

# STRAIGHTWAY

*And straightway they forsook their nets, and followed him [Mark 1:18].*

## CHRISTIAN PURITIES FELLOWSHIP

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## The Book of Daniel: An End-time Book

Dr. H. T. Spence

The powers converging on the planet Earth should cause every true Christian to be in a posture of watching and praying, yea, in a posture of readiness for the coming of our Glorious Saviour. This Blessed Hope should ever be purifying our souls as part of the preparation for that event in which He will call us unto Himself.

The burden for the next few articles in *Straightway* will be drawn from the Old Testament prophet Daniel concerning what the Lord permitted him to see down through the ages of time. One must carefully observe that, although the Bible has been completed for some 2000 years,

the Book of Daniel and the Book of Revelation have only been unveiled by the Holy Spirit in fuller understanding in the past 150 years. Daniel was told by the angel Gabriel to seal up his book until the time of the end (12:4, 9). The “unsealing” of both these books fully came in the early 1800s. They have become keys to one another, interlocking and yet unlocking the vestibules of prophecy.

It is evident that some of Daniel’s prophecies were understood in previous centuries of Church history. When many during his contemporary were denying the Book of Daniel, Sir Isaac Newton, the great scientist, stated

*This edition includes two more articles*

**Daniel: A Prepared Prophet / Daniel: A Man with Prophecy**

that “to reject Daniel is to reject the Christian religion.” To ignore the great prophecies of this book produces a void of critical points in the prophetic Word concerning “things to come” in eschatology. Our Lord referred to Daniel in His prophetic Olivet Discourse (Matthew 24:15). The last book of the Bible, the Book of Revelation is the only prophetic book of the New Testament that would forever be a sealed book if not for the Book of Daniel. How unique through the Holy Spirit’s inspiration that both Daniel and Revelation were written by a “beloved”—Daniel, a man greatly beloved (10:11), and John the beloved disciple. They must be studied together as they become clues to the entire prophetic Word.

We know more of the personal history of Daniel and his character than of any other prophet. Though his name is not personally mentioned among faith’s heroes in Hebrews 11, his deeds are there: “Who through faith subdued kingdoms, wrought

righteousness, obtained promises, stopped the mouths of lions” (Hebrews 11:33). It is from this man’s writings that we draw the burden of these articles. His writing stands in an epoch between the history of the past and the prophecy of the future. Throughout the more than seventy years spanned in the Book of Daniel itself, some of its earlier prophecies are completed before the book closes; this enables us to test in a measure the correctness or incorrectness of any attempt at interpretation.

### **Daniel in the Times of the Gentiles**

This first article is to observe the prophet in the times of the Gentiles. This is a crucial book transitioning between two global workings of God in history. Daniel’s writing follows II Kings and II Chronicles in history. In these books we read of the closing centuries of the kingdom history of the Israelites; both books close with parallel accounts of the downfall of the Kingdom of Judah. One hundred years earlier the Northern Kingdom of ten tribes had been carried into captivity by Assyria. When the Southern Kingdom, the Kingdom of Judah, was carried into captivity by Babylon, it consisted basically of those living in the city of Jerusalem. The carrying away of a few thousand Jews into captivity may not appear on the surface to be an event of any great significance when compared to more conspicuous political events of that period. Nevertheless, it marked the end of one great historical season

## **STRAIGHTWAY**

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and the beginning of another.

In order to grasp the significance of the downfall of the Kingdom of Judah, we must review its history briefly. God's deliverance of the Israelites out of Egypt in the 15th century B.C. marked the beginning of a new era. It was the birth of a new nation that was to powerfully affect all future world history. Leading them into Canaan forty years later, God gave them a program of conquest that involved the entire world. First, they were to totally destroy the nations inhabiting Canaan. Second, because the iniquity of those nations was now full, instead of employing a flood as God did in the days of Noah or fire from heaven as in the days of Lot, God used the Israelites to exterminate these nations. Third, they were used by God as a governing power to maintain political discipline over the world, upholding righteousness and punishing wickedness. This purpose of God was long before suggested in Deuteronomy 32:8:

When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

This passage refers as far back as to the time of the scattering of the people from Babel. In the passage of Deuteronomy 20:10–20, especially note verses 15, 16:

Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these

nations. But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth.

There was no limit set to this conquest: Israel was to establish a universal theocracy in which she should be the visible governing power.

However, Israel never carried out perfectly even the first of the program; the nations of Canaan were *not* entirely destroyed. They were permitted to live under tribute, often among the Israelites and at times intermarrying with Israelites. Over the next few centuries Israel's obedience to God vacillated as viewed through the time of the Judges and Kings. This period of history culminated with the concluding accounts of Kings and Chronicles. *Then God deliberately set Israel aside as a world power and turned the scepter of world rule over to the Gentiles.*

### **The Transition of World Power to the Gentiles**

God's instruction to Israel to relinquish the scepter of world rule unto the Gentiles is recorded in Jeremiah 27:12, 13:

I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon.

Zedekiah was the last king of Judah, leading the remaining remnant of the Israelites after the captivity of the ten northern tribes. As the last representative of David whose descendants had held the throne for about five hundred years, Zedekiah was the last to hold this important position, as well as to witness this position transferred to now a secular power.

