

## W229\_Daniel.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number six of the series dealing with the prophecy of Daniel. It is our custom at this meeting to read a portion of Scripture together. And those of you who are listening to this tape recording, if you care to join us, we you switch off for a time while we read together. Daniel the 11th Chapter. I don't know what you think about a passage like that, friends. If anyone says it's simple, I think we should say they were speaking figuratively, at least. I think we ought to admit straight away that there are passages here. That will have their meaning when the time comes. But there is no intention on the part of God that we should be so given every detail so clearly, that we become second hand prophets and speak emphatically with regard to what is yet to come. You will find that reserve expressed in different ways elsewhere. One that comes to your mind possibly is in the acts of the Apostles. Wilt thou at this time restore again the kingdom to Israel. It is not for you to know the times or the seasons. You get on with the witness that God has given you. You see, So I'm preparing you so that I know precious little about the teaching of Daniel 11. But as it is possible, you say, and I'm in the same predicament. Well, we are on a level again.

[00:01:36] You see, there are two things I think to avoid with regard to our use and approach to prophecy generally, and particularly these. One is to be too positive with regard to our interpretation of what it means precisely. We can only say God has given us in general terms certain things and leave the details for the day when they will be needed most. I referred in prayer, you remember, and I meant it. That prophecy was a lamp to our feet and a light to our path. And that doesn't mean to say it's shining on the path for us. That's 100 miles further on. We know full well if we can get there, it'll be there. But it doesn't anticipate too clearly. Otherwise, you see, it will be putting a sort of a permit upon the very rise and development of evil things. They might even point to the scriptures and say, Well, what are we to do? It says it must be. And then on the other hand, we should not because of that, hesitate. There are some things you remember in Matthew 24. There are two aspects expressed. One says, you know, not the day or the hour. So we sit back and we don't bother, but in the same same context, it says, Well, you read the signs of the times. You you predict the weather when you see the color of the sky in the evening or the morning, or he says, I quote your own statements.

[00:03:12] When you see the fig tree putting forth its leaves, you say that summer is nigh. So when you see these things coming to pass, you know that he is nigh even at your doors. So with those things and with the consciousness that we've got a tremendous problem in front of us to explain, to cover the ground and to make it intelligible not only to you folks in this chapel, but to those who will be listening to this recording. Subsequently, we put ourselves in the hands of God and we open the book. Well, now, there's one thing that I would like to say is that I feel sure, although I've now expressed myself as being a bit diffident over some things, I feel sure I know. The geographical area which is going to produce the final dictator before the time of the end comes. Now, there are some speak about the king of the north as Russia and some speak about this and that and the other. Well, I don't know positively about that. But I feel I do know that I can put my finger on a small portion of the Middle East and say with a book we are opening in front of us that out of that region is coming. The man of sin, the son of perdition, the monstrous beast of Revelation 13 at the time of the end.

[00:04:35] So shall we get down to the book? And there's Daniel. 11 is such a short piece. We're going to start somewhere else. Only because I believe it will give us a key. The eighth chapter. The eighth chapter of Daniel. I'll give you a resume without reading the first half of it. They will pick up the interpretation. Daniel in the third year of the reign of Belshazzar. He had a vision and he saw. Uh, Ram. And a he goat in conflict. And the he goat defeated the ram. And then he saw that this EGOT, which had a very extraordinary little horn that seemed to grow and increase. And that's great, even to the host of Heaven. Well, now we pick up the interpretation. Verse 17. So he came near where I stood, and when he came, I was afraid and fell upon my face. And he said unto me, Understand o son of man, for at the time of the end shall be the vision. That's the first thing we carry with us. We are going to read about the King of Persia and the king of Greece. That goes back to early days, days of Daniel. But we are warned before ever, we get the interpretation that they were in themselves foreshadows types pointing on to another conflict that is yet to come. All right. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground.

[00:06:14] Uh, Daniel gives evidence in this book how it touched him, how it affected him and grieved him sometimes. Here he is, staggered, as it were, by some of the things that are passing through his mind. And he set me upright and he said, Behold, I will make thee know what shall be the last end of the indignation. That's another word,

added indignation. We think about our God as a God of mercy, a God of grace, a God of pity, a God of love. But we do no good to anybody or ourselves if we fail. The other aspect of his character, His Holiness, burns against sin. And the day must come when it will meet. And when it meets, it must perish. So we have indignation. For at the time of appointing the end shall be. Now, he says the ram which thou sawest having two horns are the kings of Medes and Persia. And the RAM was assembled. Accepted. I don't know whether you've seen any of the photographs of the temple at Persepolis, Persia. If you do, you'll notice that the Ram's head with its curly horns are the bases or the capitals of the pillars. And then I suppose the Greeks adopted it and turned it into what we call the ionic volute. I don't know whether you understand what I'm talking about, but you know, there is a volume that goes like that. Well, there was the Ram's horns and that was a symbol accepted of Persia.

