylonian gods as do the Chinese. As to wine, Daniel and his friends would be careful not to touch from the Wisdom of Solomon (Proverbs 23:29-35; 31:4,5). If they were Nazarites, all the more would they be taboo (Numbers 6). Daniel, particularly had "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine

which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs” (Daniel 1:8,9).

Though God is judging Judah for turning away from Himself to idolatry and every kind of social evil, He has not totally cast away his people. According to the election of grace there is a remnant (Romans 11:5), and this remnant is in Daniel and his three friends. Though taken far from home to the strange land of the Conqueror, God is with them and gives them favour in the eyes of the Babylonian officers. [“The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will” (Proverbs 21:1).] Indeed, when Daniel purposed in his heart not to defile himself with the heathen menus, it is God who worketh in his heart “both to will and to do of His good pleasure” (Philippians 2:13). God Himself is grooming him to be His witness against proud Gentile kings and governors that they should know the most High God “ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth over it the basest of men” (Daniel 4:7).

Jeremiah, Ezekiel, Daniel

Whereas, of the three contemporary prophets, Jeremiah was to minister to the remnant Jews in Judah and Ezekiel to those in Babylonian exile, Daniel was appointed to the courts of Gentile kings. This is particularly significant because as the Jews from Daniel’s days have become a people dominated by Gentile powers, his prophecies are specially beamed on “the times of the Gentiles” (Luke 21:24). Yea, even on the “eschatological complex” that leads to the last days and the coming of the Messiah (Hebrews 1:1,2).



Babylonian Religion

Under Nebuchadnezzar's scheme of training was the design to Babylonise all conquered foreign nationalities. Insofar as the Jews were concerned the Hebrew names of the foursome must be changed. Daniel, which means "God is my Judge" is become Belteshazzar, "Bel's prince." Bel was one of the Babylonian gods (Isaiah 46:1). Hananiah means "Whom Jehovah hath favoured" but is now changed to Shadrach, "Inspired by the sun god." Mishael, "Who is what God is", becomes Meshach, "Who is comparable to Shak" and finally Azariah, "Whom Jehovah helps", is demoted to Abed-nego, "Servant of the shining fire."

The Babylonian rulers might change the names of these Hebrew boys, but they could not change their hearts. They remained true to their faith and refused to eat the King's meat in order not to defile themselves. Has this a lesson for us today?

During the Japanese occupation, our main problem was food. In spite of the daily provisions from the Japanese Government while under training, we were always hungry. On one occasion we were invited by Mr Low Seng Boon's towkay friend (a man of means) to a big Chinese dinner. What a prize! The fatted fowl and suckling pig, Peking duck and steamed Singapore pomfret! Much more than these were spread on the table, for our towkay friend was a mushroom millionaire, having made his pile by war-profiteering.

To Eat or Not to Eat?

Suddenly, he announced to the guests to join him in an incense-burning ceremony to a mini-temple he had constructed in a corner of his garden. My friend, Mr Low Seng Boon, being a non-Christian readily complied. (Praise God, he was converted after the War.) But perplexity suddenly gripped me! To eat or not to eat? A Christian colleague of mine who sat with me had a discussion with me. "No!" We resolved not to line up with the others. We sat rigid in our seats. We were the two odd ones. Praise the Lord, we won! How about you? Do you oblige to eat or drink that which is contrary to God's Word speaking in your conscience? Beer and brandy, whisky and cigarettes? Wine, women and song? In the business world today, entertainment of customers is part and parcel of the agenda. Not only the offer of food and wines but also of sex. Morality is cast to the winds so long as profit is made. I've known of a Christian businessman who has big business contacts with a powerful foreign syndicate, and they are Buddhists. In order to win their patronage he identifies with them as a Buddhist. Would he not have joined his business friends at their Buddhist table?

Daniel's resolve with his friends to eat "pulse and drink water" instead of the King's meat was granted in a ten-day trial. At the end of their trial period their countenances appeared fairer

and fatter in flesh than all the children who did eat the portion of the king's meat. Their petition for abstinence was accepted. Jesus says, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matthew 6:25). God gave Daniel and his friends good appetite. That was enough guarantee for their health. Do we thank God first before we eat? Calvin says those who rush to their food with not a thought of their God who feeds them are like brute beasts.

After three years of College and passing all examinations, they had to face the king. The king found them "ten times" better than all the magicians and astrologers that were in all his realm. Daniel excelled particularly for he, above all others, including his friends, had understanding in "visions and dreams" (Daniel 1:17). Daniel was more than a prince. He was more than a philosopher. He was a prophet. He was God's man.

"If what Plato says of philosophers that they be as kings, and kings philosophers, is true, then Daniel whose God is his Judge, is greater than both. Raised of the Almighty to confront kings and governors, he should rightly be called the Princely Prophet." Pardon us for being repetitious.

"And Daniel continued even unto the first year of (Persian) king Cyrus" (Daniel 1:21). Daniel served the Lord to speak to kings and governors to a ripe old age of over 80 years. Daniel is counted alongside Noah and Job as one of the righteous (Ezekiel 14:14,20). If God gives us long life, let us serve Him to the very end, never retiring! Those who serve to a ripe old age are in standing with Moses (120) and Joshua (110) and Caleb, Joshua's buddy, could say he was as young as forty-five years before at age 85 (Joshua 13:10).

*"Only one life 'twill soon be past
Only what's done for Jesus will last."*

Chapter II

THE TESTING OF THE PRINCELY PROPHET

There is some truth in the Chinese saying, “What you think in the daytime you dream at night.” Such a great king as Nebuchadnezzar would surely entertain grandiose ideas of himself. This was expressed, indeed, at the height of his megalomania as he worshipped even the work of his own hands (Isaiah 2:8), “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (Daniel 4:30).

The sixty cubit high, broad six cubit gold statue that Nebuchadnezzar erected in the plain of Dura in the province of Babylon is his dream come true. Whose statue was that? I believe that was Nebuchadnezzar's! Three dictators I've known in my lifetime who erected statues of themselves but each one was cut down when they lost power are Syngman Rhee of Korea, Nkruma of Ghana and Idi Amin of Uganda. This irresistible ego in man must be trimmed. Perhaps this was the dream that was unfolding in Nebuchadnezzar's mind “in the second year of the reign” — a statue of pure gold from head to foot! But, God turned it into one of graduated deterioration in metallic value: “This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay.”

Now, while the specific gravity of gold is 19, that of silver immediately plunges to 11. Brass (or bronze) is 8.5 and iron is 7.8. And what can we say of clay? Nothing! There is another Chinese saying, “The clay idol when crossing a stream can hardly hold himself together.” As each metal decreases in weightiness (the Hebrew word has the sense of “glory”) it increases in hardness. Human government without God can only degenerate from good to bad, from bad to worse. Take a lesson from Great Britain which was truly great in the Victorian age because Queen Victoria declared she ruled with the Bible in her hand. “Britannia rules the waves,” and “the sun never sets on the British Empire.” Today, godless Britain under a John Major is become a minor. O, Lady Margaret Thatcher!

But that was not all: “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. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth” (Daniel 2:32-35).

Immediately God gave him this humbling true picture of his self-gratifying dream, he erased it clean from the slate of his mind, so that when he awoke from the Dream, he could find not the slightest trace of it. This is God’s way of dealing with a tyrant king and of bringing Daniel His prophet into preeminence, to His own glory. This precipitated into a fiery test of all the King’s men, for the King’s forgotten dream now drove him into a nightmare (Daniel 2:1), from a nightmare into a frenzy.

The King answered and said to the Chaldeans:

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

But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. (Daniel 2:5-11)

Yes, what Nebuchadnezzar the King has demanded of the Royal Astrological College of magicians is a rare thing, an impossible request of mere humans. How humbling it must be for the ancient quack doctors, no better than today's psychologists and psychiatrists, even as Freud is exposed as a fraud. Impossible with men, but Jesus says, not impossible with God!

Only believe, only believe
All things are possible, only believe
Only believe, only believe
All things are possible, only believe.

If the Chaldeans were true servants of God, the request was not an impossible thing. If they had God to look up to, they should not be afraid of the king's demand. While Nebuchadnezzar's demand seems ridiculous, it is good logic according to the high claims of the magicians. If they could

interpret deep things of God (supposedly) they should be able to reveal what the King had forgotten. Their God should tell them.

Man's extremity is God's opportunity. The helplessness of the Chaldeans to solve the King's problem opened a way for Daniel's entrance to the Royal Palace, "Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation" (Daniel 2:15,16).

When faced with such a stupendous problem never known before, how was it Daniel could have confidence solving it? Daniel had confidence because God had answered his prayers before in interpreting dreams and visions. It is said of him in Chapter I, the previous chapter, that "Daniel had understanding in **all** visions and dreams." Daniel was no green horn. His faith was not the inexperienced faith of a novice. His faith was tested by experience. He had learned theology above Chaldean astrology. He had confidence God would hear his prayer. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

By way of illustration and testimony, all to the glory of God, Life Church was enabled to acquire Beulah House costing \$7.2 million in six-and-a-half months. To man this was impossible. But we had a confidence which was derived from a previous experience in the building of New Life Church at Woodlands. This new Church and land cost \$3 million, though the sum was obtained in four years. But this was 1979-83 when our congregation was smaller by half as compared to 1989-90. In fact God gave us through the love gifts of his children \$200,000 more than the \$7.2 million required on the day of payment to the

vendor. “The blessing of the Lord, it maketh rich, and he addeth no sorrow with it” (Proverbs 10:22).

It was my teacher in Nanking, China, Dr Chia Yu Ming, who taught us the three steps of faith. First, the inexperienced faith of a novice. Second, the experienced faith of one having gone through the crucible of testing. Third, the confidence of a faith that needs no testing. After Beulah House, Lifers can be said to have graduated like Daniel to the third stage.

When Daniel called his three friends to pray with him to the God of Heaven for an answer to his king, tremblingly, that they should not die with the Chaldeans who couldn't give an answer, he above his fellows was confident of God's deliverance.

*When we walk with the Lord
In the light of His Word
What a glory He sheds on our way!
While we do His good will
He abides with us still,
And with all who will trust and obey.*

*Trust and obey
For there's no other way
To be happy in Jesus
But to trust and obey.*

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. “Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired

of thee: for thou hast now made known unto us the king's matter" (Daniel 2:20-23)

Before the king he said, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. The dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. (Daniel 2:27-30)

“For we preach not ourselves, but Christ Jesus the Lord”

Daniel is a true servant of God because he is careful to give all glory to Him. Every other true servant of God is also zealous to exalt the Name of our Lord Jesus Christ. Paul in his ministry met many false teachers and charlatans which is revealed in his epistles: "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Romans 16:18). In contrast with those "who loveth to have the preeminence" (III John 3). Paul testifies of himself, "For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Corinthians 4:5). Daniel and Paul are both true servants of God. Watch out for false teachers and charlatans.

Now, the interpretation of Nebuchadnezzar's restored dream:



The 4-Part Image

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided;

but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in

pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Daniel 2:37-45)

By not only restoring Nebuchadnezzar's forgotten dream but also interpreting the dream, Daniel passed the test of his life. Daniel triumphed by his superior knowledge hid in God. This so overwhelmed the king that he *kowtowed* before him. "Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him" (Daniel 2:46).

A more important result in Daniel's surmounting the ordeal is the subduing of the tyrant king before Daniel's God: "The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal his secret" (Daniel 2:47). For truth's sake is also Daniel's promotion to the very top of the king's service. "Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king" (Daniel 2:48,49).

In the Singapore Government it is reported that over 30% of those in high places are Christians. These should be a blessing to the nation as much as the Hebrew youths were a blessing to Babylon. Blessings galore have come in the successful testing of the princely prophet.

Chapter III

THE TESTING OF THE PRINCELY PROPHET'S THREE FRIENDS

“Nebuchadnezzar the king made an image of gold, whose height was three score cubits, and the breadth thereof six cubits: he set it in the plain of Dura in the province of Babylon” (One cubit = 18 inches, the length of the forearm, the ancient way of instant measurement.)

We have conjectured this statue of gold to be none other than an egoistic projection of Nebuchadnezzar himself, demanding worship of his subjects. This is a foreshadowing of the World Dictator of the end-times, the Antichrist, also called “that man of sin, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (II Thessalonians 2:3,4). It is interesting to note that the end-time World Dictator, the Antichrist, will also make an image of himself to be worshipped. Called in Revelation 13:15 “the image of the beast,” it is given life and can speak (through the T.V., assuredly) and those who refuse to worship this living and speaking image of the beast would be put to death.

It is also significant that Nebuchadnezzar’s image measures sixty by six cubits, which resembles the 666 of the Beast in Revelation 13:18. Six is the number of man, and a double or

triple of six bespeaks man's exaltation of himself. In Chinese culture, when a man reaches 60 years of age, he is considered to have attained the full cycle of life.



The Two Images Are One

weeping of Korean women for him and the extension of a week of national mourning at his death at 82. (Kim died in July 1994.)

Nebuchadnezzar's megalomania caused him to summon all the civil, legal and military officers of the whole realm, extending to every outlying province, to a dedication service of his statue. To add grandeur to this Imperial Day and to overwhelm the spirits of his subjects, he cunningly employed a royal orchestra of six wind and string musical instruments — the cornet, flute, harp, sackbut, psaltery, dulcimer to induce them to worship. While the flute and harp are familiar to us, the others are known only by name. Let us study further into their structure. The cornet (Hebrew *shophar*) is made of the horn of a ram, and used of ancient Hebrews for signals (Leviticus 25:9) and used by the priests (I Chronicles 15:28). The sackbut (Chaldee *sabbecca*) the

same as the Greek and Latin *sambuca*, was a triangular instrument with strings and played with the hand. The psaltery (Hebrew *nebel*) had 12 strings and was played by hand, a kind of harp. The dulcimer (Hebrew *sumphoniah*) was probably a bagpipe.

Music is the queen of arts. While it can aid us in divine worship, as employed in Solomon's Temple through the initiation of David the sweet psalmist of Israel, it can also be manipulated by Satan for his own ends, like the rock and roll today. Nebuchadnezzar's six-instrument orchestra was employed assuredly for his nefarious ends. What type of musical instruments do Churches use today? Do they contribute to divine worship or are they to pander to sensual appetites?

Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. (Daniel 3:4-7)

Nebuchadnezzar had achieved his purpose in the promotion of his personality cult. All the peoples under his realm being worshippers of idols and of every kind of god, there was no reason why they might not include the cult of emperor worship. (The Caesars in latter Roman times were also worshipped by their subjects.) As for Mao-Tse Tung and Sun Yat Sen, giant-size portraits are worshipped by the Chinese people today in a three-bow ceremony. We're not so sure now of Mao, but Sun who is Father of the Chinese Republic remains supreme. He is worshipped both in Communist China and in Taiwan.

The difficulty suddenly arises when it is observed that three highest ranking officers, Shadrach, Meshach and Abed-nego refuse to bow to Nebuchadnezzar's golden image. Being devout Jews who traditionally worship only the living and true God, Jehovah of their fathers, they are also bound by the Second Commandment given by the hand of Moses:

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. (Exodus 20:4-6)

That it is also forbidden of Christians to bow down to images has challenged many a faithful to stand firm and straight in such compelling circumstances. During Japan's occupation of Korea (1905 to 1945) the Imperial Japanese Government subjugated all Korean school children, from kindergarten to university, to bow to Shinto shrines and to the Japanese Imperial Palace, whose occupant the Emperor of Japan was declared to be the Son of Heaven. This was spiritual colonisation. Many Christians involved capitulated. But there were also those who stood firm. For not bowing to the Japanese power many were thrown into jail.