We know that this setting aside of Israel is not to be forever. Ezekiel 21:25–27 declares,

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD, remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it him.

The wicked king here is Zedekiah; the one whose right it is to rule is Jesus Christ. The Scriptures reveal that David's throne (II Samuel 7:16) "shall be established for ever." We must remember that Jesus was and is a Jew! Gabriel stated to Mary, "The Lord God shall give unto him the throne of his father David, And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). We also read in Hosea 3:4 and 5,

For the children of Israel shall abide many days, without a king, and without a prince, and without

a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

It must be noted that there is a difference between "until the times of the Gentiles be fulfilled" (Luke 21:24), and "the fulness of the Gentiles" (Romans 11:25). The "times of the Gentiles" is a political prophecy dealing with the world government controlled by the Gentiles or nations of the earth. In contrast, the "fulness of the Gentiles" mentioned by Paul in Romans 11 is in reference to the coming of the Gentiles into the Body of Christ or the Church. James declared this divine plan in Acts 15:13–17:

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

The truth concerning the *church* basically has been a Gentile truth through Church history. Christ will take this true church out of the earth in a rapture; this will bring the end

of the “fullness of the Gentiles” and God will graft Israel back into the Olive tree. The “times of the Gentiles” will not be fulfilled until the coming of Christ back to the earth (not to the clouds) as seen in Revelation 19.

Paul made it clear in Romans 11 that the setting aside of Israel by God was temporary. After Israel has been sufficiently punished for their past disobediences, God will restore the kingdom to Israel. The constant expectation of devout Jews was even seen at the ascension in Acts 1:6, “Lord, wilt thou at this time restore again the kingdom to Israel?” The response of the Lord was that the time of its restoration was in the Father’s authority and was not for them to know. The Book of Daniel was “sealed” at this time and the Book of Revelation had not been written. The time was not yet revealed; however, the fact of Israel’s recovery is certain.

The Babylonian Captivity sealed the forfeiture of Israel in global domination and commenced the time of the Gentiles. The prophecy of Christ in Luke 21:24 states, “And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” When the events recorded in the Book of Daniel began, the kingdom was just slipping away from Israel to the Gentile king Nebuchadnezzar. Here we see the transition of the kingdom of Israel to that of the Gentiles. Nevertheless, the prophecies of Daniel reached far

out into the future, even beyond the first coming of Jesus Christ and to His open, second coming in power and glory to take possession of the kingdom. This event signals when world dominion will revert to the Jews. Therefore, the importance of Daniel is that it bridges the gap from the time when the kingdom passed from Israel until the time the kingdom shall be restored to them.

### **The Image**

It was during Daniel’s ministry that the transition to the times of the Gentiles was made. In Daniel 2 the history of the times of the Gentiles is given. The image seen in that chapter is the “form” of a man. The “times of the Gentiles” is technically the time of man and his rejection of God. The history portrayed in the dream by Nebuchadnezzar is when God permits Man to have his day. Historically, this runs from the time of Nebuchadnezzar’s Babylon through the reign of Antichrist. Thus again, the “man” image is the Day of Man or the “times of the Gentiles.”

Egypt and Assyria had previously existed as empires, but not in the transition of the Jew to the Gentile. Four great kingdoms or world powers are prophesied to appear beginning with Nebuchadnezzar down to the end when the dominion is to be taken away from the Gentiles and the rule of the Most High is to be established on the earth. *This view* is the history of Man, or man’s day. Each empire mentioned in the vision

wanted world domination over all nations and languages. As each one came in succession they increased their global powers. The image begins with gold and continues with silver, then brass, then iron, and finally iron and clay mixed. The legs, the longest part of this image, represent Rome, which existed longer than any of the previous empires. The iron will enter into the last form of Gentile world power represented in the feet, including the ten toes.

It is through this prophecy that God reveals the progress of man. One clearly sees that the Day of Man or the “times of the Gentiles” does not begin with good-for-nothing stuff, earth mixed with particles of iron; it begins with fine gold. In contrast to man’s opinion that his empires are ever ascending from mud to gold, God’s revelation makes it clear that it is actually the reverse! Man’s Day, the times of the Gentiles, will end in total deterioration.

What is the final form of the times of the Gentiles? It is the briefest of all, the smallest of all—the *feet!* The ten toes are mentioned in Daniel 2:44, “in the days of these kings” (which will be designated later as ten horns). Revelation 17:12 states, “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.” This final form of history we have not reached! Nevertheless, our present time period in history is at the bottom of the legs, merging into the feet. The iron in

the feet is mixed with earth (clay), a material not belonging to the metals of the great image. There are no true empires anymore. We are headed into the lowest existence of man, from whence he came, earth or dirt. Socialism and Anarchism are looming up on all sides of global powers today. We find ourselves in the struggle of this last kingdom to come—that one which will culminate the Gentile times. Kings, presidents, and governments are aggressively trying to get control of that last kingdom, trying to become the final global one!