[00:07:48] The Ram, which thou sawest were the two kings of Medes and Persia. The two horns are the kings of the Medes and Persians. And the Rough goat is the king of Grecia. And inasmuch as the word Aegean, which is the word we speak about the Aegean Sea, is to do with Greece, it was named because the settlers are supposed to have been guided to follow a goat. And where the goat went, they went and where the goat stopped, they settled. And so now we've got these two symbols. One is Persia and one is Greece. And you see that after the conflict was over, it says in verse 22, though, the great horn between his eyes is the first king. Now it's common knowledge with most of us that the first king of Greece in the succession from Nebuchadnezzar was the one that we know as Alexander the Great. He did one thing that he wasn't he didn't know about himself. He did one thing to further the truth. He made it a point that wherever he led these victorious armies, then the Greek language would have to be spoken. So that when Christ came, Greek was spoken practically in every country bordering on the Mediterranean, so that the Word of God could be written and circulated immediately. It's good to know that God can overrule these things and use even Alexander the Great. You remember that at the age was it a 33? He is supposed to have wept because there were no more worlds to conquer.

[00:09:24] He made a mistake. Friends, didn't he? There was one world he never conquered. There's one world you and I will never conquer in ourselves. And that's number one. And number one comes out very prominently in this story, as we shall see presently. So now this first king, this little horn that's standing there, or the great horn,

rather, I mean, called the first king is broken. He died at 33. Whereas Paul stood up for it. That's what he saw. One horn was broken, and yet four grew in its place. But not in his power. Very difficult to find a successor for a man like Alexander the Great. So his kingdom was divided. Now the Kingdom of Alexander the Great is divided into four parts, quite apart from Daniel's prophecy part of ordinary history. Before generals were given the kingdom between them. Ptolemy, whom we associate with Egypt. He was given Egypt and Palestine. So we have the Ptolemies and in association with the Ptolemies, we get Cleopatra. And a good many people would stand you out. The Cleopatra was an Egyptian. Well, she wasn't. She was a Greek. And a good many people will tell you that when she came up on the royal barge to fascinate Antony, it was the River Nile. It wasn't. It was the river that leads up to Tarsus, where the Apostle Paul was born.

[00:11:01] Well, now Ptolemy takes Egypt and Palestine. That's one section of country friends that comes right in the future in prophecy. Okay Celsius. He gets no Syria. And when I wrote those words on the paper to jog my memory, I also read in the newspaper on the same day that there was a bit of a bad feeling starting between Egypt and Syria. So all their friends and then Cassander, he was given Macedonia, which is of course a great section of what we call Greece today of Thrace and Lysimachus. He took a part of Asia minor. There's the geography of the last days, friends. It doesn't matter what country we belong to. You may look upon those little countries as being insignificant. They're very prophecy. Warned you that it's a small horn that's going to dominate the world, and he's going to do it by deceitfulness and by flatteries and by diplomacy that will outmaneuver the greatest. So now we've got a suggestion. That's out of this fourfold division of Alexander's empire is coming. This one now in verse 23 and in the latter time of their kingdom. So again, we move from early days not to the actual Ptolemy and the ones who ruled in those days, but to their future successes. And in the latter time of their kingdom, when the transgressors are come to a full. There's a point there to why, our friends.

[00:12:46] That's a strange thought, isn't it? If you return, don't do it now. But if you look at your leisure at Genesis 15, where Abraham is expressing his concern to God and God tells him that although he had come out by faith and although he had taken possession of the land of Promise. What he said instead of inheriting it, are going to be afflicted by another people. And they would not return again until the fourth generation.

And then it adds these words for the iniquity of the Amorite is not yet full. So the chosen people of God at a marked time in affliction because God had given a limit to wickedness and until it reached it, they had to wait. That's where we are. The Emirates, so far as we are concerned, is the evil one himself. And he's got a limit and he reaches it eventually. At the end of the millennium. No more time left. It finished. So while we may not be able to fully understand this, it's wise for us to remember it, that sometimes you or I suffer. Not because we've done anything ourselves that's wrong, but because there's a limit to the evil around us and we have to mark time about white God's purpose. That's a little bit of the enigma that's raised in the Book of Job and partly touched upon only. Just partly. I don't think I'd introduce the Book of Job into the tango.