“If I Perish, I Perish!”

One outstanding one among the high school students was Miss Ahn Ei Suk. She refused to bow. For her unwavering stand she was arrested and imprisoned, and would have been executed if not for Japan's capitulation at the end of WWII. Miss Ahn was released and through faithful missionaries was sent to study at Faith Theological Seminary, USA where I had just arrived in

January 1948. How grateful I was to meet a heroine of the Christian Faith from Korea (Land of Morning Calm). The story of Miss Ahn's imprisonment for not bowing to Japanese Shinto is made famous by a film titled, "If I Perish!"

When I saw Miss Ahn, immediately my guilty conscience was aroused. For at the beginning of the Japanese occupation of Singapore all former British government servants were recalled, and those who were recalled were assembled on a certain day to hear a lecture from a high ranking military officer. When this officer had concluded his speech under a gigantic Red-Rising Sun flag, a stentorian voice called to the whole assembly of a thousand former British civil servants, "*Kyujo Yohai, Saikeirei*" meaning, "Bow down most respectfully to the Japanese Imperial Palace." Fearing the sword of the Japanese, I bowed with the whole crowd. I tried to excuse myself, but lo and behold! A young Eurasian girl who stood next to me remained ramrod straight like Miss Ahn of Korea. My conscience was sorely stricken. By God's mercies that faithful Eurasian lady was not detected, "for them that honour Me, I will honour, and they that despise Me shall be lightly esteemed" (I Samuel 2:30).

The so-called recognition of Government-registered "Three-Self" (self supporting, self-governing, self propagating) Churches in China today and the persecution of unregistered house churches is another reflection of emperor-worship. Those who refuse to conform and are caught are imprisoned, and some even sentenced to death. China's greatest saint and near-martyr was Wang Ming Tao. For refusing to bow to the Three-Self Churches he was sentenced to life imprisonment. At the end of 23 years, with the passing of Mao, he was released. Another who had suffered for two decades in concentration camp is Lin Xian Gao of Guangzhou (Canton). Can we of the Church in Singapore and Malaysia stand, should an evil day befall us?

Coming back to the ordeal that overtook Hananiah, Mishael and Azariah whose Jewish names reminded them “Jehovah God Almighty was their gracious Helper,” one question is often asked by the Bible student, “Where was Daniel in this picture?” As the Bible is silent at this point, we should also remain silent according to Calvin’s hermeneutical principle. Dr C Coleman Luck says this was one possibility: “Daniel was in Babylon but was not required to be present and bow to the image. This may well be the true answer, as it seems from 2:46 that the king felt that Daniel ought himself to be worshipped, and may therefore not have required one he felt to be a superior being to worship the image.” I agree with him. When the forgotten dream of Nebuchadnezzar was retold to him and the interpretation given, Daniel 2:46 records, “Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel and commanded that they should bring an oblation and sweet odours to him.” Daniel’s status in Babylon was that of a god, far above the position of his three friends. Nobody dared wag a tongue against him.

Shadrach, Meshach and Abed-nego were given a second chance. If they would bow this time to the image, they would be spared. If not they would be sentenced to death by the burning furnace. Using fire to threaten death seemed to be Satan’s tactic through many centuries. This reminds us of the Spanish Inquisition and of the burning at the stake of 288 English martyrs under Bloody Queen Mary, after the death of her father Henry VIII.

“He who is afraid to die has died a hundred deaths”

How can a poor soul condemned to be burned conquer the brutish power that tries to snuff it out? Shakespeare says, he who is afraid to die has died a hundred deaths. But Jesus our Lord, who conquered death by dying in our stead, gives a more positive

answer, “And fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Matthew 10:28). That was the soaring spirit, the indomitable courage, God gave to the three Hebrew boys. God grant us the same to stand in a day of dread. And he who is not afraid to die, by the Lord’s appointment, shall live forever!

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.... Therefore because the king’s commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. (Daniel 3:16-18, 22)

In the case of those three Hebrew young men God is pleased to intervene. The king’s plan completely backfired. Those royal executioners who threw Shadrach, Meshach, Abed-nego into the furnace were themselves burnt to death. Those who were supposed to perish in the flames remained intact, only the ropes or chains that bound them were burnt away — for in the midst of this earthly hell there stood a fourth person, “and the form of the fourth is like the Son of God” (Daniel 3:25). Who can this fourth person be but the pre-incarnate Christ, Jehovah!

For Israel and our encouragement, let us cite Isaiah 43:1,2 “But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire,

thou shalt not be burned; neither shall the flame kindle upon thee.”

Here is a comforting lesson to us living in these fearful end-times when nuclear bombs are sure to explode in the next world war. There is the traditional school of the Pre-tribulationist, that teaches the sudden catching away of saints at the beginning of the so-called seven-year Tribulation period, when the world is at peace. We believe this view is wrong inasmuch as Christians have always gone through fire and water without exception in their stand for Christ. We believe that the Rapture will take place at the last trump (I Corinthians 15:51,52), ie. blowing of the seventh trumpet in Revelation 11:15-18; 10:7, according to Buswell. Marvin Rosenthal, a staunch believer and leader of the Pre-tribulationist school has made a rightabout turn to a Pre-wrath rapture position instead. We believe that while Christians must go through much tribulation on earth, we will be spared of the pouring down of wrath on earth from the last seven angels. That will be the nuclear fire that will burn this earth, but the Son of God will come to deliver us, as He delivered the three Hebrew young men from Nebuchadnezzar’s furnace.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah... The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us;

the God of Jacob is our refuge. Selah. (Psalm 46:1-3; 6-11)

When the three Hebrew boys walked out of the furnace with not one hair of the head singed, then came a second confession from Nebuchadnezzar, after that to Daniel:

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon. (Daniel 3:28-30)

There is an English saying, "He who laughs last, laughs best." God had chosen to preserve His children from certain death to show forth His own power. But whether the Princely Prophet's three friends had perished in the flames or not, the passing of their test was not so much in the deliverance from Nebuchadnezzar's fiery furnace as in the act of refusing to bow to the forces of evil. Without moral courage neither can the body qualify for preservation. The Princely Prophet's three friends had passed the test of their faith.

Epilogue

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6)

Chapter IV

THE PRINCELY PROPHET SUBDUES THE TYRANT KING

There is a Chinese saying, “I told him twice, yea, even thrice,” meaning to say it was a very important matter that must be acted upon. God had spoken once to Nebuchadnezzar in his forgotten dream, yea twice, through the miraculous deliverance of Shadrach, Meshach and Abed-nego. In both cases he acknowledged Daniel’s God to be a “God of gods” (Daniel 2:27) and exalted the God who saved the Hebrew youths above all others, for there is “no other God that can deliver after this sort” (Daniel 3:29). But he remained unconverted like stubborn king Saul persisting in his own asinine ways. As Matthew Henry has said, “Strong convictions often come short of a sound conversion,” so the Lord had to speak to Nebuchadnezzar a third time by His chosen vessel, Daniel. How marvellously this situation answers to Elihu’s word in Job 33:14-17:

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man.

Daniel Chapter IV, a lengthy chapter of 37 verses, is not directly from Daniel’s pen, but rather the testimony of

Nebuchadnezzar of a third ordeal he went through in his life, and how being again delivered by the living and true God, he now must put in writing to His glory: “Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase” (Daniel 4:37).

After the death in 1925 of Sun Yat Sen, Father of the Chinese Republic, his disciple Chiang Kai Shek took over in what was known as the Second Revolution — the First Revolution under Sun was to topple the Manchus. In the Second Revolution Chiang had the greater task of unifying China.

He married one of the three famous Sung sisters, Mei Ling, whose father was a pastor. He went through a Christian wedding evidently for political reasons, because the Sung family had money and power. Chiang ruthlessly put down all his opponents nor gave chance to Communist machinations.

In the course of all the internecine strife, there arose a young general Chang Hsueh Liang who cornered Chiang when he came to Sian (in Central China) which was his territory. He held Chiang in confinement for a considerable period of time. The whole nation feared for Chiang’s life. In his captivity Chiang remembered his Lord and Saviour.

In his latter days before his death, Chiang published his personal testimony in Jesus whom he declared in no uncertain terms to have died to pay for the penalty of his sins. Madam Chiang would hold ladies prayer meetings in the Presidential Palace and Chiang would have Christian ministers come to hold Sunday Services with his entourage. What a stirring testimony from China’s No. 1 leader.

Coming back to Nebuchadnezzar, we have one question and that is what was the true state of his heart? Some commentators say he was saved at last.

On the other hand, it is a pity to hear the blatant sentiments of Prince Charles, heir apparent to the British throne. He denounces his own office as Protestant head of the Anglican Church and Defender of the Faith. He would rather be head of all faiths in his realm, not only of Christianity, but also of Buddhism, Islam, Hinduism and what not. Will God leave him in this muddle of his heart? That God should speak to Nebuchadnezzar the third time is a case of grace upon grace.

Nebuchadnezzar was relaxing in his palace when another dream came and troubled his heart. Again he summoned all the king's men to decipher it, and again they could not. Man's disappointment is God's appointment. Daniel, "in whom is the spirit of the holy gods," confessed Nebuchadnezzar, came to the rescue. The king said to Daniel:

Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of thy holy ones: to the intent that

the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. (Daniel 4:10-17)

It is paradoxical to have Nebuchadnezzar summon all the wise men of the realm to his side again when they could not recall the King's forgotten dream. Now this is a simpler test when Nebuchadnezzar's second dream is related in detail. Why are the Chaldeans, the magicians and astrologers fumbling in the dark? Because, they do not have the Spirit of God. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Corinthians 2:14). Not so with Daniel. Now Nebuchadnezzar could discern correctly from hind sight the marked difference between Daniel the Princely Prophet and the servile Chaldeans. This is his observation, "This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee" (Daniel 4:18). In the words of St Paul, "But he that is spiritual judgeth all things, yet he himself is judged of no man" (I Corinthians 2:15). Paul's statement is further expounded by John, "But ye have an unction from the Holy One, and ye know all things. . . . But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (I John 2:20,27).

By way of analogy there are many in the schools of theological learning today. Yea, the professors and teachers, but these are modernists and liberals, the modern scribes and Pharisees. Not born again and not having the Spirit of God, they are blind guides of the blind. They are like the Chaldeans,

magicians and astrologers, speechless before the king, but one Daniel is more than them all.

Another lesson we learn from Daniel's supremacy, because he could interpret the dream, is that every faithful student of theology must prepare himself, must "study to shew thyself approved unto God, a workman that needeth not to be ashamed" (II Timothy 2:15) so that in due time, when the occasion arises, he will receive his promotion.

Now, when it came to Daniel's turn to speak, "he was astonished for one hour" (Daniel 4:19). Daniel was dumbfounded for quite a while, according to another translation. As a loyal subject and one who honoured his king, this concerned demeanour touched His Majesty. So the king said, "Belteshazzar, let not the dream, or the interpretation thereof, trouble thee" (Daniel 4:19).

To interpret this dream in the light of the first dream is not difficult. The two are one, like Pharaoh's dream of the fat and thin cows and the fat and thin ears (of wheat). "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass" (Genesis 41:32). Inasmuch as the statue with head of gold but deteriorates in value until it is destroyed by a rock crashing down from heaven, the great tree that reaches its branches to heaven but is cut down tells the same story: that praise and honour must redound to "the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Daniel 4:37).

The difference between Nebuchadnezzar's first dream and the second is the episode of mental derangement. As he exulted over his might and glory in having built Babylon the greatest city of the ancient world, this puffing up could have snapped one of his brain capillaries. Suddenly he was plunged into a nightmare. He skulked away from his ivory palace to live amongst the cattle in



Nebuchadnezzar Eats Grass

the distant grazing fields. He changed his behaviour to that of a beast, an ox. So, thinking he was an ox he wandered around and plucked grass to eat. His hairs grew like eagles feathers and his nails like birds claws. This period of a demented mind lasted seven years until he woke up to his senses. Pride indeed goeth before a fall. “The Lord will destroy the house of the proud: but he will establish the border of the widow” (Proverbs 15:25). Another of Solomon’s sayings sufficeth, “Before destruction the

heart of man is haughty, and before honour is humility” (Proverbs 18:12).

Is there any hope for a haughty king determined for punishment? God is always gracious, so He will withhold it when we repent. “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility” (Daniel 4:27). Nebuchadnezzar, a tyrant king had shown little mercy to the down and out.

The same repentance was required of wicked King Ahab of Israel. He had Naboth judicially murdered at the instigation of Jezebel, his more wicked wife. So Elijah confronted him,

Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house. (I Kings 21:21-29)

To God's glory, Nebuchadnezzar did repent, totally subdued by the Word of the Princely Prophet. So the Lord spared him after seven years of lunacy and restored him King of Babylon till the end of his reign. Let this dream of Nebuchadnezzar's be a lesson to the rich and powerful, the haughty and the proud.



The Splendors of Babylon

Babylon the Great in the Days of the Princely Prophet

Of all the cities that the pride and power of man has built, Babylon was the greatest. Far as the horizon itself extended the circuit of the vast capital of the then known world. The city had a circumference estimated between forty and sixty miles. It was a country or empire enclosed in a city. Forests, parks, gardens were intermingled with the houses so as to present rather the appearance of the suburbs of a great metropolis than the metropolis itself. The streets were straight and at right angles to each other. The houses were three or four storeys high.



Beautifully Inscribed Ishtar Gate

The walls of which the Imperial City was protected rose 350 feet high. At the base was a moat that gave further protection to the City. Along the top of the walls ran a vast terrace 80 feet broad so as to permit the swift movement of chariots drawn by four horses.

The great palace of the Kings was itself a city within a city — seven miles round. Its gardens had hills that rose one after the other, to a height of 70 feet. On these were planted forest trees side by side with flowering shrubs. But the most unique of all



Lion Statue from Babylon

wearing “burnished helmets.” Also in long procession marched the satraps, captains, pachas, the chief judges, treasurers, judges, “counsellors” and all the rulers of the provinces. Most exalted were “the magicians, the astrologers, sorcerers and wise Chaldeans.” Music was another part of Babylonian life as indicated in the catalogue of “cornet, flute, harp, sackbut, psaltery and dulcimer.”

Another feature of Babylon were the rivers, the wonderful irrigations which was the life of the whole region. And over this vast world of power, splendour, science and commerce presided a genius in Nebuchadnezzar. His reign reached over one-half of the whole period of the Empire. Into this capital of the ancient world which Nebuchadnezzar built was brought Daniel in what is known as the Babylonian Captivity. But Daniel the captive was to subdue them all.

- Adapted from *History of the Jewish Church* by Dean Stanley.

Chapter V

THE PRINCELY PROPHET SUBDUES THE TYRANT KING'S SON

This chapter about Belshazzar also came under the attack of the modern critics, but in vain. The contention was that heathen historians of Babylon stated that Nabonidius was the last king of Babylon while Daniel mentioned it was Belshazzar. Why this discrepancy? Archaeology, which my teacher Dr MacRae has observed is a new science God has raised to confound the critics, now comes to our aid. In 1854 J E Taylor, British Consul at Basra, Iraq found an Assyrian inscription that Belshazzar was the son of Nabonidius and that he reigned as co-king with his father (G Frederick Own, *Archaeology and the Bible*, p.141). Hence the relevance of the statement by Daniel himself about his being made the 'third' ruler. The fact is that Nabonidius, son of Nebuchadnezzar, ruled for 17 years, and Belshazzar his son and grandson of Nebuchadnezzar had just been promoted co-king for only four months, when he was killed by the Medo-Persians.