## Conclusion

Dear reader, we are in the culminating season of the Times of the Gentiles—Man’s Day—the deification of man. We have read of it in the past and it will come again: as in the day that Nebuchadnezzar set up in the plain of Dura that golden image (of himself), so it will be repeated at the coming of the False Prophet (in Revelation 13), when he will command worship to the image of the Beast. Global society has come to the prophetic time of the image of man, the worship of man. Such a society has now changed its view of God. A Neo-Theism and Neo-Christianity have arisen in the earth and are controlling the thoughts and the writings of man. Psalm 2:2 declares, “The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed.” Although this quotation in Acts 4:26 concludes

at that word “his Christ [anointed]” referring to Jesus, we have come to the latter part of the prophecy: “Saying . . . Let us break their bands asunder, and cast away their cords from us.”

The Gospel has gone to the ends of the earth; the ethics and morals of Judeo-Christianity have now permeated the planet in knowledge. We are witnessing the rise of a world of leaders who are tired of the principles set by Christianity—by God—even through the Roman Church. The ACLU is now knocking, yea, pounding on every moral door in America, for they know the time and the mood in America are ripe for the breaking of the bands and the cords of the Evangelicals, the Roman Catholic Church, the conservatives, etc. Yes, it is the day of such a cry of hatred, and it is getting louder.

Since the Roman Empire (the legs), history has undergone a long transition. The Gentile civilization over these many centuries has been the formidable custodians of public Christianity. Nevertheless, this empire will thoroughly become anti-Christian as it nears the end of its historical tenure. Rebellion will become the order against God and His Christ. We are already witnessing a deep-seated hatred taking place in history. Global society is coming to the consummation of the universal season of the *man* image.

The End Time will produce another crucifixion of Christ, but this time with words of rejection

and to exterminate the believers of that Christ. We will witness the governments coming together through their laws, as was said in Matthew’s Gospel, “They took counsel to put him to death.” Man wants to be free from God to commit all manner of abominations; to be his own god, to be rid of all restraints that have been placed upon him by providence and the institutional church of the centuries. There will not be an open coming of Christ until a terrible struggle has convulsed the nations. God’s remnant is going to be caught in the throes of it for we are part of the “anointed” in Psalm 2. The next verse in this Psalm declares, “He that sitteth in the heavens shall laugh: the Lord shall have them in derision [deep trouble].” The Psalm continues, “Then shall he speak unto them in his wrath, and vex them in his sore displeasure [the Tribulation Period]. Yet have I set my king upon my holy hill of Zion [the Millennium].” According to Daniel 2, the times of the Gentiles will be resolved when the Stone will be cut out of the Mountain and will strike the ten toes, not the head, but the ten toes of iron and clay. It will be at the greatest moment of the apostasy of man. This Stone, which is Christ and His Kingdom, will bring the collapse of the man image, and pulverize it like the chaff on the summer threshing floor. Then we are told that the wind came and carried it all away. Nothing was left of it! It may have been this portion of the dream of Nebuchadnezzar that



brought him great terror.

Both Jew and Gentile smote Christ in the ordeal surrounding the historical event of the Cross. In contrast, in the future it will be the Great Stone, the Lord Jesus Christ, who will smite the image of man. This *stone* will then become a mountain to fill the whole earth. The Kingdom will be restored to Israel through the Christ. The kingdoms of this world will become the kingdoms of our Lord.

Dear reader, we find ourselves

living in the ankle period of this prophetic history. However, we must not allow our hearts to be troubled, for Jesus promised His disciples in John 14:3, "I will come again, and receive you unto myself; that where I am, there ye may be also." This is a clear reference and promise of God's saints at the appointed time being received by Christ and taken to heaven in that secret rapture. May God enable us to continue *in* Him as history's "times of the Gentiles" comes to its culmination. S

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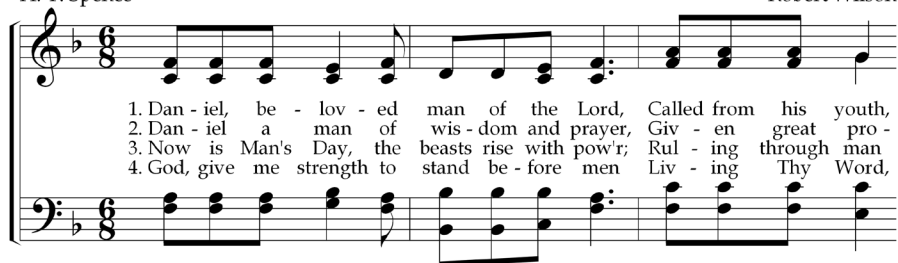