[00:14:20] We haven't got to start to Daniel 11 yet, have we? Well, now you see, we've got these two. Let's go on a bit further. And in the latter time of their kingdom, when the transgressors are come to the fall, is he a king of fierce countenance and understanding dark sentences? Did you notice in reading the 11th chapter they forecast devices He has to do with a strange God that his fathers had never heard of. This is where we are getting to the demonic teaching influence. Understanding dark sentences shall stand up. And his power shall be mighty. Where does he get it from? But not by his own power. Oh, no. He is this one, you see. And he shall destroy all wonderfully and prosper. It's written of our saviour that he shall see of the travail of his soul and be satisfied. As he shall prosper. But, oh, what a difference this one is destroying wonderfully. And practice and you destroy the mighty and the holy people, the saints of God. The people were belonging to them. And through his policy also he shall cause craft craft policy. To prosper in his hand and he shall magnify himself in his heart. Here it is. Here it is. Coming out. All this is because man has put himself upon the throne that Christ alone should occupy. It's as simple as that, friends. All the problems which we face, whether they are prophetic, doctrinal or practical to do with a church, to do with your family, it's who is on the throne.

[00:16:08] Who do you recognize? And there's only one ultimately that must be recognized. And when at last, every knee, bowels and every tongue confesses, then it will be glory. But not till then. So the story goes on. We shall magnify himself in his heart and by peace. Sure destroyed any. That seems even more terrible than by weapons of war. He shall destroy many. Deceit and flattery and coming in peaceably. This is deception to the third degree. He should also stand up against the prince of the Prince

of princes. And you know who that is? In the book of the revelation, they make war upon the lamb. It's a conscious attack upon the Son of God. They are going to fulfill the words of Psalm two. When they gathered together against the Lord and against his anointed. But it says he shall be broken. Without hands. Then you are told in verse 27 that Daniel fainted and was sick. Certain days. Afterward, I rose up and did the King's business, you know. And I was astonished at the vision. But none understood it. He doesn't say he fully understood it himself, but nobody else apparently did. Well, now you'll find that is in comes again in Chapter 11. It's a sort of a very easy preface for a more difficult chapter. Now, before we go any further, let's get what benefit we can from the outline, the structure.

[00:17:51] There are some folks who set these aside and say there are no use. Well, you just sit quietly if you are among that number. But some of us find it's a very valuable thing to be able to lift out from all the details, some outstanding features. You know, the proverb that some people cannot see the wood for the trees. Well, this helps us to distinguish between the wood and the trees. And if we don't get any further than that in this study, Well, I've done something, haven't I? So will you now notice that the first verse of Chapter 11 assumes that, you know, chapter ten and the last verse of Chapter 11 leads on to the opening verses of Chapter 12. So here it is embedded. You see, now in chapter ten, we have the Angelic Dominion, and that's the introduction. Michael. Is now in view, but we must leave that to speak for itself later. This is it. Now I will show thee the truth. But before we look at details, let's get a glimpse at this chart and see how it helps us. I don't know whether you noticed one thing about this. A king shall do according to his will. That's the first member. Third verse. It is repeated in verse 16. A king shall do according to his will. And the vile person he does according to his will.

[00:19:22] And in verse 36, a king should do according to his will. Now, that's not repeated and that's not emphasized. Fanatic. It's an integral part of the story. If you think of the prayer which our Savior taught his disciples in connection with himself as the King and the Kingdom, you know, don't you? Thy kingdom come. What's the next? Thy will be done in earth as it is in heaven. Well, now we are generally assuming that heaven is a lovely place. What must it be to be there? But friends, one of the essential glories of heaven is that the will of God is done. But so unfortunately, so much stress has been put upon an aspect of the will of God as to make some people shirk and turn

away and feel that it's an imposition upon them. But ultimately, there can be no peace. There can be no glory, there can be no life itself where there's a clash of wills, and especially if it's a clash of wills. And on the one side is a will of God. If we think of our Savior as the perfect example, if anyone could have expressed his own will and done it was himself, for he was without sin. But he said, I came not to do my own will, but the will of him that sent me. When he was set aside and his mighty works were discredited, he said. Even so, Father, for so it seemed good in thy sight.