Another discrepancy alleged by the critics was that Belshazzar should be mentioned as Nebuchadnezzar's grandson and not son. This is like trying to extract oil out of a stone, a case of wilfully twisted argument. Had these critics studied a little more Hebrew, they would not have bitten their own tongue! The word 'son' in Hebrew is often used to mean 'descendant.' Thus Matthew, a Jew, in the opening of his Gospel account of our Lord,

mentions Him as the ‘son of David,’ the ‘son of Abraham.’ In the same vein of Semitic usage Nebuchadnezzar is called ‘father’ of Belshazzar (Daniel 4:11). The use of Hebrew words must be seen in the light of their own context and idiom, and not according to English or Chinese expressions.

Nebuchadnezzar had a long reign of 43 years. There came a brief period of feuding sons and in-laws whose bloody reigns lasted less than seven years, when Nabonidius arose and stabilised the throne for 17 years. Near the end of Nabonidius’ reign Belshazzar ruled alongside his father, when Darius (under Cyrus) captured Babylon in BC 538 and had him slain.

The death of Belshazzar coincided with the prophecy of Jeremiah that Babylon would flourish only 70 years (Jeremiah 25:11; 29:10). If it is argued that he had fallen under an evil fate, so he could do nothing about it, our answer is, in God’s sovereign rule over events in history, there is the counterbalance of human responsibility. Belshazzar died an ignominious death justly for the wicked deeds he had committed. He also used the sacred vessels of the Lord’s House which were captured by Nebuchadnezzar and stored in the “treasure house of his god” (Daniel 1:2). He did not realise that by using these sacred vessels “for worship of the living and true God” for his orgies he had succumbed to the curse of the Divine. Militarily speaking, “strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not” (Hosea 7:9). Babylon fell to the Medo-Persians like an over-ripe fruit.

Yet God was merciful to give warning to Belshazzar and the people of Babylon of approaching doom:

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaister of the wall of the



Belshazzar's Riotous Feast

king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let they countenance be changed: There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and

soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. (Daniel 5:4-12)

History repeats itself. When man is totally exhausted then will he see God exalted. When man has come to the end of the rope, then will he find in God his hope. Belshazzar's disappointment, as in the days of his 'father' Nebuchadnezzar, is again Daniel's appointment.

When all the king's men, his advisers from the Royal College of Astrologers could not decipher the writing on the wall, then came the suggestion from the queen. Inasmuch as this queen could relate the stories of the wonderful solutions Daniel had given to Nebuchadnezzar, it is thought she was the queen mother. One who was supposed to have "retired from service" was instrumental in bringing back the truth.

Here is one lesson I've learnt in writing the biography of Dr John Sung, Apostle of Revival to the Chinese Church, both in China and Southeast Asia. The book, *John Sung My Teacher*, has blessed not only the English speaking, but the Chinese speaking themselves. Translated into Chinese, it is being widely circulated to the awakening of old-timers as well as their children.

The English version had so blessed the Pastor of Spurgeon's Tabernacle that I was invited to London to testify of God's power in the Singapore Pentecost of the nineteen thirties. Many hearts were touched. One English pastor who read John Sung was so impressed he came to Singapore to further interview us. While it is true one must rather "press toward the mark for the prize of the high calling of God in Christ Jesus... forgetting those things that are behind" (Philippians 3:13,14) to look back and to remember God's power in days gone by is also important. In this case,

“Bless the Lord, O my soul, and forget not all his benefits” applies (Psalm 103:2). Hence the holding of special anniversaries.

The Chinese translation of *John Sung My Teacher* for the Diamond Jubilee (60th year of John Sung’s visit to Singapore, 1935-95) by the Singapore Evangelistic League is both timely and salutary as the Church in Singapore is becoming more and more worldly in this Laodicean age.

Now, as to the meaning of the writing on the wall.

דְּמֹנָא דְּמֹנָא דְּתִיקְלָ וּדְפָרְסִי

MENE = God has numbered thy kingdom and finished it. (As this word occurs twice it surely means, the matter is established.)

TEKEL = Thou art weighed in the balance and art found wanting.

PERES = The kingdom is divided, and given to the Medes and Persians.



TEKEL

Why is Belshazzar judged and found wanting? Let's revise the Divine Indictment uttered by Daniel before the deciphering of the four Hebrew words. (*MENE* is written twice.)

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written. (Daniel 5:18-24)

Why should history repeat itself? When the lessons of history are not learnt! Did Belshazzar know about Nebuchadnezzar's failures, his becoming insane so as to live in the open with oxen and wild asses, and his restoration after he was humbled? His sacrilegious use of the sacred vessels taken from the Jerusalem Temple had stemmed from a God-defiant heart — that he must now confess! This is another lesson for the high and mighty, for

the proud and arrogant. Let this be a lesson to leaders of the Church also. In the words of the apostle Peter who speaks as an elder to elders and younger men, “Neither as being lords over God’s heritage, but being ensamples to the flock... Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (I Peter 5:3-6).

Thus ended the story of “The Princely Prophet Subdues the Tyrant King’s Son.”

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old. (Daniel 5:29-31)

Chapter VI

THE PRINCELY PROPHET SUBDUES THE LIONS

The opening verse of this chapter picks up where the last verse of the previous chapter ends. At the end of the last chapter the curtain drops with the entrance of Darius the Median, conqueror of Babylon. In the beginning of this chapter the curtain rises to see Darius administrating from the throne.

Who is this Darius the Median who seems to steal the show from Cyrus the Persian Emperor named in Isaiah's prophecy (Isaiah 44:28; 45:1)? In Chapter 9:1 Darius is called the son of Ahasuerus of the seed of the Medes, "which was made king over the realm of the Chaldeans."

Despite this information mystery still surrounds his true identity. Comments the KJV Study Bible at this point,

Since there is no extrabiblical evidence for his existence, critics have charged the book with a historical blunder here. Others however, have sought to explain the reference in one of three ways: (1) The name may be another name for Cyrus. It is possible to translate 6:28 as in the reign of Darius even [or, that is] in the reign of Cyrus." (2) Others suggest that Darius may be another name for Ugbaru (Hebrew spelling *Gubaru*), the governor of Gutium, who according to Babylonian records led the Persian army in the capture of Babylon. He was

subsequently appointed as ruler of Babylon by Cyrus. (3) Another explanation is that although Ugbaru conquered Babylon, another man named *Gubaru* was given the rule over Babylon of Cyrus. *Gubaru* and Darius would be alternate names for the same person. Whichever is correct, there is certainly no need to charge Daniel with historical error. (John C. Whitcomb, however, has no doubt that *Gubaru* and Darius are the same person in *Daniel*, pub. by Moody Press, Chicago.) This Darius is not to be confused with the later Persian king Darius the Great (521-485 BC).

For us who believe every word of the Bible is true, Darius is Darius! So let us go from here. We see Darius appointing Daniel first of a council of three Presidents who oversee 127 princes ruling over the whole kingdom. How does the new President so quickly rise to the very top of the Imperial Persian Government?

To answer this question, Darius being a deeply religious man, from a nation that detested idols, found a kindred spirit in Daniel. He found a greater bond of friendship in him who was the prophet who deciphered the writing on the wall the night Babylon fell, and how he was promoted third ruler. Recognising Daniel to possess “an excellent spirit” (Daniel 6:3) Darius wisely made him the Prime Minister.

But above Darius was the higher hand of God directing, appointing (Proverbs 21:1). In the “unfolding drama of redemption” we see how God had put Joseph to rule over Egypt. He made Esther the Queen supreme in the Persian court of Ahasuerus. God’s Kingdom overrides Man’s Kingdom. And God is still on top even when “He giveth it to whomsoever He will, and setteth up over it the basest of men” (Daniel 4:17). God is over every Communist, atheist country today! God is still working out His purpose and God can use you or me if He so chooses.

In the affairs of human society, we observe that the higher a man climbs the more he becomes the cynosure of all eyes. The more achievements he makes the more he stirs the heart of the jealous. Daniel, being a wise and upright man, cut a straight path “forasmuch as he was faithful, neither was there any error or fault found in him.” Here may we learn a lesson for Singapore. Singapore today is a prosperous nation not so much for her emphasis on technology and productivity as in her moral leadership. Thank God for such a long-ruling prime minister as Lee Kuan Yew who has been a living example of integrity to the nation. He can say with Confucius, “We are living examples” (以身作则). “We govern by virtue” (以德为政), and with Sir Gallahad, “My strength is as the strength of ten because my heart is pure.”

Since Daniel’s enemies could not bring him down on any count they cunningly devised a trap both for the king and his

minister. Pandering to the ego of Darius the Supreme Ruler of the Realm, the plotters in high places coaxed him to sign a law “that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions” (Daniel 6:7). This law, surely, was made not in the spirit of Cyrus, who revered the living and true God whom the Jews worshipped, who made a decree to rebuild the Temple of the Lord God of Israel (he is the God) which is in Jerusalem (Ezra 1:3). This law was made with the sole purpose of implicating God’s prophet, Daniel.



Daniel Praying

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

The story is told of a country church in China in the days of the Cultural Revolution under Mao Tse Tung. The fiery Red Guards, mostly young people in their teens and early twenties, came into this Church and set up a portrait of Mao prominently on the wall above the pulpit. It was tantamount to demanding for the Communist leader worship. Who ever dared to bring down that new idol above Jesus their Lord? O the agony that surged within the faithful pastor of the congregation. Filled with a burning and daring spirit from Above, that night he climbed a ladder to bring down Mao's portrait. As he did so he said to himself, "If Christ's picture is not there why should Mao's." He smashed it into smithereens. But he was no fool to stay on and be killed. Remembering the words of the Saviour, "But when they persecute you in this city, flee ye to another" (Matthew 10:23), he slipped away the same night by train to Guangzhou (Canton). From there the Lord smuggled him safely across the border to Hong Kong. He had to leave wife and children for Jesus' sake.

This is the reason why the true Church of Jesus Christ in China has gone underground. For the so-called Three-self Churches (self-supporting, self-governing and self-propagating) are the puppet churches who toe every line of anti-Christian Communist ruling. For example it is forbidden of pastors to preach from Revelation. One who refused to bow the knee to Mao in the very beginning was Wang Ming Tao (王明道), who for his stand was sentenced to life imprisonment. "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Philippians 1:14).

*Stone walls do not a prison make
Nor iron bars a cage
Minds innocent and quiet take
That for an hermitage*

When accusation was brought to the king by Daniel's enemies, for he did not succumb to the law made to trap him, Darius suddenly found himself caught by his own hand. As the law of the Medes and Persians could not be altered he found no way to deliver Daniel. Reluctantly he had to arrest Daniel and consign him to the lions. But he, though a heathen king, had his faith in the living and true God come alive. He said a bitter-sweet farewell to his Prime Minister, "The God whom thou servest continually, he will deliver thee." To make sure there was no escape, a stone was rolled to shut the lions den, and sealed with the king's seal, plus the signet of his princes.

The king kept a sorrowful vigil all that night, fasting and hoping. As soon as daylight dawned he hastened his steps to the lions den. He called in a grim voice to Daniel, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt" (Daniel 6:20-22).



Daniel and the Lions

Of course Daniel's God was able to deliver him and He is able to do the same for us today. The

problem with us is we may not be as loyal and faithful as Daniel. We may not be as consecrated. “If I regard iniquity in my heart, the Lord will not hear me” (Psalm 66:18).

If we are unclean, if we are guilty of sin, of some evil hidden in us, a mouse that bites us in our sleep might kill us! Nevertheless, Daniel was prepared to be eaten by the lions, like his three friends ready to be consumed by fire, if that was the Lord’s will. But the sovereign God, in this case, sent His angel to subdue the lions for His own name’s sake. For His glory, to teach enemies of His church now under more and more pressure, He also will deliver us. We can sing with David and with Daniel (because he believed in his God).

Psalm XXVII

The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?

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

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises

unto the Lord. Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Plucked Out of the Tiger's Mouth (虎口餘生)

Psalm XXVII is reproduced above in full in order that the reader might remember and turn to it in the day of trouble. It is one Psalm that my good friend Elder Peter Yap (interpreter for Billy Graham in his City Wide Campaign, Singapore 1978) had sung after he discovered how God the Almighty had delivered him and his parents, brothers and sisters and a Christian relative Mr Ong from the “mouth of the tiger.” In a booklet he had written sometime prior to his death he related how the Lord had shown Himself mighty to save during the darkest days of the Japanese conquest of Singapore.

On page 52 of his biography, *God's Abiding Grace*, he testified:

Japan invaded South-east Asia on 8th December 1941, bombing Singapore and Pearl Harbour, and inflicting many with much misery and sorrow. We were living in a small village at 6½ milestone Bukit Timah Road. The community comprised about ten families, only two of which, including ours, were Christian families.

Not far from the village, a garrison of British soldiers were encamped in the rubber plantation, preparing for the defence of Singapore as the Japanese swept through Peninsular Malaya. On the evening of 10th February 1942 (25th day of the 12th moon in the lunar calendar), the British soldiers began disposing of their petroleum supplies by burning them in the plantation. Within seconds, fanned by gusts of strong wind, the flames shot high into the skies. Soon the whole plantation was a burning inferno. The surrounding vicinity was enveloped in billows of thick, dark smoke and scorching heat. The villagers panicked. Terrified and worried, some vacated their homes and started moving their belongings to the open space. Others tried to find places to hide. The village was enveloped in total confusion and chaos.

Father realised that it was unwise to remain in the village and decided to bring the whole family to live with relatives. The women and children were asked to leave first. Thereafter, my three brothers (Ee Suan, Sian Leong and Huat San) and I loaded our bicycles with some of our important belongings in preparation for a quick departure. Meanwhile, we heard the incessant pounding of cannons and explosions of grenades; and it was clear that the Japanese were reaching the Johore Causeway. On realising that we were leaving the village, our neighbours asked Father for permission to occupy our vacated home and the air-raid shelter. Father readily agreed to their requests. We departed with hasty farewells.

It was already 7.00 pm and fast becoming dark when we reached the main road. British soldiers were present all

along the way, and we had to pass through several road blocks. We soon saw a checkpoint when we heard a loud shout from a British soldier commanding us to “Halt!” We obeyed and stopped immediately. With a bayonet pointed at my chest, the soldier asked for our identifications. He wanted to know where we came from and our intended destination. I replied that my Father and we, his four children, were from the village where the plantation was set ablaze, and that we were going to seek refuge in a relative’s house at Thomson Road. Having examined our identifications and belongings, he allowed us to continue our journey. We went through three other checkpoints, walking for more than two hours, before reaching my uncle’s home at 10.00 pm.

Praise the Lord! He used the fire to get us to leave the village. His mighty hand and boundless love delivered our whole family from the Japanese massacre of the village!

On Chinese New Year’s eve, four days after our departure (29th day of the 12th moon), the infantry regiment of the Japanese army had already advanced to Bukit Timah Road from the north of Singapore. At 9.00 am, a platoon of Japanese soldiers arrived at the village. Their commander placed a notice, written in Chinese characters, for the villagers. It read:

“This is an auspicious day in the Chinese calendar. You should therefore accord hospitality to the Imperial Army of Japan.”