# Daniel—Man of the Lord

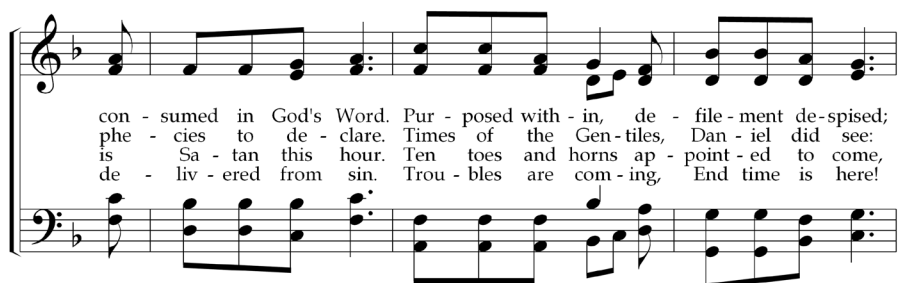
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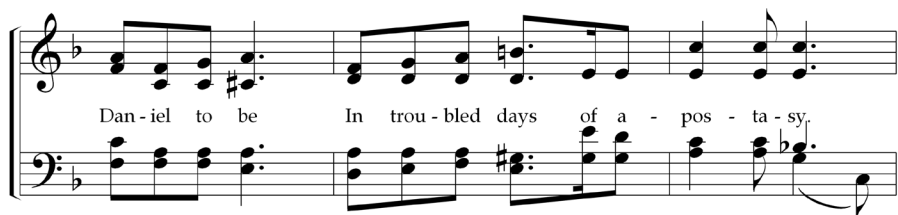
1. Dan - iel, be - lov - ed man of the Lord, Called from his youth,  
2. Dan - iel a man of wis - dom and prayer, Giv - en great pro -  
3. Now is Man's Day, the beasts rise with pow'r; Rul - ing through man  
4. God, give me strength to stand be - fore men Liv - ing Thy Word,



con - sumed in God's Word. Pur - posed with - in, de - file - ment de - spised;  
phe - cies to de - clare. Times of the Gen - tles, Dan - iel did see;  
is Sa - tan this hour. Ten toes and horns ap - point - ed to come,  
de - liv - ered from sin. Trou - bles are com - ing, End time is here!



Stood for His God when men com - pro - mised. God, give me grace, a  
God's his - t'ry plan from e - ter - ni - ty.  
Beast out of Sea will make up the sum.  
A - rise, my heart a - bove eve - ry fear.



Dan - iel to be In trou - bled days of a - pos - ta - sy.



May I yield all, pre - pared life for Thee; Giv - en to prayer and true pi - e - ty.

# Daniel: A Prepared Prophet

## Daniel 1:1-8

Dr. H. T. Spence

As a preacher of the Gospel, I am becoming more aware of the fact that I may be preaching to the last generation of young men and women before the coming of Christ in a rapture as well as the coming of Antichrist and the final kingdom of man in prophecy. It is the worst, the darkest, and the most deceptive generation of human history. It may well be the prelude generation before the coming of the Tribulation Period. This is why it is crucial that God's remnant people today come to an understanding of the Book of Daniel.

In the previous article we simply observed that the two critical books of prophecy are Daniel and Revelation. There are similarities between the two books. (1) they both were written by men called "beloved"; (2) both authors were young in coming to God (Eusebius, the Father of Church History places John the Beloved at 18 when he became a disciple of Christ; Josephus places Daniel at 17); (3) both men lived long lives beyond most of their contemporaries; (4) both were in a captivity (Babylon and Patmos); (5) both saw the glory of God in devastating times; (6) one was a seer of the beginning of the times of the Gentiles, and the other was a seer to the revelation of the conclusion of the times of the Gentiles. Both saw similar prophecies, yet each became a key of

assistance in interpreting to the other.

In this article we want to note the character of Daniel. For these crucial times nearing the coming of Christ, such a life as his should be the longing of every Christian heart.

### Daniel's Early Life

We know more of the personal history of Daniel, of his character, than of any of the other prophets. Daniel seems to have been born into an unidentified family of Judean nobility somewhat prior to Josiah's reformation in 621 B.C. During his childhood he experienced the great reformation during Josiah's reign, placing him around the age of 15 to 17 years old at the time of his capture and the commencement of the Babylonian captivity. Immediately after the time of the great reform under Josiah, Jerusalem plunged once again into deep sin and apostasy under the remaining kings. No doubt as a child he heard the preaching of Jeremiah the prophet, with whom he would be closely identified, at least with his writings, for many years even after his deportation. It is evident that as a child he was profoundly affected by the reform.

The fact that he was among the first selection of Jewish captives taken to Babylon in 606 B.C. indicates that he was regarded as having

considerable social standing. It seems that Nebuchadnezzar, in his defeat of Egypt and return through Judea, demanded hostages of Judah as evidence of good faith toward Babylon. It was with this group which went into captivity in the third year of Jehoiakim, king of Judea, that Daniel was numbered. His parents named him *Daniel*, meaning “God is my Judge.” His name truly became the commentary of every stage of his life: he judged everything he confronted through the consciousness of God.

The history of Israel has been marked by two periods of great bondage: Egypt (a type of sin and the world) and Babylon (a type of religious bondage and apostasy). Like Israel, Christianity today has entered into its Babylonian captivity, and it will demand prepared youth to face it and all of its dark and strange powers and languages. In my travels I am meeting more and more Christian young people who have not matured as those did who grew up in previous generations. The telling sign is that there is still a great immaturity in their living as well as in their Christian lives. This is not a day in which young adults can afford to frolic in sins and remain in their childish days and ways; they need to grow up and become men and women for God. Daniel was prepared in his childhood and teenage years to become the prepared prophet for his age and generation. The times witness to only a few youth today who in their prime will be prepared to face the world.