[00:20:58] That was his attitude. And so we see this one point that as long as there are those whose will is antagonistic to God's, you will have the terrible state of affairs with which we know something about which we are slowly or perhaps rapidly moving to their climax. So we've got that picture. The next one is in verse six A king's daughter is brought onto the side of the story, and in verse 17, the daughter of women come into the story and then you see at the bottom in verse 37, This particular one has no place for the desire of women. Isn't this another side that upon the movement of Satan? God looked upon man when he created him. And he said it is not good, Not good. That man should be alone. I will make a helpmeet for him. And the moment that was said. Satan made up his mind that I'm going to attack man. Through that at all the way down the ancient poor Eve herself. Right the way down. You get this? And now, at last. The great, demonic, anti-Christian king instead of going head over heels into sexual immorality. I mean, he would have a good example. There was a man whose name was Solomon. The son of David, beloved of God, who got so tangled up that he got a thousand at last in his hair him. And he's lifted up as an example that even Solomon was led away by these outlandish women.

[00:22:43] And he is the man at the time of the end has got no room for them. I used to accompany that, but read the epistles of Paul, he says with regard to the latter days that they're going to abstain from meats. They're going to forbid marriage. They're going to be so extraordinarily aesthetically pure that they'll be even worse than some of the outrageously immoral people. You see, it doesn't matter to Satan how he gets you as long as he gets you. And in both cases. You're acting upon your own, as it were, and using your own strength instead of the strength and the grace of the Son of God. So then we got that feature, and then we come back on our analysis and we notice in verse 7 to 10, verse 7 to 10, the words in his estate. But that peculiar expression comes in verse 20, in his estate. Then it comes again here in the vile person in his estate. And it

comes again at the end in his estate. So surely that again is put there for some reason. Now. What can that mean? Why should it say in his estate? Well, for one, in one way, I have to admit, I don't know. But looking at it, it looks as though the suggestion is this, that Satan doesn't know all the purpose of God.

[00:24:16] He's got a very shrewd idea of it. He knows infinitely more than you and I. Credit him, perhaps, but he doesn't know all. And so as a wise fallen spirit, he's always got his man ready. There's a certain justification for the many attempts that have been made by Expositors in days gone by to say that's the Antichrist. They add, they look at his name and they add it up and it comes to 665 or 667 or something. It's very near. And many a person has come in to the history of mankind and he's done things and said things that are partially fulfilling the scriptures. It's as though Satan is not sure whether the time has come, and he'd have his man there. And then it wasn't the time. And the man passes off the seat. And in his estate is another one comes. That he foxes ought to see. But one day the man of the event will meet. And you remember in the book of the revelation, when Satan is cast out of heaven and stands upon the seashore. The beast arises. And there's that monster which is going to dominate the earth for seven years and break a covenant in the midst of the time. So his estate always preparing, always ready. And then finally. It says they shall fall in verse 14. It says some of all in verse 15. And it says at the end many shall awake. Oh, when they get to the end, we're into Chapter 12, which we didn't read.

[00:26:03] So we've got just a bearish analysis. And you see the biggest bulk of this package is devoted to the vile person which is introduced partway through the story. So I don't think we have time to deal with all the features. They keep recurring. You notice the way in which we have policy deceit, flatly corruption and so on. And so I think we'll concentrate our attention upon 1 or 2 statements that are made in connection with this vile person. Now. But. Didn't quite know where to begin or end on this because it's so involved. Supposing we look at verse 21 and in his estate shall stand up a vile person. To whom they shall not give the honour of the kingdom. So he is someone who is not invested with authority. If he gets it. But he shall come in peaceably. And obtained the kingdom by Flatteries. So you see, there's more than merely weapons of war to be used in this. And this is characteristic of this particular one. We are told. Among other things, after the league made with in verse 23 that that assumes we know something. And we've got to supplement our studies by reading Daniel nine because in Daniel nine we

discover that this same vile person is going to make a covenant with the people of Israel to serve his own ends. Come in peaceably and when the moment suits him, break it.