Out of fear, the villagers did their best to accommodate the Japanese soldiers. They prepared a sumptuous feast of chicken and ducks for the unwelcome visitors. After dinner, the villagers were rounded up again to receive another message:

“All villagers are required to report at the centre where each will be issued a special identity pass.”

Not realising their diabolical motives, the men crowded around the centre and even jostled for better places to obtain this “special identification.” The women and children, however, remained in hiding. On seeing that the men were all present, the Japanese soldiers surrounded the group and ordered them to form into four rows. Using four long, thick ropes, they then bound the hands of the men in each row together.

They realised too late the cruel intentions of the Japanese. Many sobbed, wailed and pleaded for their lives. The men were then dragged to an adjoining vacant plot of land and made to kneel. One after another, the bodies slumped to the ground as the soldiers mercilessly drove their bayonets into the helpless, kneeling men.

Amidst the agony, mournful groans and bloody scene, Mr Ong Chai Bock, who is related to our family, lifted his eyes and saw a radiant old man in pure white apparel. At that very moment, he felt the ropes on his hands loosened. He saw the old man beckoning him to move forward. Immediately, he disentangled himself and dashed desperately toward the thick foliage nearby. Just as he was nearing the bushes, three Japanese soldiers caught sight of his fleeing figure and pursued him. But in the nick of time, Mr Ong made it to the bushes, which had thick undergrowth and tall grasses.

The soldiers feverishly combed the area, jabbing their bayonets wildly into the bushes. After many futile attempts to locate Mr Ong, they returned to join their colleagues, who were still engaged in the brutal and beastly killing of the villagers. Mr Ong managed to escape. Several days later he found his way to Uncle’s home, where we were staying, and related the tragedy that had befallen our village. All the villagers were cruelly massacred, except for Mr Ong, the sole survivor, who had witnessed the cold-blooded murder.

On 17th February 1942 (3rd day of the 1st moon in the lunar calendar), the third day after the surrender of Singapore, Father returned to the village to see the damage for himself. Taking a narrow side route, he walked several miles before reaching it.

An eerie silence shrouded the village. As he entered by the kitchen of our home he saw a pile of bodies decomposed beyond recognition. In the bedroom, a corpse was lying on the bed. The bedsheet, mattress and mosquito net were splattered with blood. A dead woman sprawled in the adjacent room. A foul stench greeted him as he approached the self-dug air-raid shelter. It was filled with dismembered corpses. Dead bodies were scattered all around and even dumped in the nearby well. Every house he visited presented the same revolting scene of scattered and battered dead bodies, bloodstained walls and nauseating stench!

Father surveyed the horrifying remains of the lifeless village with mixed feelings. He was overcome with sorrow by the ruthless killing of his neighbours, but was deeply grateful to God for preserving his family.

We were reminded of God's promise found in I Corinthians 2:9, "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."

Indeed, God does not forsake His children. He is our "refuge and strength, a very present help in trouble." We thank our gracious Lord. We had experienced the working of His mighty power. The whole village was wiped out but the Lord preserved all eleven members of our family from danger, even every strand of hair on our heads. Hallelujah! Praise the Lord!

On the other hand:

He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night. (Job 5:12-14)

Let the wicked fear the Lord our God who is a righteous Judge. He has recompensed Daniel's enemies even to the punishment of their families, as He dealt with Achan under Joshua. As for us His children, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is thy faithfulness" (Lamentations 3:22,23).

The Princely Prophet, in subduing the lions by the angel of the Lord, witnessed to the whole world, yea the 127 provinces of Medo-Persia that the God he served is the living and true God.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. (Daniel 6:25-28)

Chapter VII

THE PRINCELY PROPHET'S VISION OF THE FOUR BEASTS IN THE LIGHT OF THE TYRANT KING'S DREAM

"The Times of the Gentiles" Luke 21:24		
Nebuchadnezzar's Dream A Great Statue (Ch. 2)	Daniel's Vision Four Beasts (Ch. 7)	Interpretation
Head of Gold	Winged Lion	Babylonia 606-538
Silver Breast and Arms	Three ribs-in-mouth Bear	Medo-Persia 538-333
Brass Belly and Thighs	Four-headed Four-Winged Leopard	Greece 333-63
Iron Legs and Clay Feet	Ten-horned Beast	Rome 63-?

The interpretation of Nebuchadnezzar's forgotten dream is given by Daniel in general with the key specifically handed to the King. Nebuchadnezzar was named the head of gold, the No. 1, but after him are lesser kingdoms. Babylonia's resplendent empire built by Nebuchadnezzar, would be succeeded by three other empires but each deteriorating in glory while increasing in might. We purposely left off studying into the succeeding



Two-Winged Lion



Bear with 3 ribs in mouth

kingdoms because we anticipated Daniel's vision (Ch. 7) which tallies with Nebuchadnezzar's (Chapter 2).

Like Pharaoh's dream of the cows and the ears (of wheat), and the two are one and a confirmation from God, it is easily discernible that these two dreams in Daniel's book are also one. One interprets the other. The difference between the two is only in perspective. While the unconverted eyes of Nebuchadnezzar could see the empires as great and monumental, like the statue of a king, to the spiritual eyes of Daniel the vision is given in the form of ferocious wild beasts. In this world of power struggle, a weak power is immediately gobbled by a strong power. Might is right. "Big fish eat small fish"!

So when Babylonia came to the end of her glory in 70 years, as foretold by Jeremiah, it was assimilated by Medo-Persia. When Medo-Persia had run its course, then came up Greece through Alexander the Great. With Alexander's early death, going the way of all flesh, the Grecian empire was divided to four generals as seen in the four-winged four-headed Leopard. Finally, there came up a Ten-horned Beast



**Leopard with 4 wings
and 4 heads**



Ten-Horned Beast

which undoubtedly was Rome, the iron power, that ruthlessly crushed all that came into its path, and stamped it to smithereens.

Though this fourth beast seems all-powerful with its ten horns, its counterpart in the great image of Nebuchadnezzar are ten toes, part iron part clay. “And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay” (Daniel 2:42-43). This reveals an inherent weakness in the horns. Herein lies the secret of its Achilles’ heel and its ultimate destruction.

There is an outstanding difference between Nebuchadnezzar’s dream and the Princely Prophet’s vision in an unexpected development (not recorded elsewhere). Look! Another horn, a little one and the eleventh, which has no equivalent in Nebu’s Image! As Daniel beheld the Ten-horned Beast, focusing on the horns, he was amazed indeed to



Ten-Horned Beast with Little Horn

the kingdom” (verses 21-22). To make sure what he said was understood, Daniel reiterated, “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings” (verses 23-24).

In verse 25 he brings in a new factor: “And he shall speak great words against the most High, and shall wear out the saints of the most High, **and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.** But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

see a new drama. This little horn, according to Daniel’s further explanation, “had eyes and a mouth that spake very great things, whose look was more stout than his fellows. This little horn rose up and had three of the ten horns uprooted like the forceful extraction of three good teeth. Continues Daniel, “I beheld, the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed

To throw further light on this mystery of the little horn that became a great, boastful one, let us turn to Revelation 13:1-8:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

First of all we see many more details of the ten-horned beast, as it were taking a close-up photo. Here are seven heads (not one as in Daniel) and one of its heads is as it were wounded to death. When the deadly wound to this head was healed, it drew great admiration from the whole world. Worship is now given to the beast, whose headwound is healed, which must be identified with the little horn with eagle-eye, swell head and big mouth. The forty and two months given to the beast in Revelation 13 is the same as “a time and (2) times and the dividing of time” which is three and a half years given the little horn — to blaspheme God

and them that dwelt in heaven and to persecute God's children on earth and overcome them. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8). These are the unbelievers of whatever colour, race or creed, and not exclusively the Jews according to some.

The extent of conquest of this end-time World Dictator will far exceed the conquests of Alexander, Napoleon or Hitler by a brilliant strategy. How does he do it? First, by peaceful absorption, as it is stated in Daniel 9:27, "And he shall confirm the covenant (*of peace*) with many for one week: and in the midst of the week (*after three-and-a-half years of peace*) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." We shall not expound the whole of this difficult verse now until we enter Chapter 9.

Suffice it to identify who that little horn will be to consummate the study of this chapter. As the little horn comes out of the fourth beast which is the Revived Roman Empire it must be concluded that the end-time World Ruler will be a European, or of European descent. Might he not arise from NATO which includes the Americans and Canadians?

Insofar as the ten horns are concerned it is further elaborated in Revelation 17:12,13, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." We see the coming together of the EU (European Union) as fast fulfilling this prophecy in Revelation, which has its beginnings in Daniel Chapter 7. We see also a vivid illustration of the little horn plucking of three horns in the sudden elimination of Margaret Thatcher from the power corridors of the European Union when

she refused to yield British interests to the Greater Europe. Within our lifetime we could see the rising and making of the World Dictator out of the Revived Roman Empire. There is no possibility of the coming World Dictator to arise from the Russian bloc, as asserted by some new writer.

For further identification of the seven headed tenhorned beast let us read Revelation 17:1-18:

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are

seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

With this end-time close-up perspective of Nebuchadnezzar's dream and Daniel's vision in right focus, what will you do with your life? "As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart" (Daniel 7:28).

But who is the Mother of Harlots?

This Mother of Harlots, called Mystery Babylon the Great, also called the great whore, is a woman arrayed in purple and scarlet decked with gold, precious stones and pearls riding a scarlet seven-headed, ten-horned beast full of names of blasphemy. This woman has committed fornication with the kings of the earth and made the people of the world drunk with the wine



Harlot on Beast

of her fornication. She held a gold cup in her hand filled with the abominations and filthiness of her fornication. (Shameless, today's unwed mothers and prostitutes are also riding high.)

What made the Seer wonder was the sight of her becoming drunk with the blood of the saints and of the martyrs of Jesus. The angel said to John, "Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and ten horns" (verse 7).

In Scripture language, God's people are likened to the wife of Jehovah in the Old Testament (Isaiah 54:5). In the New Testament the Church is a chaste virgin, the Bride of Christ (II Corinthians 11:2). In Revelation, she is called the wife of the Lamb (Revelation 19:7).

Now who can the woman be, the whore with whom the kings of the earth have committed fornication but the unfaithful, apostate Church? The symptoms of infidelity to Christ are seen in some of the seven churches of Asia to which Christ has an admonition through John's pen. To leave the first love as in Ephesus, to hold the doctrine of Balaam as in Pergamos, to allow that woman Jezebel to teach and seduce God's servants to commit fornication and to eat things sacrificed to idols as in Thyatira, shows how easily corruption enters the Church. Let us examine our own Church to detect if any of these early blemishes have surfaced, and let us come together to get rid of these defects — in repentance!

By the time we come to the last days before Jesus returns we see before us a thoroughly corrupt Church. All commentators from the Reformers agree it is the Roman Church inasmuch as it is located on the City of Seven Hills. The kings of the earth have committed fornication with her, a picture of politics entering the Church and the Church making use of politics. The description of the woman being arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls can fit no other Church on earth than the Roman Church. What chills the spine of the true Church of Jesus Christ is the vision of this Church being drunk with the blood of the martyrs of Jesus. Has not the Roman Church, in all her domain during the time of the 16th Century Reformation put to death countless thousands of true believers in the Lord Jesus Christ? The Spanish Inquisition (1215) is another chapter of her nefarious deeds. Those of you who have seen "Flame in the Wind," a movie from Bob Jones University, showing how Carlos a young candidate for the priesthood was nearly burned at the stake for being involved with possession of a Bible, will know what "Inquisition" means. Several of his friends were burned because they possessed a Bible or had trafficked in Bible dissemination.



Vatican

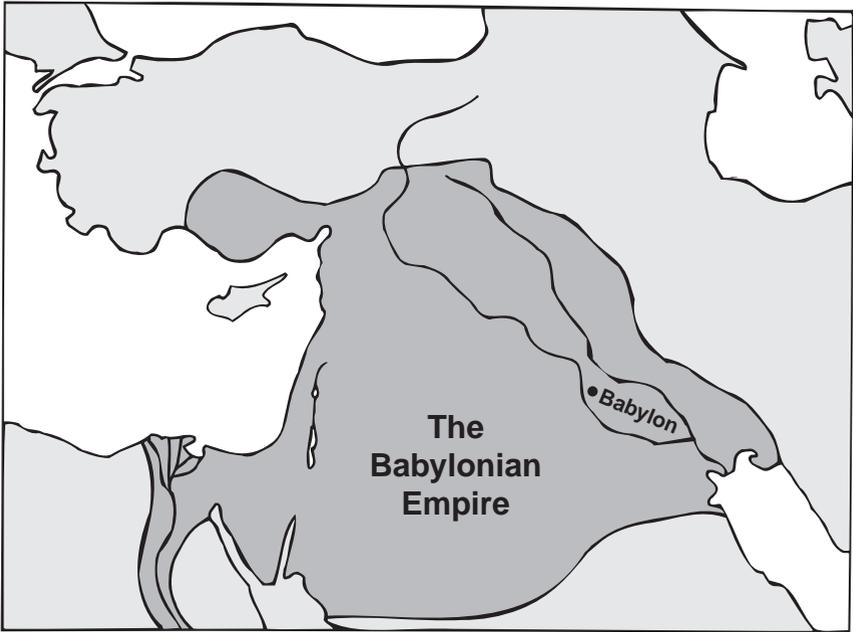
The short reign of Bloody Mary of England (1555-58) saw 288 burned at the stake because they were Protestants. The State Church of Great Britain under Mary is a daughter harlot whose mother lives in Rome.

A youngest daughter of the Mother of Harlots, who more blatantly prostitutes herself to the kings of this earth, is the Ecumenical Movement organised since 1948 as the World Council of Churches. The word Christian is not there because her ultimate aim is to unite all religions inasmuch as the word *Ecumenical* means all of the inhabited earth. At the last World Assembly in Canberra, Australia (1991), this so-called Christian Assembly went through the religious rite of purification of the Australian aborigines, while in the Vancouver Assembly the rites of Red Indians were observed by the sacrifice of an animal and the heads

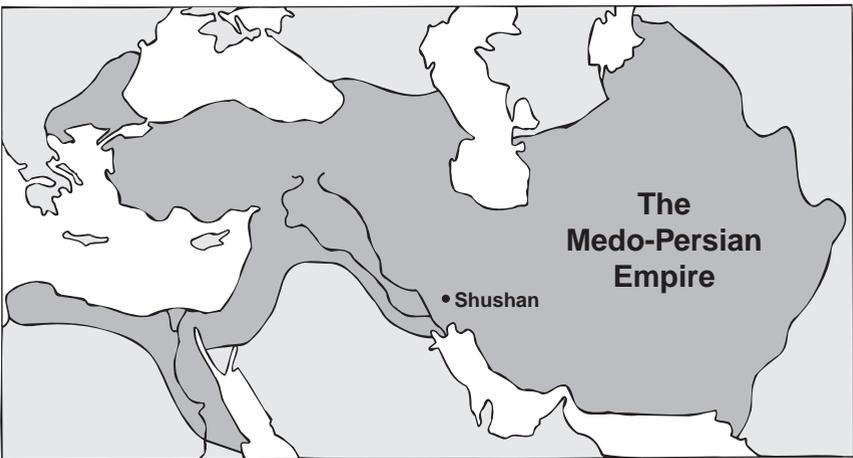
of several religions such as Buddhism, Islam and Judaism joined in the Conference. Is the Ecumenical Movement and its organisation the WCC a chaste virgin to Christ or a harlot? The Mother of Harlots is surnamed Mystery Babylon the Great, and Babylon is Rome, as Chambers Dictionary defines: *Babylonian: Romish, popish (from the identification with Rome of the scarlet woman of Revelation XVII)*. The Concise Oxford Dictionary says: *n. Capital of Chaldean empire; any great empire or vicious city; Rome, the papacy (ref. to Rev. XVII etc)*. Yea, Revelation 17:18 clearly states, “And the woman which thou sawest is the great city (*Vatican City indeed*) which reigneth over the kings of the earth.”