## **Preparation of Life: Without Blemish**

One of the prerequisites that we read for Daniel’s being chosen by the staff of the king was that he was to be without blemish. He had to be a youth without blemish, or one without any defect or peculiarity of the flesh (no disfigurements: eczema, scabs, scratches, scars) as well as no evidence of moral defects. The Devil has been in strong pursuit to destroy the youth of our day in this final conflict before the secret coming of Christ. If the Devil can’t stop the youth from becoming a Christian, he will endeavor to do all he can to destroy the life of the youth *before* they come to Christ, thus rendering them of little use in service to God. Oh, the blemished life! This generation has been the worst in living in sin and reaping damages; such blemishes of life at times are almost irreparable. The youth coming to Christ now have lived either physically or mentally in such complex sins that there are deep scars in the life. In many cases such scars have become a permanent part of their life.

The youth culture of our present society portrays a life and a character that has been controlled by a certain principle. That principle has been one of sin and the pervasiveness of the world. Their culture is the outworking of that character. Western Civilization has gone through many stages of cultural living since the days of the beginning of rock and roll. Emerging

from such a history has been a product more aptly called “subculture.” “A subculture is a group of people with a culture (whether distinct or hidden) which differentiates them from the larger culture to which they belong.” Sometimes it is considered a counterculture. Subcultures bring together those who by social standards feel neglected and allow them to develop a sense of identity.

In 2007, Ken Gelder published the book *Subcultures: Cultural Histories and Social Practice* in which he proposed six key ways in which subcultures can be identified:

1. through their often negative relations to work (as ‘idle’, ‘parasitic’, at play or at leisure, etc.) [*people trying to get out of work with a “thank-God-it’s-Friday” mentality*];
2. through their negative or ambivalent relation to class (since subcultures are not ‘class-conscious’ and don’t conform to traditional class definitions);
3. through their association with territory (the ‘street’, the ‘hood’, the club, etc.), rather than property;
4. through their movement out of the home and into non-domestic forms of belonging (i.e. social groups other than the family);
5. through their stylistic ties to excess and exaggeration (with some exceptions);
6. through their refusal of the banalities of ordinary life and massification.

(<http://en.wikipedia.org/wiki/Subculture>, accessed, October 17, 2011).

Today’s abounding subcultures provide a wide variety to entice and subtly

influence the present generation of youth. Within these subcultures there is a philosophical concept concerning the physical body. It is geared towards the debasement, disrespect, indignity, and even the destruction of the body by the Devil. Such a view has been promoted through a number of subcultures of the world. In the 1960’s Timothy Leary popularized hallucinogenic drugs, which the Devil used to burn out the body and the mind of many young people. Janis Joplin popularized alcohol, affecting both the brain and body. There was also Alex Crowley, who promoted the intensity of fornication and sadism that burnt out affections and desires and destroyed the youth for hope of honorable marriage to a woman or man. Sexually transmitted diseases, including many incidents of HIV and AIDS, often bring permanent damage to the body.

Then there is the thought life of the youth being paralyzed through the powers of pornography. Such mental imagery will produce destruction of the mind for years to come. It also produces a lazy and passive mind when it comes to spiritual things: the inability to function for God, living basically a lethargic life.

Even body piercing and tattooing have become commonplace in our subculture society. The Lord declares in Leviticus 19:28, “Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.” All kinds of piercings are now defacing the body, from the ears

to eyebrows, lips, tongues, and cheeks, etc. The tattoo industry has now set up shop on main street, offering its services no longer just for sailors but for a whole generation that have made their bodies a canvas. Even after becoming a Christian the permanency of such things affects the testimony of the body.

There is also the subculture that attaches itself to all forms of music from jazz, Goth, punk, hip hop, rave, bluegrass, heavy metal, country western, etc. They all have their own subculture consisting of the symbolism identified with the clothing, music, and other visible affectations by their members.

In the southern states we face the country western product of the “redneck” subculture in his slob way of dress with the lower cowboy look, his obsession with guns and knives, his slob-culture talk, his destruction of the English language, and his cravings for the jokes of Jeff Foxworthy. The “redneck” is uncouth in his conduct, emitting body sounds in the presence of others. He constantly views women and marriage in a humiliating way. This is a culture that is of the world and not of God.

Although at one time certain subcultures were viewed as unique and easy going, young people who continue to linger in them will be damaged. A life mixed with the world destroys the present hope of a life for God. Oh, the blemishes of the past that continue to linger in the lives

of many. Though some may think such manners funny and cute, they fail to discern these as hindrances to a full life with God. The personal blemishes are truly the culture of an age, the outworking of a subtle principle dominating the life within.

Bible colleges now have to take these blemished lives and prepare them for the ministry. Even young people from Christian homes have been permitted by their parents to partake in these subcultures. What does a Christian do with all of these subcultures? When we become a Christian, the principles of the Bible rise higher than any other culture. When God saves us, He changes our manner of living and brings us into a nobility of living and talking and respect. We are not to be conformed to this world, its culture and sounds.

There is hope! Ephesians 5:27 declares, “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” No matter what defects of the flesh and life we have, we must come to Christ with them for healing! According to II Corinthians 5, old things are to pass away and all things are to become new. Some may say, “But I hate to give them up!” Grow up! Those are immature, childish things. Let us grow up into Christ! We must dress differently and talk differently. Our manner must change, our joking must change, and there must be a dignity to come into our

life, for Christ's sake! In I Corinthians 13:11 Paul declared, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." This is what we need today: the putting away of childish things in the way we dress, the way we think, and in our manner of living. We could attend a Bible college and still be playing the games of the world. How can anyone take us seriously for God if we are still in childish living? Dear young man and young lady, pray for God to deliver you from the blemishes of the past! And if you are in your teenage years, keep yourself from destroying your life.