[00:27:58] So it is here. And after the league made with him, he shall work deceitfully. For he shall come up and shall become strong with a small people. Because you see, some person might say to me, You don't mean to tell me that out of one of those tiny little countries round, just that back of the Mediterranean is going to come the world dictator. All our eyes are looking upon 1 or 2 great nations that occupy the bulk of the earth, and we count their populations in millions, don't we? We So all. They're the ones. Yes. And that's where we're all going to be deceived friends, because it says no, no, a small people. But if this one has power given to him by the prince of darkness, well, he'll be better than battalions so far as his work is concerned. And each will enter peaceably, even upon the fattest places of the province. And he shall do that which his fathers have not done, nor his fathers. Fathers. It says if you forecast devices. And then it goes on and speaks about the king of the north and the king of the south, the king of the south and the king of the north. It doesn't tell you who they are. And again, the King of the North is often spoken of as referring to Russia. But in Daniel 11, it speaks as though you ought to know who the king of the North and the king of the South are.

[00:29:29] And inasmuch as it's been speaking of the Persia and Greece and go straight on as though it's talking about much the same, is every likelihood that it refers to two countries adjacent to Palestine, one just north of it, and one just south of it. And you remember there is no nor nor east or south west in the biblical. It's either blank, north, south, east and west, and you fill in the bits in between as best you may. But as I say, I'm no prophet. I'm only being guided a little bit. I hope I'm not misleading anybody else. And it says that. He himself is going to be antagonistic over, first of all, in verse 27. And both these kings hearts should be sure to be to do mischief and they shall speak lies at one table. When he said they're not the only people who sit at a table and tell lies because we are conscious that many a time what we call diplomacy is sitting at a table. And whether a white lies or faintly, faintly colored lies. But sometimes that's so this is going to be brought to its perfection, if we can so say. But if you're not prosper. At the end. You'll be at the time appointed. Then. He reveals, all reveals his antagonism to the people of God and the covenant that has been made.

[00:30:56] Then surely returning to the land with great riches. And his heart should be against the Holy Covenant. And he shall do exploits. I need you find in verse 32 the perfect balance and such as do wickedly against the covenant should he corrupt with flatteries. But the people that do know their God shall be strong and they shall do exploits. Oh yes, there's two sides to that. Here we have antagonistic forces again. You see those who fire and those who are against the Holy Covenant. Well, then we get other features. In verse 30, the ships of Jacob shall come against him. Now, you can't help but wonder when you look at that and see that that includes Cyprus. She gave include Cyprus on the ancient maps of the world. More. We don't know what the fate of Cyprus is to be. It's in the melting pot at the moment, but it's there. At the hips of cheating shall come against him. Therefore, shall he be grieved and return and an indignation against the Holy Covenant. You see, the ships have shifted. Attack him and he, instead of attacking the ships of Chittim, he turns and takes it out of the people of the Holy Covenant. And that's been done before. Friends in our own lifetime that this people have become a sort of a scapegoat. But as a further tragic note to be sounded in this same verse 30. He shall even return and have intelligence with them that forsake the Holy Covenant.

[00:32:36] You see, there were betrayers inside the camp who had dealings with the attack outside the camp. And so Paul is rather sacrificed again, as there had been before, by some of those who forsook the holy Covenant. But I'm just tired of this part. And they shall pollute the sanctuary that was done by Antiochus. Some some little time after Daniel had written. It was done by the Romans and men of Israel died by the thousands. Rather than permit the Roman Eagles to stand in the holy place of the temple. And again, it will be done at the time of the end. And the arm should stand on his part and they shall pollute the sanctuary of strength and shall take away the daily sacrifice and put in its place the abomination that maketh desolate. Thou our savior is referred to that passage. He says, when you shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place, then one for the time has come for the indignation to fall. So it's coming. And our Saviour accepted it as literal truth and warned his people about it, and such as do wickedly against the covenant shall corrupt by flattery. All this is a horrible passage, isn't it? The corruption that's going on, the flatteries, the deceit. But the people that know their God shall be strong and do exploits.

[00:34:17] And then we have just a little word which points on to the book of the revelation aspect, rather. Verse 35, and some of them have understanding shall fall. To try them. The purge to make them white. To make white means at last they have the symbol of the overcomer. These are they that have washed their robes and made them white, for they overcame because of the blood of the lamb. And they love not their lives unto the death. But the test is here, you see. And I have a feeling that that. Feature of the Lord's Prayer when it says lead us not into temptation. As not to deal with little trivialities that may be set us. It has to do with this day of temptation, which is coming to try all them that dwell upon the face of the earth and hear some of them were involved in it. I dedicate this to the time at the end because it is yet for a time appointed. And then we have the antagonism of this last great king that who ruled at the end of Nebuchadnezzar's Dynasty. And the king shall do according to his will and he shall exalt himself and magnify himself above every God. And our two Thessalonians puts its finger right on that and says, Ye shall sit in the temple of God. Showing himself that he is God and set himself above all that is called God and worshipped.