Lesson from Apostate Jerusalem

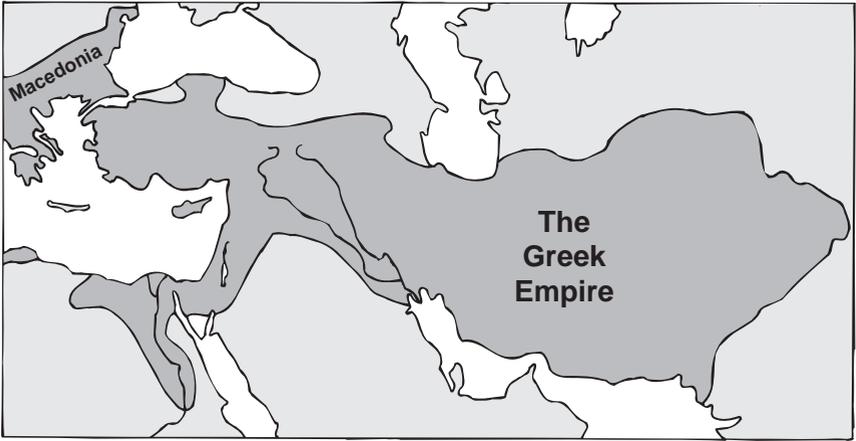
When Jerusalem became as Sodom (Revelation 11:8) and Gomorrah (Isaiah 1:9) did God spare her? She was completely overthrown by Nebuchadnezzar under God’s righteous judgment. When the Harlot Church goes far beyond apostate Jerusalem in her wickedness, she is righteously judged through the attack upon her by the Scarlet beast she rode. “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked and shall eat her flesh and burn her with fire.” Political power having made use of religious power until she is not needed will cast her aside like a menstruous pad (Isa 30:22)! Righteous judgment for the Mother of Harlots! Amen.



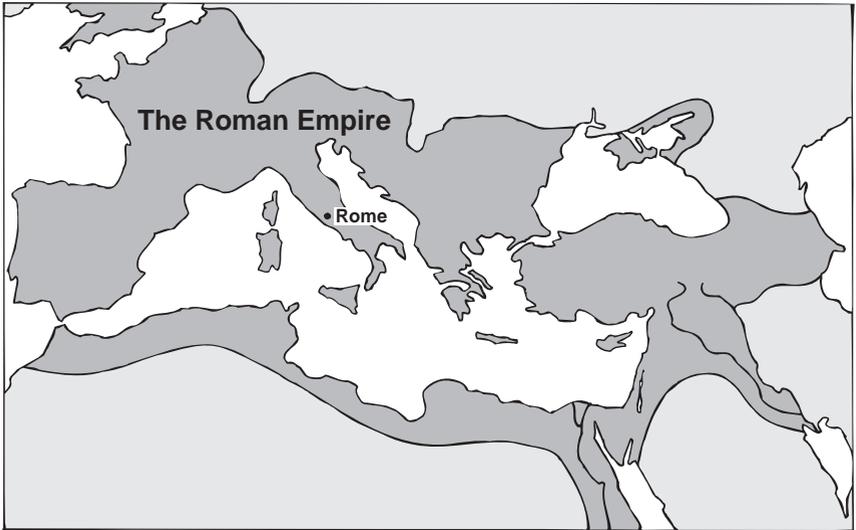
The Babylonian Empire



The Medo-Persian Empire



The Greek Empire



The Roman Empire

Chapter VIII

THE PRINCELY PROPHET'S VISION OF THE RAM AND THE HE-GOAT

This vision of the Ram and the He-Goat was given to Daniel two years after the first of Four Wild Beasts. In this vision Daniel saw himself transported to Shushan (or Susa) a Persian royal city two hundred miles east of Babylon. The spot where the vision occurred was the Ulai river, a stream flowing near the city.

Suddenly he saw a ram standing before the river. This ram had two horns, but what was unusual about the horns was one was

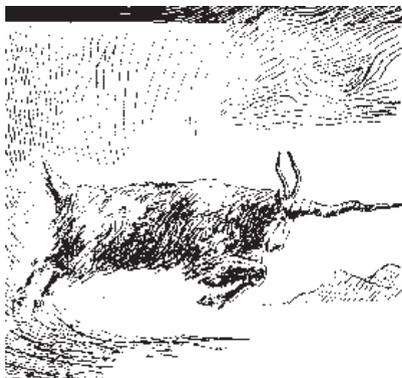
higher than the other, and the higher came up last. Then it started to gallop towards the west, then to the north and finally to the south. No animal was able to stand in his path. He had the way cleared before him and he did as he liked. He was No. 1.



Ram

As Daniel looked on, suddenly there appeared a he-goat from the west. This he-goat came like a jet at high speed through the air. What

was unusual about this he-goat was it was a one-horned goat, a “notable” one between its eyes. This one-horned he-goat propelled itself “in the fury of his power” against the ram and in the impact broke its two horns. The ram collapsed to the ground as the he-goat stamped upon it and no one was able to deliver it.



One-Horned He-goat

stars, and swept down “some of the host and of the stars to the ground and stamped upon them” (Daniel 8:10).

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

For the interpretation of this vision, what greater certainty can we find than that delivered verbatim to Daniel by the angel Gabriel sent from God? Says the angel Gabriel to Daniel, “The

ram which thou sawest having two horns are the kings of Media and Persia.” With this key given, the rest of the vision is clear to see. The jigsaw puzzle is put in place, piece by piece.

The great horn between the eyes of the he-goat is the first king. “He is none other than Alexander the Great (356-323 BC) King of Macedon, he succeeded his father Philip in 356 BC. From the first he showed himself fitted for mighty military exploits. He conquered in turn the Thebans, the Persian satraps, overthrew Darius, overran Syria and Phoenicia, possessed himself of all the cities of the Mediterranean, conquered Egypt, founded Alexandria and finally retired upon Babylon, where he died eleven days later.” (Pears Encyclopaedia)



Breakup of Alexander’s Empire

“Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power” (Daniel 8:22). This further development is confirmed by Daniel’s previous dream in the four-headed four-winged leopard (Daniel 7:6). About 300 BC Greece was taken over by Cassander. Secondly, Asia Minor (including Syria) went to Seleucus. Thirdly, Egypt came under Ptolemy and fourthly, the eastern end of the empire went to Lysimachus.

When these four divisions of the Grecian empire had come to the end of their times, according to verse 9 and verse 23-26:

...a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. (Daniel 8:23-26)

Who is the king of fierce countenance and understanding dark sentences, etc? He is the little horn of Daniel 8:9 identified with Antiochus Epiphanes, a Seleucid king who ruled over Syria and Israel (175-163 BC). In 167 BC Antiochus persecuted the Jews by burning Jerusalem and killing 80,000 people. He outlawed their religion, forbade circumcision and other Jewish practices. On Dec 16, 167 BC he offered a pig on the altar outside the temple. In so doing he is said to “cast down some of the host and of the stars to the ground, and stamp upon them.” This is his defiance of the Jewish priesthood (8:24). In so doing it is tantamount to “magnifying himself even to the prince of the host,” ie. to the Lord God Almighty, for the Temple and sacred sacrifices

were instituted not by man but by God. When he cast truth to the ground it was the violation of the Law of Moses.

The offering of a pig on God's altar sparked off the Maccabean revolt. After three years fighting, the Jews were able to restore their temple worship in 165 BC. This cleansing of the temple is commemorated by the Jews today as Hanukkah, the Festival of Lights (Hebrew Hanukkah = Consecration).

Now, in the vision Daniel overheard one saint speaking to another saint, "How long shall be the vision concerning the daily sacrifice, and the transgression, to give both the sanctuary and the host to be trodden under foot?" (8:13). The answer came, "Unto two thousand and three hundred days then shall the sanctuary be cleansed." The KJV Study Bible interprets this to be 1,150 days because the Hebrew says "evenings and mornings" but Whitcomb, arguing from Genesis 1, agrees with the KJV Translation to be 2,300 days and I agree with him.

But to what period do these 2,300 days refer? According to Maccabees 4:52-59 the holy place was restored on the 25th Day of the 9th month, 164BC. Working backwards from that day we arrive at the autumn of 170 BC. This was the time when apostate Jews "abandoned the holy covenant" and joined with the Gentiles in their heathen customs. They sold themselves to do as the pagans in every kind of evil. This was the time of 2,300 days or over 6 years when the horror brought in by Antiochus Epiphanes began.

In conclusion, it must be pointed out that the little horn of Daniel 8 is not to be confused with the little horn of Daniel 7, who is the end-time World Dictator arising out of the Revived Roman Empire. Nevertheless the little horn of Daniel 8 is recognised to be a type, an adumbration of the coming World Dictator. This is confirmed by our Lord in Matthew 24:15, "When ye therefore shall see the abomination of desolation spoken by Daniel the

prophet, stand in the holy place...” — is He not referring to the little horn of Daniel 8 desecrating the altar which is recorded by history later on? Indeed, that is the spirit of man, energised by Satan, to make himself above God. So in N.T. prophecy there will arise the “Abomination of Desolation” in the form of him, “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (II Thessalonians 2:4). This same vile person is called “That man of sin” and “the son of perdition” (verse 3).

The way whereby Antiochus Epiphanes was to conquer was by craftiness and peace treaties (which he never honoured), and although he would exalt himself and stand against the Prince of princes, ie. The Lord, he would be broken without hand. Indeed, he came to an ignominious end by the hand of God. Like Herod Agrippa I (Acts 12) he met a horrible death by worms and ulcers. So will the Antichrist be destroyed by Christ at His return. That the little horn of Daniel 8 does point to the World Dictator before the Messiah comes is hinted by the words that the vision is for “the time of the end.” And the vision Daniel is to shut up “for it shall be for many days,” ie. in the distant future. Lord, help us to see these prophecies clearly. Amen.

**A Comparison Between Daniel's Visions
of Bear and Ram and of Leopard and He-goat**
(A lesson in interpretation of prophecy)

The Bear and the Ram		
Chapter VII	Chapter VIII	Interpretation
Bear	Ram	Medo-Persia
Two Sides	Two Horns	Media and Persia
Raised on one side	One horn higher than the other	Persia first conquered Media
	Higher horn came up first	Persia the younger power
Three ribs between the teeth	Pushed West, North, South	Conquered countries that made up Empire

The Leopard and the He-goat		
Chapter VII	Chapter VIII	Interpretation
Leopard	He-goat	Greece
	"Came from the West"	Greece is in the West
"Dominion was given to it"	"Over the face of the whole earth"	Became an Empire
Four wings of a bird	Touched not the ground	Conquest by "blitzkrieg"
	A notable horn between the eyes	Alexander the Great
Four heads	Four Notable Horns	Alexander's Four Generals
	The "little horn" out of one of them	Antiochus Epiphanes

Chapter IX

THE PRINCELY PROPHET'S VISION OF THE SEVENTY WEEKS

This vision of the Seventy Weeks came to Daniel at the fall of Babylon and the beginning of the reign of Darius, the king who reluctantly sent Daniel to the lions. The year was 537 BC, sixty nine years after he was carried captive to Babylon and one year before Cyrus, King of Persia and conqueror of Babylon, decreed freedom to the Jews to return to Jerusalem.

This Princely Prophet who subdued kings and lions was of greater personage than the highest royalty. He was God's Ambassador to every ruling kingdom, he was Israel's spiritual leader during their years of exile. Throughout the dark night of her captivity Daniel not only kept in touch with Jehovah the Lord God Almighty by prayer and supplication, but also by study of the sacred Scriptures. That portion of Holy Writ that particularly struck him was Jeremiah's prophecy on Israel's Babylonian captivity to last seventy years (Jeremiah 25:9-11; 29:10). As this was the sixty-ninth year, the prophet was gripped with a spirit of expectancy — what hopes and fears in the face of a new Day that was fast dawning!

He is like the watchman in Ezekiel's vision, yea, like Ezekiel himself, to whom the Lord said, "O thou, son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear

the word at my mouth, and warn them from me” (Ezekiel 33:7). Daniel had stood, faithful to his commission, all these seven decades as God’s watchman. He was the Porter who stood at the door of the sheepfold serving the Shepherd as he entered in or led the sheep out. He was no hireling who fleeth in the hour of danger (John 10:12).

Dr Chia Yu Ming (賈玉銘), my teacher in Nanking, was like Daniel. In August 1948 when he left China to attend the First Congress of the International Council of Christian Churches in Amsterdam, Holland, the Communists were hard on the heels of the Nationalist Army fighting a rearguard action. The Chiang Kaishek regime was about to collapse. Yet he submitted to God’s will to return to Nanking, the then Chinese capital. He said he had a duty, as a spiritual leader of China, to return to the Fatherland, to watch over the flock of the Chinese Church. He was in his early eighties, like Daniel. There is need of a witness to kings and governors from among the spiritual leaders of a nation, even such a small one as Singapore.

How did Daniel approach the Lord in that hour of transition, waiting the coming of a new Day? He sets us the example by earnest prayer and supplication, “with fasting and sackcloth and ashes” (verse 3). He confessed first his sins and then the sins of his people, accepting the lot of their captivity as righteous judgment from God’s Hand because they had broken the Law which Moses gave to their fathers. Their exile and wanderings to many foreign countries with the desolation of Jerusalem were a “curse poured upon us, and the oath that is written in the law of Moses” (verse 11). This curse is given in Deuteronomy 28 which climaxes as follows:

And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among

these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you. (Deuteronomy 28:64-68)

Today Israel is returned to her homeland. She has won five wars against her Arab neighbours, but has been plagued by the Palestinians whose territories Israel had seized in the Six Day War (1967). Now she is making peace with them, and in the process, to follow up with Jordan and Syria. Will a new Day of peace and prosperity dawn on Israel? According to prophecy, not until Messiah comes. The need of Israel to humble herself in prayer and supplication to God of their Fathers is far greater than what they are trying to achieve by diplomacy. This formula is always right, “Draw nigh to God, and he will draw nigh to you” (James 4:8).

Indeed, as Daniel sought the Lord’s forgiveness both for himself and his people in captivity and for Jerusalem’s restoration, suddenly Gabriel whom he had earlier seen in the vision of the Ram and the Goat, flew swiftly to him about the time of the evening oblation (3.00 pm). This Gabriel is the same who centuries after appeared to the Virgin Mary to announce the Birth of the Saviour through her (Luke 1:16-35).

This is the message delivered by Gabriel to Daniel:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:24-27)

While Daniel was thinking that the consummation of 70 years exile according to Jeremiah's prophecy would usher in the Messianic Kingdom, God rather revealed what would happen to Israel in 70 x 7 prophetic years hereafter. A new Day indeed was coming when Messiah shall judge this sinful earth and bring in righteousness, but not until 70 x 7 prophetic years had passed.