### **Purposed in His Heart**

A second prerequisite we see in Daniel's young life was that he not only was a young man without blemish, but also one who purposed in his heart not to defile himself with the king's meat. What a test this was! A captive in a foreign land far removed from the restraints of home, absent from the inspiration of worship in the Solomonic Temple. He was being placed in a position of honor as a preferred student; a special, selected diet was appointed him personally by the king. The kindness of a king was his greatest temptation. He could have argued in his heart that under the circumstances, he should eat what was set before him, that it was impossible to keep the law regarding clean and unclean meats

as a captive in a foreign country. He could have reasoned that it did not matter what he ate so long as his heart was all right, and certainly one should not offend the king. In a period when regard for God's law was decaying among the Jews, it is evident that Daniel and his friends were already grounded in truth *before* they came down to Babylon.

Such decisions and choices in his youth had a profound effect upon whether God would trust him with secrets and visions. Daniel had entered into the consecrated life of Romans 12:1, 2. In the light of this purposing of heart, Daniel had already committed himself through meditation on the Word of God and communion with the Lord; these already occupied first place in his life.

A person's thought life on God is important in this needed purposing of heart not to defile one's self. After the heart has purposed, then the decisive stand with faith laying hold on God for strength will follow. In the purposing, we shall find God true, as it was in the case of Daniel. The king's meat was dedicated to the king's gods; he believed the meat had special powers and thus he wanted his servants to partake of such food. Nevertheless, Daniel purposed in his heart not to be defiled by what the world feeds from and refused to be influenced by them on what he thought and did. Yes, similar convictions are imperative in our crucial days of great compromise within the church.

There is another precious truth that must be acknowledged: the faithfulness of the Lord becomes a blessed reality in the path of separation: separation *from* the world and sin, and separation *unto* God! In this separation unto the Lord we shall find an increase in true wisdom, in heart knowledge and progress in the truth. Spiritual knowledge cannot be learned; it is a gift of God. If we acknowledge our weakness and emptiness, and cast ourselves upon Him, He will give that knowledge we need.

While Daniel and his companions refused to be defiled by the king's meat and drink, they did not go without eating and drinking. They ate pulse and drank water—a simple fare. While we turn away from the world and its ways, we have something to feed on: our food is Christ Himself, and we have the water, the indwelling of the Holy Spirit. Such feeding will keep us in the evil day.

### **The Abilities of Daniel**

A third area of Daniel's character that we should observe is found in Daniel 1:4:

Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Although this was the world's criteria for future leadership, there

are some characteristics that may be salvaged for the young man of God. There is the intellectual capacity of which Daniel clearly was able ("such as had ability"). These youth were to be "cunning in knowledge." It is evident they had some knowledge that those who made the decision saw promising for the court of the king. They had to have a capacity of understanding science; they had to have a special aptitude for Chaldean science, that is science of the magi. Also, they had to be skillful in wisdom. They also had to be in excellent physical condition: no blemish on their body, well favoured. Finally, there was a moral and spiritual quality: there had to be present a consciousness of a wholesome mind and body.

We are truly living in an End-time generation when we are in desperate need of young people growing up from Christian homes who have not been tainted in mind by the pollutions of this Age and whose body has not been given over to the powers of fornication. We are in need of intellectual youth to be consumed by God and willing to give their brain and abilities to God's calling rather than to the furthering of themselves in the world. Sadly, we are losing many Christian youth to the secular world as they pursue money, career, fame, and acceptance. We have come to a last desperate hour when the abilities and talents of youth need to be poured out upon Christ as Mary did with the expensive ointment from the precious alabaster box.



Where are the young men and woman who are willing to give their hearts, lives, and all that they are unto God? Where are those who will rise, keeping themselves in their teenage years from the blemishes and blights of youthful and wayward impulses to sin? . . . who are willing to give their minds, their intellect, and good study habits to Christ for His service? . . . who are willing to give God a strong moral life and spiritual walk? . . . who are willing to keep their mind and thought life from falling into the gutter and perversion of immorality and the dirt of this world? We tend to give God the leftovers from sin. Yes, although He will take us unto Himself no matter our past and broken life, we need to pray for a harvest of youth whose lives have not been violated by teenage sin. We must press for the Daniel life in our homes, churches, and Christian schools.

### Conclusion

In the Old Testament, God called for a “fit man” on the Day of Atonement to take the scapegoat out beyond the camp into the wilderness (Leviticus 16:21). The fit man, a prepared man, a ready man, was selected for this a year in advance; he was probably a man of Levitical pedigree with a reputation characteristic of the demand of his name. This man was prepared to lead the goat away, not with the ordinary halter but with a piece of scarlet cloth tied around his horns. Tradition tells us that he looked for the scarlet

cloth to turn white as a sign of God’s acceptance of the sacrifice. Oh, to contemplate the value of such a man, spiritually, in our time. Such a man in our day and time must be able to discern concerning the Lord’s attitude about a particular age, whether there is acceptance by God or whether apostasy is present.