Now, some confusion has resulted in the minds of Bible students due to the translation "weeks" in verse 24: "seventy weeks are determined." The Hebrew word so translated does not mean a week of days but rather a seven, like the English word dozen, meaning twelve of anything. What Daniel actually said in Hebrew was "seventy sevens are determined." This is to say God was telling him it would not take seventy years but seven times seventy to consummate His saving-work with Israel. This was a cryptic way of saying, 490 years.

During this period of 490 prophetic years it was required:

- (1) to finish the transgression, ie. to remove the transgression from God's sight.
- (2) to make an end of sins, ie. the completion of the course of sin.
- (3) to make **reconciliation** for iniquity. The Hebrew word here is *kaphar*, often translated "atonement." Literally it means "to cover" sin.
- (4) to bring in everlasting righteousness, ie. a real enduring peace.
- (5) to seal up the vision and prophecy, ie. to bring to a conclusion by their fulfilment not only the various prophecies but the prophetic office itself.
- (6) to anoint the most Holy (place). — (G. Coleman Luck)

In order to accomplish these six items on the Divine programme ($7 \times 7 = 49$ years) + ($62 \times 7 = 434$ years) = 483 years must first come to pass. From what event to what event? From the command to rebuild Jerusalem down to Messiah the Prince 69×7 years or 69 weeks of years. "The command to restore and build Jerusalem the city" (verse 25) was given by King Artaxerxes to Nehemiah in the month of Nisan, in the twentieth year of his reign (Nehemiah 2:1-6). This is not to be confused with the command "to build him an house" (the temple) in Jerusalem given by Cyrus (Ezra 1:2).

Now, the question is, when did the 69 weeks of years end and what happened on that Day? We have a most convincing solution to this problem from the pen of Dr Alva J. McClain who was for 25 years President of Grace Seminary, USA. He was regarded one of the outstanding scholars of his generation and a member of the Scofield Reference Bible Review Committee. "Having found that the Weeks are composed weeks of years, that the length of the

prophetic year is 360 days (Revelation 11:3) and that these years began to be counted from March 14, 445 BC, the ground is cleared for chronological computation” says Dr McClain. How did he get the day to be March 14, 445 BC? This is calculated from “in the month of Nisan in the twentieth year of Artaxerxes the King.” The Encyclopaedia Britannica sets the date of Artaxerxes’ accession as 465 BC, so his twentieth year is 445 BC. The month was Nisan, and since no day was mentioned, according to Jewish computation, the date would be taken as the 1st. In the English calendar that date works out to be March 14, 445 BC. This is the beginning of the Seventy Weeks.

Now, in order to find the end of the 69 weeks, the years must be reduced to days. As one year in Jewish reckoning is 360 days (Revelation 11:3), we now arrive at this equation: $69 \times 7 \times 360 = 173,880$ days. Beginning with March 14, 445 BC these 173, 880 days lead us to April 6, 32 AD.

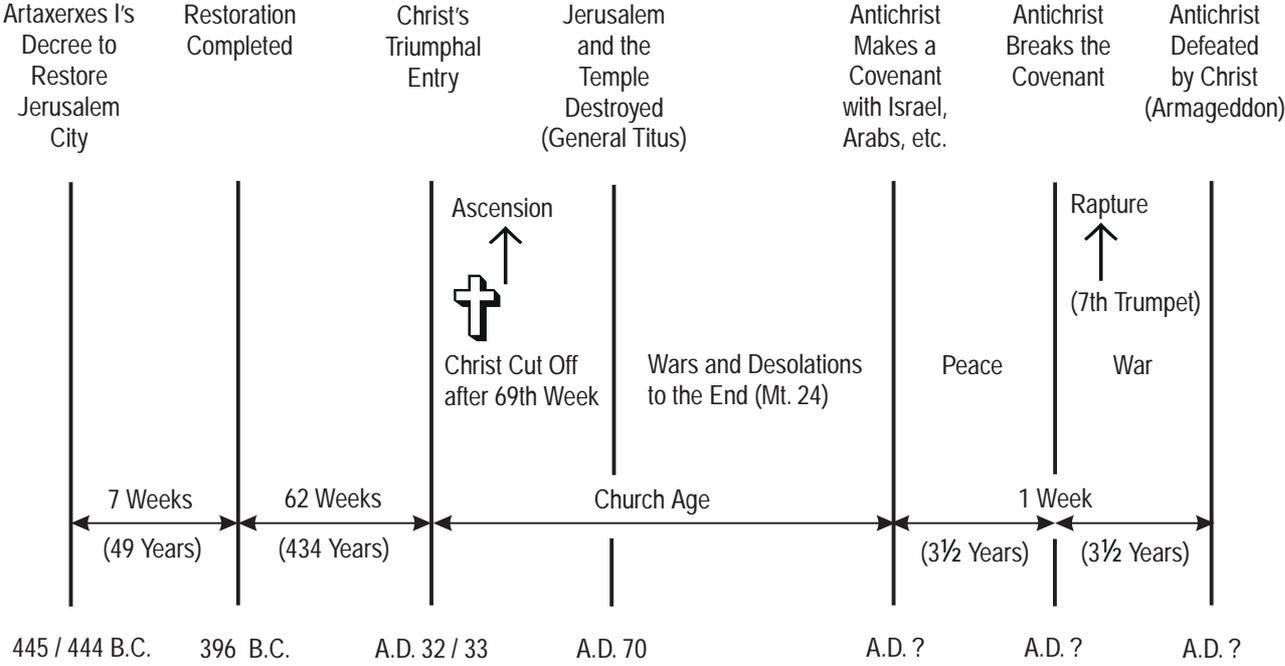
Here’s how it works:

445 BC to 32 AD is 476 years (BC 1 to AD 1 = 1 year)	
476 x 365	= 173,740 days
Add for leap years	= 116 days (3 less in 4 centuries)
March 14 to April 6	= 24 days (inclusive)
Total	173,880 days

April 6, 32 AD is now fixed as the end of the first 69 weeks. According to Daniel’s prophecy that is the date of Messiah’s manifestation when Jesus rode a donkey into Jerusalem in what is known as the Triumphal Entry.

Dr McClain concludes, “Thus the 173,880 days of the first 69 weeks ran the course to the very day — deep and abiding encouragement to all who love the Lord and his precious Word of prophecy. And I close this discussion with but one remark: the exact fulfilment of this prophecy is sufficient to demonstrate the

The Seventy Weeks of Daniel



accuracy of Daniel and also by implication the inspiration of the Bible and the truth of Christianity. Only God can “declare the end from the beginning” and forecast to the very day “things that are not yet done” (Isaiah 46:10).

During the first period of 49 years it is said that “the street shall be built again, and the wall even in troublous times.” Nehemiah records this in Chapter 6. After this follows the second period of 434 years = 62 weeks with the stipulation that Messiah shall be cut off but not for himself.” Does this not fit with the date arrived at by McClain that Christ rode a donkey on Palm Sunday into Jerusalem? Before Holy Week was consummated, our Lord was cut off but not for himself, by crucifixion!

After this, Daniel 9:26 continues: “and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined”. The fulfilment of this prophecy is easily seen in the destruction of Jerusalem in 70 AD by Roman general Titus wherein a million perished by fire and sword (Josephus). The “prince” is seen not to be Titus but the Antichrist to come, because those who destroyed Jerusalem were stated to be people of the prince not the prince himself. From the destruction of Jerusalem in 70 AD to the end, wars and desolations are predicted as given by our Lord in Matthew 24.

With the cutting off of the Messiah the “prophetic clock” seemed to have stopped ticking. In Daniel’s “prophescope” what is in the distant future is brought into focus, viz the last or seventieth week. With reference to that prince earlier mentioned, he would be the Antichrist, the last World Dictator: “He shall confirm the covenant with many for one week.” Commentators generally say this covenant is with the Jews, but I’d rather venture the view that it is with Gentile powers too, as many as come within his orbit. In this covenant he brings Jews and Arabs together.

But after 3½ years, in the middle of the week he shall cause “the sacrifice and the oblation to cease and for the overspreading of abominations he shall make it desolate.” Bible students generally conclude that since there would be the O.T. sacrifices revived, the Temple by this time would be rebuilt. In my opinion it is not necessary as it would move mountains to do this with the Muslims holding tight to the Mosque of Omar and Al Aqsa Mosque nearby. In my opinion the temple would not be rebuilt because there is no mandate to do so, as in the previous building of both Moses’ Tabernacle and Solomon’s Temple, yea, even in the rebuilding of the Temple by decree of Cyrus (Ezra 1:1,2). Not even David could build the Temple because of his bloody hands through war (I Chronicles 28:3). Nor can any ascend the holy hill of God except his hands are cleansed and his heart purified (Psalm 24:4). The rebuilt Temple is rather the Millennial Temple in Ezekiel 40 - 48.

What we have said above is corroborated by certain orthodox rabbis who contend that the rebuilding should be left to the Messiah who will construct the Temple on judgment day. To orthodox Jews the Temple Mount is so sacred that rabbis have forbidden the faithful to walk on the grounds and object violently to archaeological digs exposing the foundations of the original temples. (*Time for a New Temple?* republished in *Jesus is coming back soon* by David L Paauw 1991.)

The problem of the desecration of the revived Jewish sacrifices is solved if we can learn a lesson from history. Remember the returnees from Babylonian exile to Jerusalem under Zerubbabel and Joshua? Before they rebuilt the temple they first made the altar and sacrificed “in the open” (Ezra 3:2,3). Could not some fanatic Jews force their way to a corner of the Temple Mount and build an altar hastily, as in the times of Zerubbabel and Joshua and sacrifice thereon? This would so infuriate the Arabs who own Jerusalem’s Temple Mount that to

maintain an equilibrium in his Peace Plan the Antichrist must step in to desecrate it as an atonement to the Arabs.

Now, if it is asked, “What about Paul’s prediction that ‘the man of sin and son of perdition who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God’?” (II Thessalonians 2:3,4), our answer can be his intrusion into the Jerusalem Great Synagogue in West Jerusalem. This is the Jews’ holiest place, a half-way house to the Temple to come. The full discussion on why I think there will be no temple built until Messiah comes is given in my earlier book “*Prophescope* on Israel.” This is an alternative interpretation of Daniel 9:27 in the light of intransigence between Jews and Arabs in respect of the rights of possession of the Temple Mount. This resultant view, after many years of study, is endorsed by **Dr John C Whitcomb in his Foreword to the *Prophescope*:**

I count it a privilege to recommend *Prophescope on Israel*, written by my friend, Rev (Dr) Timothy Tow. This study of Israel in history and prophecy should stir the hearts of God’s people all over the world. It is rich in Biblical references; and it also provides very helpful perspectives on Israel’s tragic, yet divinely-guided history from the call of Abraham to the crises of the present hour.

Because of his faithfulness in teaching God’s infallible prophetic Word for over 30 years at Far Eastern Bible College in Singapore, a small army of premillennial Bible teachers has been moving across the Eastern Hemisphere. The blessed hope of the Church still continues as the darkness deepens!

May our great God be pleased to use this book especially in the vast regions of Asia and the Pacific until our Lord Jesus Christ returns to receive His Church to Himself!

Chapter X

THE PRINCELY PROPHET'S VISION OF GOD'S GLORY

We come now to the end of Daniel's life in officialdom, yea, even beyond, if we look at Daniel 1:21. In the third year of Cyrus, a first batch of the Jews in exile had already returned under Zerubbabel and Joshua to their homeland — to rebuild the Temple. Daniel did not return perhaps because of old age, but we rather think he remained behind because he had further visions to receive from the Almighty. "The steps of a good man are ordered by the Lord" (Psalm 37:23).

It was the Passover season that reminded him of the Exodus from Egypt, and now this was the remnant Jews' exodus from Babylon. Being aware of the troubles his people would meet on the way, and of the conflicts that would arise in their rebuilding the Temple, Daniel all the more sought the Lord in prayer. This is the Christian's secret weapon, but how often are we the losers by not seeking God's help on bended knees.

For three full weeks Daniel had sought the Lord before the answer came. So did Daniel's contemporaries, Ezekiel and Jeremiah, endure long hours in prayer and supplication before God spoke. In the case of Ezekiel he was with his people in captivity at Telabib for seven days before God pronounced His commission to him (Ezekiel 3:15-17). As for Jeremiah, it took ten

days for the Lord's word to be revealed (Jeremiah 42:7). Whether long or short, let us learn to be a praying people, after each of these prophets (Proverbs 8:17).

The place where Daniel saw this vision was on the banks of the River Tigris, in the outskirts of Babylon:

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. (Daniel 10:5,6).

Let us compare the above vision with the vision St John saw on the Isle of Patmos:

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. (Revelation 1:13-16).

Now Daniel was not alone in this instance, but in the company of his friends. The vision overwhelms both Daniel and his partners but with different results. Daniel saw and heard, but the men with him saw nothing, though they were seized with "a great quaking," so that "they fled to hide themselves" (verse 7). How does this compare with the Voice from heaven that spoke to the Son, but sounded like thunder to the bystanders (John 12:29), and to Saul's Damascus Road experience? In this case "the men which journeyed with him stood speechless, hearing a voice but

seeing no man” (Acts 9:7). These encounters with God show us that “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 unto us by his Spirit...” (I Corinthians 2:9,10).

No matter how serious Daniel had prepared to meet the Lord, he was drained dry of his human resources and became totally exhausted. Like Isaiah in the presence of the Lord he could only cry, “Woe is me, I am undone...” Like the children of Israel at the giving of the law at Mt Sinai who said to Moses “...but let not God speak with us, lest we die” amidst thunderings and lightnings are the noise of the trumpet and the smoking mountain” (Exodus 20:18,19).

As Daniel prostrated himself to the ground in deep sleep he heard someone speaking. Then a hand touched him which made him kneel up. In the light of Daniel 9:21-23 could this be Gabriel again? Whoever this messenger was, he was God’s answer to Daniel’s prayer. Then it was revealed to him why his prayer was not answered until the twenty-first day. “The prince of the kingdom of Persia,” had withstood him, so he was delayed until Michael the Archangel came to help him. This mystery of war in the heavenlies between good and evil spirit forces is seen more vividly:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they

overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Revelation 12:7-11).

*Christian seek not yet repose
Hear thy guardian angel say
Thou art in the midst of foes
Watch and pray*

*Principalities and powers
Mustering their unseen array
Wait for thy unguarded hours:
Watch and pray.*

*Gird thy heavenly armour on;
Wear it ever, night and day;
Ambushed lies the evil one
Watch and pray.*

*Hear the victors who o'ercame
Still they mark each warrior's way
All with one sweet voice exclaim
'Watch and pray.'*

*Hear above all hear thy Lord
Him thou lovest to obey
Hide within thy heart His word:
'Watch and pray.'*

*Watch, as if on that alone
Hung the issue of the day
Pray, that help may be sent down;
Watch and pray.*

Charlotte Elliot 1789-1871

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt

about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. (Ephesians 6:12-18).

The angel that touched Daniel then revealed his purpose in coming to him was to tell what was become of Israel in the distant future in the latter (or last) days — the second coming of Christ. Overwhelmed by bodily weakness Daniel prostrated to the ground speechless. Touched by the angel again Daniel spoke feebly, and when this touch was repeated he regained strength. Now he was fully awake. This contact between the mortal and the immortal is a mystery to be experienced! How does this compare with Peter asleep in deep prison being awakened by an angel who “smote him on the side,” and “his chains fell off from his hands”?... “And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews” (Acts 12:7-11). Does God

come to Christians by the ministry of angels today, especially in times of great testing? Thank God for guardian angels.