We need to increase our prayers for ready men, selected men, prepared men who are able to declare the Lord’s attitude about an age. May God give unto us some youth sanctified, Spirit-filled, consecrated to the call of God, and willing to step forward as a Daniel. [S]

## **Foundations Calendar**

### **Second Semester of the Foundations Schools 2012**

Faculty/Staff Meeting,  
*January 9*

Beginning of Second Semester,  
*January 10*

Special Evening Services,  
*January 11–13*

Special Evening of Fellowship,  
*January 14*



# Daniel: A Man with Prophecy

Dr. H. T. Spence

No other book in the Bible has been attacked like the Book of Daniel. Since Porphyry, a Syrian, some 1700 years ago, the book has been in the Critic's Den. Porphyry claimed that instead of being written by Daniel about 533 B.C., it was a forgery written in the time of the Maccabees about 168 B.C., after Antiochus Epiphanes (whose appearance is so clearly foretold in the book), in order to comfort the Jews in their trying times. Ironically, the Septuagint (the Greek rendering of the Old Testament) of 285 B.C. included the Book of Daniel, over one hundred years before the critics declared its writing. Josephus, who wrote after the destruction of Jerusalem in A.D. 70, speaks of the incidents of Antiochus Epiphanes; he says it came to pass "according to the prophecy of Daniel which was given 408 years ago." We also have a specific incident that Josephus describes. When Alexander the Great, who is foretold in Daniel's prophecies (chapter 8), came in the course of his conquests to Jerusalem in 322 B.C., Jaddua, the high priest, showed him the reference to himself in the Book of Daniel. This so pleased Alexander that he spared the city (which means it was written prior to 322 B.C.). Again, Ezekiel was a contemporary of Daniel and mentions him in Ezekiel 14 twice and in Ezekiel 28.

## A Book of Prophecy & History

The Bible is unlike all other

religious books in that it bases its authenticity, authority, and inspiration on prophecy. All other religious books contain no predictions as to the future. If they did so, and the prophecies were not fulfilled, the books would be discredited. Prophecy is history written in advance proving the foreknowledge of God. Thus we read in Daniel 2:45, "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." Prophecy is twofold: it is descriptive and predictive. Prophets were both *forth-tellers* and *foretellers*. The Holy Spirit gave both insight and foresight to them. The apostle Peter declared in II Peter 1:21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." It has been estimated that 8,145 prophecies are in the Scriptures. Prophecy in Scripture seems to have at least five requirements: (1) It must have been made known prior to its fulfillment; (2) It must be beyond all human foresight; (3) It must give details; (4) A sufficient time must elapse between its publication and fulfillment to exclude the prophet, or any interested party, from fulfilling it; and, (5) There must be a clear and detailed fulfillment of the prophecy in every particular.

When men are in captivity there is the need of prophecy, for it becomes

an anchor of hope for their souls for the future. Daniel was a crucial man for his time and his geography. He was a prophet to the nations. This is why his book is written in two languages, the Hebrew and the Aramaic, the languages of Chaldea. The first chapter of Daniel is written in Hebrew, in style closely allied to the Hebrew used in the Book of Ezekiel. Chapters 8–12 are likewise written in Hebrew. But 2:4 through 7:28 are written in the Aramaic language. The Aramaic was the language most familiar to Babylonia and Medo-Persia. Daniel was appointed by God to be a eunuch servant to the leaders of two empires in history. His prophecy to them was from two perspectives, their perspective and God's perspective. We see this truth in the trilogy of prophets at that time: Ezekiel was taken in the captivity to the north part of the Babylonian Empire among the slaves at the River Chebar; Daniel was in Babylon; and Jeremiah was in Jerusalem.

### **Daniel's Prophecy**

In the beginning of his prophecy, Daniel was a teenager. We are told that Nebuchadnezzar had a dream, and when Daniel was summoned before the king, we read his response in 2:27–30:

Daniel answered in the presence of the king, and 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. Thy 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.

God granted this king an insight to the coming days beginning with himself: thoughts that had come into his mind about his empire *and* what should come to pass hereafter. Daniel gave him the prophecy of God according to Nebuchadnezzar. We read in 2:1 that his spirit was troubled, and his sleep brake from him. For God took him all the way through the history of the Gentile powers to the end—the end of Man. But at the end of man's kingdom, the God of heaven would destroy the kingdom of Man and set up His own kingdom. Nebuchadnezzar needed to know this: it is not man's kingdom that will triumph, but God's! The dream the king saw was an image and that image was appropriately a MAN. Twenty years later Nebuchadnezzar set up an image of gold to himself; the final part of man in the feet of the image of Daniel 2 will be resolved in Revelation 13, when Antichrist and his image will be worshipped.

The later view of the kingdoms of

man in Daniel 7 and 8 is presented from the perspective of heaven and God and not from Nebuchadnezzar's. The prophet's dream is that of beasts, not man. Lion, eagle, bear, leopard, and a dreadful and terrible beast are what Daniel saw from heaven. He also saw horns coming out of the final beast that become powerful influences until the End. In times of apostasy God's men see beasts when the world leaders view themselves as golden heads. In chapter 7 these are wild beasts; in chapter 8 they are domesticated beasts. The two domesticated beasts, the ram and the goat, which are the Medes-Persians and the Greeks, were of a better attitude toward Israel than Babylon or Rome. However, Daniel's prophecies were not only to the Gentiles but also to the Jews, and thus the chapters and prophecies that marked his beloved people (chapters 9–12). He was a prophet for his times; he was a prophet for the world and for God's people.