In conclusion the angel told Daniel he had further work to do — to return and fight with the prince of Persia, and when he is gone forth the prince of Grecia would come. Satan had his evil angels assigned to various nations on the earth as God has appointed His, yea, even Michael the Archangel over Israel, His chosen people.



**Angels and Horsemen
(Rev 6:1-8; Zech 1:8-11)**

Chapter XI

THE PRINCELY PROPHET'S VISION OF THE CULMINATION OF HISTORY

This chapter contains a detailed prophecy of events the next three hundred years revolving around Israel. The various events of “secular” history which tally with the verses in the present chapter are culled from Herodotus, “Father of History” (BC 484-424), Josephus (AD 37-100) and various modern authorities who recount the history of this period.

There shall arise three Persian kings after Cyrus — Cambyses, Pseudo-Smerdis and Darius Hystaspes. Cambyses, son of Cyrus, had his younger brother Smerdis assassinated, but while he was gone to Egypt his throne was usurped by one who resembled Smerdis, so this impostor is called Pseudo-Smerdis, “pseudo” in Greek meaning “false.” Cambyses rushed back to deal with the impostor, but died on the way. The throne was succeeded by Darius Hystaspes.

The fourth king to arrive was Xerxes, “far richer than they all.” He is the Ahasuerus in the story of Esther. Though he defeated the Greeks, the victory was shortlived.

Now it was Greece that rose on the military horizon. Alexander the Great (BC 356-323) conquered the Persians in revenge, “that shall rule with great dominion, and do according to his will” (verse 3). But, like Xerxes, his kingdom was cut short.

At his sudden death in BC 323 his vast domain was divided by four generals. For our interest, let us identify the king of the south as Egypt's Ptolemy and his successors, and the king of the north, the Seleucus family who ruled over Syria. Egypt is south of Israel, and Syria north of Israel.

What we now see through Daniel's *prophescope* are focused the events of 200 years of wars between the Ptolemies of the south and the Seleucids of the north. Israel, now called Palestine, became the battleground in between the two warring nations.

Ptolemy Lagus, the first king of the south (Egypt) was stronger than Seleucus in the beginning. However Seleucus later became the stronger when he added Babylon and Media to his control.

Verse 6 predicts a time when the kings of the two domains will come together. The king of Syria will marry the daughter of the king of Egypt. But it was all by political intrigue. Antiochus Theos (BC 285-247) the third king of Syria divorced his wife Laodice to marry Berenice, daughter of Ptolemy Philadelphus. Laodice hit back by having Berenice killed. Antiochus reinstated Laodice but was in turn poisoned. Laodice now put her son Seleucus Callinicus on the throne.

In a see-saw battle, Ptolemy Euergetes, brother of Berenice, defeated Seleucus Callinicus. Reports of sedition back in Egypt called Ptolemy Euergetes home. He brought back many trophies of war. To his good fortune Seleucus Callinicus died falling from a horse, so Ptolemy Euergetes reigned more years than the Syrian king. However he did not venture to Syria again.

Verse 10 prophesies that Seleucus Callinicus, the Syrian king's son "shall be stirred up." The sons were Seleucus Ceraunus and Antiochus the Great. They invaded the Egyptians to take revenge. Ceraunus however, died in two years, leaving the throne to his brother, Antiochus the Great. A second campaign

was launched against Egypt with an army of 75,000 but surprisingly he was soundly defeated by Ptolemy Philopater.

Having lost face, Antiochus sought the help of Philip III of Macedon (verse 13) and also the help of apostate Jews, “the robbers of thy people.” However it was predicted “they shall fall” for they did not achieve their purpose of regaining Judea.

Antiochus the Great with his newly formed allies defeated the Egyptian forces. He stood in “the glorious land,” ie. the Holy Land. In order to dominate Egypt, Antiochus proffered Cleopatra his daughter to Ptolemy Epiphanes, but it turned out that she sided with her husband than with her father. As it is prophesied, “she shall not stand on his side, neither be for him” (verse 17). “He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night” (Job 5:12-14).

After this Antiochus swung back to invade Greece. “The isles” of the Aegean Sea were captured and with that he crossed the Hellespont. But Greece was now an ally of Rome, and with Rome’s help defeated Antiochus.

Having lost face again (verse 19) Antiochus turned around, but in the retreat he was slain by an angry crowd. His son Seleucus Philopater succeeded him. “A raiser of taxes,” in order to pay tribute to Rome, he sent Heliodorus to rob the Jerusalem Temple, but God judged him by the treacherous hand of his own servant.

Up to here is the prophetic foreview, having traced the history of the two parts of Alexander’s empire which had to do with Palestine and the Jews, viz. Syria and Egypt to the time of Antiochus Epiphanes. From verse 21 to 35 Daniel’s *prophescope* is focused on him who is already mentioned in Chapter 8. He is

called “a vile person” (verse 21). He made a peace treaty with Egypt and with the Jews, but later he broke his word. His treachery is described in verses 22-24. He invaded Egypt now under Ptolemy Philometer (verse 25). In conflict Ptolemy was betrayed by his own servants. This obliged him to come to terms with Antiochus, but both dealt deceitfully with each other.

Antiochus, having won a great victory, returned to the north. En route he attacked Jerusalem the Holy City, but was met by Jewish forces with reinforcements from Rome under the Maccabees. Antiochus submitted to Rome the greater power to keep the peace, but when the Roman legions were withdrawn he had “great indignation” (verse 30) and war broke out again. Aided by apostate Jews, “them that forsake the holy covenant” he desecrated the Temple. There he erected an image of Jupiter. He demanded worship of himself. To further pollute the Temple, he sacrificed a pig on its altar. The faithful among the Jews, under the leadership of the Maccabee family, fought back, but sustained heavy losses.

His desecration of the Temple was “an abomination that maketh desolate.” This is a term used by Moses for the graven images of heathen gods, which the Israelites were commanded to burn with fire: “...thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God... thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing” (Deuteronomy 7:25,26).

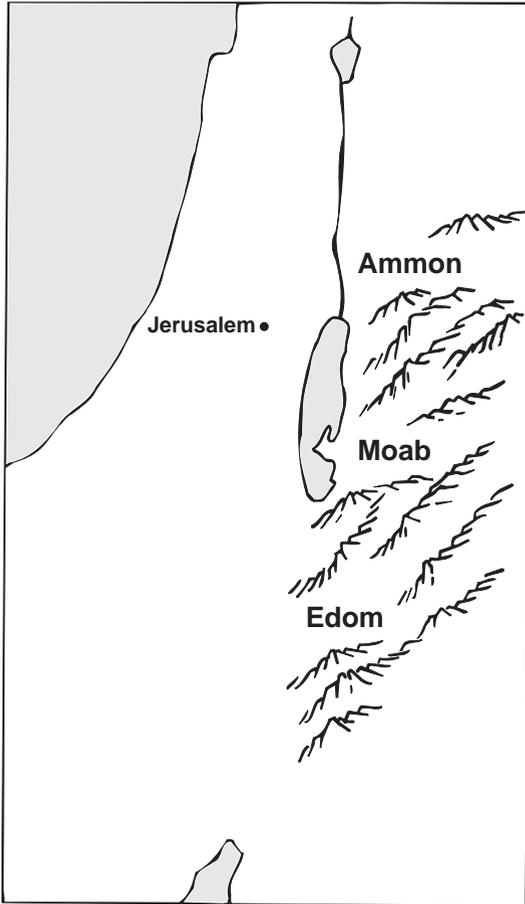
Verses 32 to 35 refer to the troublous times under Antiochus Epiphanes, which leads to “the time of the end.” From here Daniel’s *prophescope* leaps across the centuries to another “Antiochus,” the Antichrist to appear at “the end of the world.”

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods,

and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” (Daniel 11:36-45).

This passage on the Antichrist, the end-time world ruler, gives us many more details than what is revealed in Daniel 7 and Revelation 13 and 17, II Thessalonians 2. Verse 37 which says he shall not regard the God of his fathers may refer to his being either a Jew or Christian. His craze for the personality cult, his megalomania, and his disregard of women, is reflected in Hitler. He worships himself and brute force. He believes in himself.

The description of a surprise attack on him from the south, ie. Egypt and from the north, ie. Russia and from the east (as mentioned in Revelation 16) is enlightening. His occupation of the glorious land, ie. Israel, leaving Transjordan, Moab, Ammon and Edom alone gives further light. That he will set up his headquarters between the sea and Jerusalem, the glorious holy mountain, but come to his end with no one to help him leads us to the climax of history. Here the prophetic curtain drops.



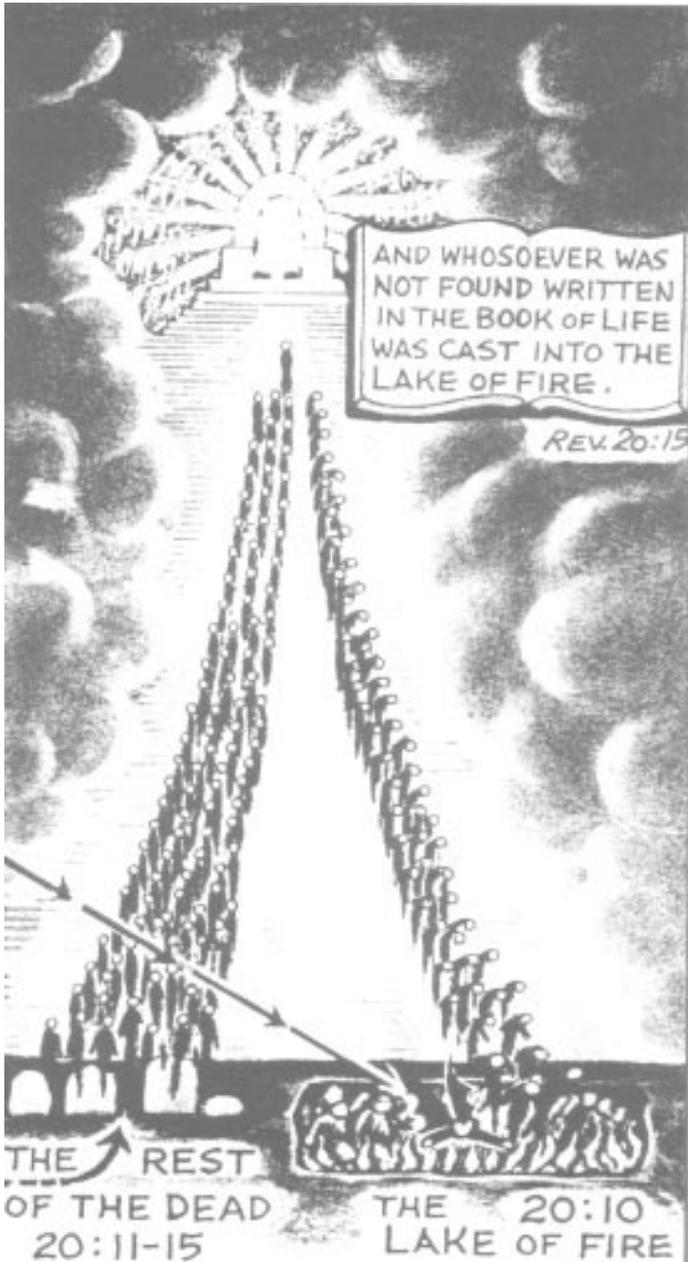
**Edom, Moab and Ammon will be spared from destruction.
(Dan. 11:41)**

Chapter XII

THE PRINCELY PROPHET'S VISION OF TIME AND ETERNITY

With the Antichrist planting “the tabernacles of his palace between the seas and the glorious holy mountain,” ie. Jerusalem, the *prophescope* now focuses on the whole Israelite nation as the climax of history and the “consummation of the ages” is reached. For the Jews, “there shall be a time of trouble, such as never was since there was a nation even to that same time” (Daniel 12:1). Jeremiah concurs, “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it” (Jeremiah 30:7). Our Lord further emphasizes, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matthew 24:21). This period of trouble fits with the second three and a half years of Daniel’s seventieth week, the period of “Great Tribulation.”

While the “Great Tribulation” on earth will sweep the Land of Israel, in the upper regions wars also be waged: Michael, “the great prince which standeth for the children of thy people” shall stand up against “the great dragon, that old serpent, the Devil, Satan, which deceiveth the whole world, the accuser of our brethren” (Revelation 12:7-10). God will save the Jews, as many as are “found written in the book” (Daniel 12:1). According to Zechariah, “And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third



The Great White Throne Judgment

shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God” (Zechariah 13:8,9). The whole of Zechariah 14 tells of the landing of the Son of God on the Mount of Olives to deliver Israel, and how in the vortex of the final battle for Jerusalem, the Jews will flee “to the valley of the mountains — unto Azal.” That the mountainous countries of Edom, Moab and Ammon will escape out of his hand (ie. The Antichrist) is significant in the light of the Jews’ fleeing to the valley of the mountains, for it is but a little distance to Transjordan from Jerusalem.

With the Great Tribulation now ended by the coming of the Saviour of the Jews, there comes the next great event, viz the Resurrection of the Dead. In Daniel 12:2 the two events of the Resurrection are telescoped into one. The first one occurs at the beginning of the One Thousand Years of Christ’s millennial rule and the second at the end. The first one is unto life everlasting and the second to eternal death after the Judgment of the Great White Throne. The first one, not only to life everlasting, but also unto reward for faithful service even unto death (Revelation 2:10).

Now comes a word addressed personally to Daniel — “to seal up the book to the time of the end.” This does not mean to keep the message hidden, but rather to preserve the inspired writing.

Many shall run to and fro, and knowledge shall be increased. What does this mean? According to Amos 8:12 it is to run so as to seek the Word of the Lord. Diligent seeking of the Word of prophecy will increase their understanding of the meaning of the prophecy given to Daniel.

At the end of Daniel’s vision, he saw two angels on either side of the River Tigris and the “man clothed in linen.” The angels inquired the One in linen who was evidently the preincarnate

Christ. “How long shall it be to the end of these wonders?” With both hands lifted up to heaven, swearing in double solemnity, He declared it would take, “a time, times and a half” which is three-and-a-half years. The last half of Daniel’s Seventieth Week once again comes into view. This refers to the breaking of the covenant with Israel that led to war and awful troubles.

As Daniel did not understand by this Word from the Lord he asked further. The reply was no more revelation would be given except that: “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (Daniel 12:10). Those who are born again and have the unction of the Holy Spirit will understand!

Some new figures of significance are given to Daniel. We all know about the 1260 days. Now, the “abomination of desolation” is to be followed by 1290 days, 30 days more than previously stated. Then is the blessing given to him who waits another 45 days = 1335 days. These extra days are perhaps the days further needed for the purging of Israel so polluted by war in order to usher in the resplendent reign of Christ for a thousand years.



**Tomb of Daniel at Shushan,
Persia**

In conclusion Daniel was told to go his way (verse 13). Soon the Lord would take him to glory, a faithful servant well received. He would resurrect, stand in his lot, his portion of blessing, to reign with the Lord in the days to come. Amen.

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APPENDIX

NEW HYMNS AND CHORUSES ON CHRIST'S SECOND COMING

Dare to Be a Daniel

PHILIP P. BLISS, 1838-1876

PHILIP P. BLISS, 1838-1876
Arr. by Jon Drevits, 1928-



1. Stand-ing by a pur- pose true, Heed-ing God's com-mand, Hon- or them, the
2. Man- y might-y men are lost, Dar- ing not to stand, Who for God had
3. Man- y gi- ants great and tall, Stalk-ing thru the land, Head-long to the
4. Hold the gos- pel ban- ner high! On to vic- t'ry grand! Sa- tan and His



CHORUS



faith-ful few! All hail to Dan-iel's band!
 been a host By join- ing Dan-iel's band! Dare to be a Dan- iel,
 earth would fall If met by Dan-iel's band!
 host de- fy, And shout for Dan-iel's band!



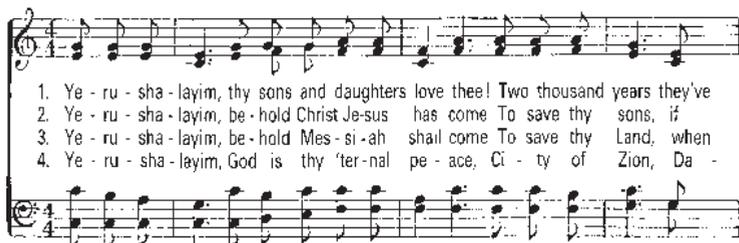
Dare to stand a- lone! Dare to have a pur- pose firm! Dare to make it known!



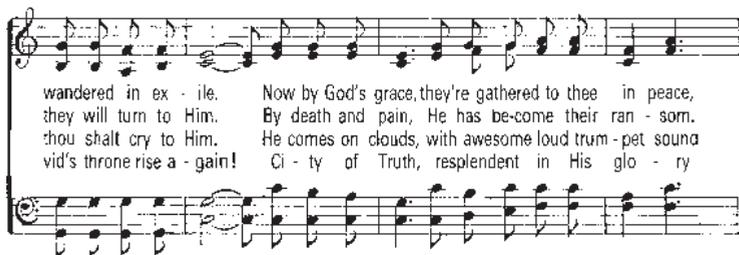
Yerushalayim, Messiah Is Come

T. Tow

Swedish folk melody
Arr. by R. J. Hughes

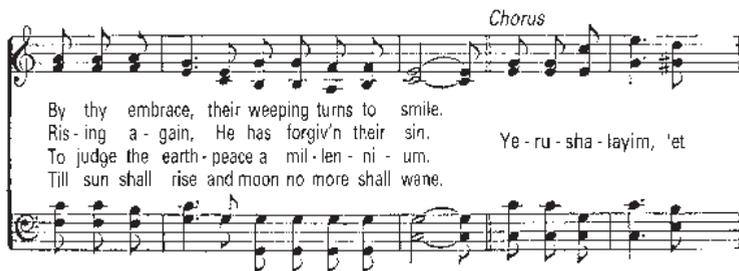


1. Ye - ru - sha - layim, thy sons and daughters love thee! Two thousand years they've
2. Ye - ru - sha - layim, be - hold Christ Je - sus has come To save thy sons, if
3. Ye - ru - sha - layim, be - hold Mes - si - ah shall come To save thy Land, when
4. Ye - ru - sha - layim, God is thy 'ter - nal pe - ace, Ci - ty of Zion, Da -

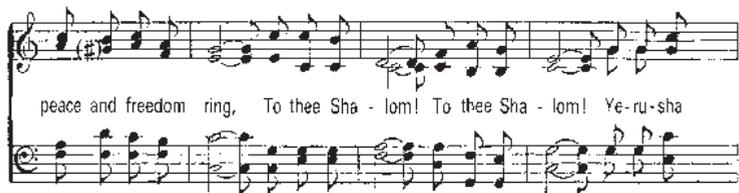


wandered in ex - ile. Now by God's grace, they're gathered to thee in peace,
they will turn to Him. By death and pain, He has be - come their ran - som.
thou shalt cry to Him. He comes on clouds, with awesome loud trum - pet sound
vid's throne rise a - gain! Ci - ty of Truth, resplendent in His glo - ry

Chorus



By thy embrace, their weeping turns to smile.
Ris - ing a - gain, He has forgiv'n their sin. Ye - ru - sha - layim, 'et
To judge the earth - peace a mil - len - ni - um.
Till sun shall rise and moon no more shall wane.



peace and freedom ring, To thee Sha - lom! To thee Sha - lom! Ye - ru - sha



layim, lift up thy voice and sing, Messiah is come, Messiah is come!

Behold, The Son of God is Coming Again!

T. Tow

1. Be - hold, be - hold the Son of God is com - ing a -
 2. A - wake, a - wake, you child - ren of men, a - wake, a -
 3. Be - hold, be - hold, the Son of God is com - ing a -

gain! Be - hold, Be - hold, the Son of God is com -
 wake! A - wake, A - wake, you child - ren of men a -
 gain! Be - hold, Be - hold, the Son of God is com -

ing a - gain! With thousands an - gels and saints With thousand an -
 wake, a - wake! Pre - pare now to meet the Lord, Pre - pare now to
 ing a - gain! With thousands an - gels and saints With thousand an -

gels and saints, He comes, He comes, He comes, in clouds of heav'n To judge the world.
 meet the Lord, He comes, He comes, He comes, in clouds of heav'n To judge the world.
 gels and saints, Be - lieve, Believe, Believe, in Him just now! And you'll be saved.

In the New Jerusalem

T. Tow

Bethel Hymns



- 1 We're a pilgrim band now headed for the glo-ry land a-bove. We are
- 2 In that land of glo-ry where the saints are gather'd round His Throne. No more
- 3 We are heading near-er near-er for the land that's now in sight. Will you



travelling thru the wil-der-ness be-low. We've a home that's far a-sighs nor tears nor sor-rows nor des-pair. But an e-ver-last-ing join us to the Ci-ty bright and fair? Is your name for-e-ver



way be-yond the blue sky and the stars.
song of vic-tory flows from e-very tongue. In the New Je-ru-sa-lem!
writ-ten in the Lamb's book of Life?



Chorus



Hal-le-lu-jahs fill the heavens For the saints have all come home



To Je-ru-sa-lem! To Je-ru-sa-lem!



Joy-ful - ly they shout Ho-sannas Come and crown Him King of Kings!

In the New — — — Je-ru - sa - lem!

Detailed description: This block contains two systems of musical notation. The first system features a vocal line in treble clef and a piano accompaniment in bass clef. The lyrics 'Joy-ful - ly they shout Ho-sannas Come and crown Him King of Kings!' are written below the vocal line. The second system continues the piano accompaniment with the lyrics 'In the New — — — Je-ru - sa - lem!'.

The Last Last Hour

S. H. Tow (adapted)

H. Percy Smith, 1825-1898

1. The sun-set burns in west-ern sky, U-pon the air a warn-ing cry,
 2. The souls that Christ-ians might have won, Now crowd the hour of set-ting sun,
 3. For dy-ing souls my bre - thren weep, O tar - dy wor-kers go and reap!
 4. Hark, hear His foot-steps on the way! O work, burn out while it is day!

Detailed description: This block contains the first system of musical notation for 'The Last Last Hour'. It includes a vocal line in treble clef and a piano accompaniment in bass clef. The lyrics are presented as a numbered list of four lines.

The si - ren wails from tow'r to tow'r, O bre - thren 'tis the last, last hour!
 Pub - lish a - broad His sav - ing name, To ends of earth Christ's pow'r pro - claim!
 Forsake the world and all its fun, The bat - tle must be fought and won!
 Constrained by love, en - dued with pow'r, O bre - thren in this last, last hour!

Detailed description: This block contains the second system of musical notation for 'The Last Last Hour'. It includes a vocal line in treble clef and a piano accompaniment in bass clef. The lyrics are presented as four lines of text.

Song to the New Jerusalem

T. low

Stephen C. Foster

1. The summer sun shines o'er new Je - ru - sa - lem: Gold - en days of
2. The au-tumn show'rs fresh-en new Je - ru - sa - lem, Hap - py feasts are
3. The spring rains drive win-ter's bi-ting cold a way: Wheat and bar - ley,
4. The Sun of Right-eous-ness shines o'er earth's Dark Night: No more war, nor

peace so di - vine. Messiah has come to this war-torn earth from Heav'n
held o'er the land. We wor-ship Mes-siah the Prince of peace-ful Realm,
o - live and grain. Ten thou-sand flow'rs in the bal-my bre-ezes sway,
hun - ger nor pain! Christ Je-sus reigns till Right triumphs o-ver Might

Chorus
Besto'ing rest to we - a - ry man - kind.
Who makes ros - es bloom a - cross the sand. Weep no more, O
While young men and mai-dens praise His name.
All res - plen-dent in Je - ru - sa - lem.

Is-ra-el O weep no more to - day We will sing this song to the

new Je - ru - sa - lem To the new Je - ru - sa - lem for aye.

No Night There

John R. Clements

Hart P. Danks



1. In the land of fade-less day Lies the "cit - y four - square,"
 2. All the gates of pearl are made, In the "cit - y four - square,"
 3. And the gates shall nev - er close To the "cit - y four - square,"
 4. There they need no sun - shine bright, In that "cit - y four - square,"



It shall nev - er pass a - way, And there is "no night there."
 All the streets with gold are laid, And there is "no night there."
 There life's crys - tal riv - er flows, And there is "no night there."
 For the Lamb is all the light, And there is "no night there."



CHORUS



God shall "wipe a-way all tears;" There's no death, no pain, nor fears;
 God shall "wipe a - way all tears;" There's no death, no pain, nor fears;



And they count not time by years, For there is "no night there."
 And they count not time by years, by years, For there is "no night... there."



Come O Come Our Lord Jesus

T. Tow

Come O come our Lord Je- sus O come we pray

The first system of music is in G major and 4/4 time. The vocal line (treble clef) begins with a quarter note G4, followed by a quarter note A4, and then a half note B4. The piano accompaniment (bass clef) consists of a steady eighth-note bass line starting on G2 and a chordal accompaniment of quarter notes. The lyrics are: "Come O come our Lord Je- sus O come we pray".

Let all eyes be- hold Him come in clouds of heav'n

The second system continues the melody. The vocal line has a quarter note C5, a quarter note B4, and a half note A4. The piano accompaniment continues with the same rhythmic pattern. The lyrics are: "Let all eyes be- hold Him come in clouds of heav'n".

He shall rule a thou- sand years and Sa- tan shall be bound in hell

The third system features a quarter note G4, a quarter note A4, and a half note B4 in the vocal line. The piano accompaniment remains consistent. The lyrics are: "He shall rule a thou- sand years and Sa- tan shall be bound in hell".

For our Lord comes from heav'n to His glo- rious reign

The final system concludes with a quarter note C5, a quarter note B4, and a half note A4 in the vocal line. The piano accompaniment ends with a final chord. The lyrics are: "For our Lord comes from heav'n to His glo- rious reign".

Jesus Christ Is Coming!

T. Tow

The musical score is written for voice and piano. It consists of five systems of music, each with a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one flat (B-flat major or D minor) and the time signature is 4/4. The lyrics are as follows:

Je- sus Christ is co-ming Dawn is draw-ing night The dark night is turn-ing now to
day Wake up, wake up Chris- tians, lift the ban- ner high
Sound the Gos- pel and the Word dis- play Glo- ry, Glo- ry Christ is com- ing 'gain!
Glo- ry, Glo- ry, let all saints pro- claim Ev- er wat- ching pray- ing,
faith and hope our song, Lo, He comes from heav'n to save His own.

O Jerusalem

T. Tow

O Je-ru-sa-lem Thou Ci-ty bright and
 O Je-sus my Lord Thou Ho-ly Son of
 Hail thou Prince of Peace come rei-gn ov-er

fair My heart is yearn- ing to be
 God Mine eyes have seen Thy sal-va-
 us Gov' nors and kings fall on their

1. there My Lord now has come no more
 tion Mes- si- ah is come King o'er
 knees knees From Je- ru- sa- lem Truth and

2. there My Lord now has come no more
 tion Mes- si- ah is come King o'er
 knees knees From Je- ru- sa- lem Truth and

shall I ling- er O bring me to
 Je- ru- sa- lem Be- hold He sits
 Grace shall con- quer Till suns shall rise

Je- ru- sa- l- c- m My
 en- throned in Zi- o- n Mes-
 a thou- sand ye- a- rs From

Lord now has come no more shall I ling-
 si-ah is come King o'er Je-ru-sa-
 Je-ru-sa-lem Truth and Grace shall con-

er O bring me to Je-ru-sa-lem
 lem Be-hold He sits en-throned in Zion
 quer Till suns shall rise a thou-sand years

Days of Toil and Waiting for Jesus

T. Tow

1. With e - ter - ni - ty val - ues in view, Lord, With e - ter - ni - ty's val - ues in view;
2. O the days they are fleeing a - way, Lord. O the days they are fleeing a - way
3. Soon the days of toil will come to end, Lord Soon the days of toil will come to end
4. Lo, I come in great pow - er to save you. Lo I come in great pow - er to save
5. For all pow - er in earth and heav - en, Lord. For all pow - er in earth and heav - en

May I be - gin each day with Je - sus, With e - ter - ni - ty val - ues in view.
 May I burn out each day for Je - sus, O the days they are fleeing a - way.
 May I find a sweet rest in Je - sus, Soon the days of toil will come to end.
 Are you rea - dy to go when I call, Lo, I come in great pow - er to save.
 Is giv'n to You our Ri - sen Sav - iour, E - ven so come Lord Jesus, A - men.

A THOUSAND GOLDEN YEARS

1. Behold the Eastern skies, a New Light's shining through -
The Sun of Righteousness breaks forth from the blue!
The Night of bomb and blood is scattered far and wide.
The Day of Right o'er Might is now born anew!

Chorus for verses 1 and 2:

Jesus the Son of God has come to Earth from Heaven.
He has come with healing in His wings,
In peace shall He reign.
A thousand golden years of salvation and rest.
No more strife among the nations,
In peace shall he reign.

2. Men shall learn war no more, swords and spears disappear.
Swords turned to ploughshares, pruning hooks from spears.
The Earth shall bloom again, the curse shall be removed,
The ox and lion shall thrive, the lamb and the wolf.
3. In that glad Day of peace in New Jerusalem,
The Greater David shall sit on His Throne.
From Earth's end to Earth's end, homage to Him they'll bring,
All glory to the Lamb, God's Lamb that was slain.

Chorus for verse 3

Jesus the Son of God has come to Earth from Heaven,
He has come with Healing in His wings,
In peace shall He reign.
Hallelu, hallelu. Hallelu, hallelu,
Hallelujah, Hallelujah,
Hallelujah!

(To the tune: Santa Lucia)

Santa Lucia

The image displays a musical score for the piece "Santa Lucia". It is organized into three systems, each consisting of a vocal line and a piano accompaniment line. The first system shows the initial vocal melody and piano accompaniment. The second system continues the vocal line and piano accompaniment. The third system is labeled "CHORUS" and features a different vocal melody and piano accompaniment. The score is written in a standard musical notation with treble and bass clefs, and various musical symbols such as notes, rests, and bar lines.

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- 📖 **Pioneering In Dyak Borneo**
by Jason Linn, translated by Timothy Tow
- 📖 **In John Sung's Steps (The Story of Lim Puay Hian)**
- 📖 **Calvin's Institutes Abridged, Volume 1, Book I & II**
- 📖 **Forty John Sung's Sermons**
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An Applied Commentary On The Gospel Of John
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An Applied Commentary On Isaiah And Micah
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- 📖 **John Sung My Teacher**
- 📖 **Asian Awakening**
- 📖 **Wang Ming Tao & Charismatism**
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