Although the prophets were mortals, men of like passion of the very men to whom they were sent, yet they were crucial men with a crucial message in crucial times. They were a unique breed of men, saved men, redeemed men, who had a holy heart that was sovereignly picked up by God to become His representative to the people. They came in times when God's people were in a season of drifting, neutrality, compromise, and apostasy. They became the screaming conscience of a people

whose personal conscience was in apathy and insensitivity to the delicate things of God. They were men with prophecy. Although prophecy in certain biblical contexts is a forth-telling and foretelling, in passages such as II Peter 1:20, 21, prophecy is presented as the entirety of the Scriptures. In I Corinthians 14, the gift of prophecy is the immediate anointing of the Holy Spirit upon the preaching of the Word of God to a people. This is the greatest need at this hour in the Body of Christ: men with prophecy, men with the anointed Word of God. We need to pray that God will raise up men who know the Word, who are consumed by it in a time when there is no open vision of that prophecy. When such men are absent, or few in number, it becomes a judgment upon a generation.

We are in a time when "prophecy" of the times is very popular both in books and on television. But the popular prophecies tend to promote a greater view of the nations than we have of God's people, their plight, and the captivity they are in. Even the more conservative men whose ministries are the promotion of prophecy (such as John Ankerberg and Jack Van Impe) are focused on Israel, the land of Israel, rather than to seeing the equal prophecies concerning the driftings, neutrality, powers of compromise, and encroachment of apostasy among God's professing people. It is true; we need pastors, under-shepherds of the Chief Shepherd, and evangelists

and teachers. But the greatest need in days of apostasy is the voice of biblical prophets heralding the needed message and burden of God's Word to the people—God's people. We need men who will stand before the face of God in deep communion as Daniel did. We need men who will tell us what God wants us to hear rather than what we fancy in our carnal hearts. We need men who will give us God's Word strong enough to convict us, to name our sins, and to never leave us alone without telling us how we should live. We need men who have sight to see the end of decisions made and the outcome of subtle choices and changes. We need men who will warn about the power of cares and money, and how such things will rise up as thorns to choke the Word of God in our lives. We need men who will not wither under the intimidating pressures of backslidden church members and ecclesiastical leaders. We need men who will refuse to be silent when they see sin taking over a nation, a community, a movement, a Christian school, a church, a family, or an individual.

The world and the institutional church will condemn such men of God; they will be called by names that would grieve the average person. Such men will be voted out of the conventions, starved out, intimidated, and even gossiped about behind their backs in order to destroy their reputations. They will be hated for their spirituality, their standards, and

their separatist life as Daniel was. Carnality, worldliness, and apostasy hate such men in their churches and movements. They are viewed as the "thorn in the side" that prevents progress and growth. We should thank God for every pastor, parent, grandparent, or teacher who becomes a voice of a prophet to our mortal lives.

As we near the secret coming of Christ for His true saints, as we witness the apostasy fast laying hold of the global, institutional church, we must pray that God will awaken young men who will be consumed with the Bible, God's prophecy! We must pray that God will grant them discernment concerning the enemies of God and the spiritual needs of the people of God.

### **Conclusion**

When God begins taking away such voices from a people, a church, a school, a movement, it is the sign of God's leaving the people. Note Ezekiel 3:26, 27:

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the LORD GOD; He that heareth, let him hear; and he that forebears, let him forbear: for they are a rebellious house.

We are witnessing in the seminaries and colleges of Fundamentalism

today a destruction of the hope for prophets. Note God's thoughts spoken through the prophet Amos:

And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not (2:11, 12).

More and more conscientious preachers are being told by religious leaders not to deal with certain issues in the pulpit; they are not to deal with the music; they are not to deal with the multi-version issue of the English Bible; and, they are not to deal with sanctification, consecration, and having a deep love for God. These schools are now forcing such young men, by threatening isolation from churches and opportunities to preach, to give in and drink the wine of compromise and conformity.

Some may say that the office of the prophet is an office of the past. Yet if the Bible states that in the last days that there shall arise many false prophets (Matthew 24; I John 4), are there not to be any true prophets to rise to warn the righteous? There may not be *foretelling*, but there is the *forth-telling* of God's Word to the people. The prophet of our time must see not only the global perspective but also the calamity within the camp of God in the falling away within. We need men with a spiritual heart for God, a prayer life, and a vision life with a Daniel heart. We need men

to tell us as Isaiah, "Set thine house in order," to warn the righteous of their unrighteousness, and to give the burden of the Word of the Lord when God's people and leaders remain neutral and succumb to compromise.

May the Lord raise up prime-vision preachers! For "Where there is no *vision*, the people perish" (Proverbs 29:18). Where there is no *prophesying* of God's Word (the Hebrew rendering), the people will become ungovernable (*lawless*).

(In the next *Straightway* we will be giving three final articles concerning the man Daniel and his importance for the End Time of the Last Days.)

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Morning Worship, 10:30

Prayer, 5:30 PM

Evening Worship, 6:00

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