[00:35:55] And yet we've only got to read a few more verses to find that this poor wretch. Who speaks against every God as God. But. Has got one look further down verse 39. Thus shall he do in the strongholds with a strange God whom he shall acknowledge and increase with glory? You see, it's utterly impossible for the Constitution of man that he should be completely atheistic. Oh, I know that our folks who are atheists. That you don't take them too seriously. Because in the moment of danger, even the atheists would say, Oh my God, won't he? And he hasn't got one poor wretch, see? Oh, yes. And this one and his company who've got no room for God at all. It nevertheless is in secret. Verse 38, in his estate. Shall he honor the god of munitions? Who is this up to date? Friends? Look at the margin forces. The God of munitions. Is it possible then, that thinking men will ultimately turn away from the God of all grace and the God of glory, the God and Father of our Lord Jesus Christ, the God who is the Creator of heaven and Earth. And so be enamored of the fact that they've now got munitions that go well, they go a third round the world already, friends. So that's part the way God of munitions. What a thing to worship. After the civilization, as we call it, and the progress we've made of God, of munitions.

[00:37:38] We shall destroy. It's terrible to contemplate, isn't it? Isn't it good to know that it keeps on stopping and saying, All right, it's for the end and the appointed time is

coming. God's put a term, although it may seem a long time to those who wait. But it is century under the God of munitions. And of God whom his fathers knew not. Shall he honor with gold and silver and precious stones and pleasant things? And so the story goes on. We are told in verse 41, Ye shall enter also into the glorious land. And many countries shall be overthrown, but some shall escape. Who are they? Eden. Moab. And Amen. Well, now, don't Moab and Ammon are sort of relations of Israel. Esau is Edam and Moab and Ammon are the children of Lot. So in spite of it all, these escape and he shall stretch forth his head also upon the countries and the land of Egypt shall not escape. So some shall escape. But Egypt will not. I have a little cutting here. I don't I don't know what to say. Press it more. But this is dealing with that very moving moment when the Jews who had been living in Yemen right in the back lands of Arabia suddenly moved. They've been like serfs. They've been kept out of ordinary living. They've lived a extraordinary life. And suddenly a movement took place among them.

[00:39:17] And there they went away. A whole crowd of them carrying their little bits with them. They took their roles of the law with them. And by the time they got to the edge of the land of Palestine in that direction, they were so starved and so emaciated that when they emptied the aeroplanes and put forms in, they put about three times as many people as it was designed to hold. And then we are told that the pilots were a bit alarmed when they saw this crowd of people coming in. What are they going to do if they start panicking when the airship goes up? And these Yemenite Jews sat there and took the airship in their stride for God had said, I will carry you with eagle wings. And he has the eagle wings carrying us. You say, Oh, you don't believe that? No, but they did. And God must mean something, wasn't he? Well, it says here. Only a handful of Jews in Yemen had ever seen a plane before or even an automobile. With considerable trepidation, the crews prepared for the first flight from Aden. What would be the reaction of these primitive people? Thousands were to be transported. The first flight would indicate what might be expected. Slowly, then, women and children made their way up the steps, took their places on the benches, sitting cross-legged and waited in wonder. The crew was wondering to the roar of the motors, the movement of the plane, the sudden lifting from the ground.

[00:40:41] Any of these could cause a stampede in the plane, a rush to the door, a crowding of all to one side or an attack upon the crew might wreck the plane. But nothing did happen. Everyone sat quietly, open mouthed and breathless. Then the

plane moved off and was airborne. Soon it was flying smoothly with its strange human cargo. The yemenites just smiled and exclaimed that God had promised that they shall mount up with wings as eagles. Here were the eagle wings provided to bring them back to Zion. Surely it was time for the Messiah to come. May be he awaited them in Israel. Probably no other prophecy in the Bible has had such an indisputable, unambiguous fulfillment as this phrase. I will say to ye, men keep not that now that's not in your Bible. You see, it says in our Bible, I will say to the South, keep not back and South might be anywhere. But this is specific in the Bible. I will say to ye, men keep not back. Obviously, God has not spoken prior to 1949, for there they were and have been there for centuries, though there have been some who had been able to steal out of Yemen and eventually to reach the land of Israel. Yet their numbers were small and their flight was accomplished with much difficulty. In the year 1949, saw the Yemen Jewish population at the lightest and it been for centuries.

[00:42:10] Yet by the end of 1950, no Jews were left in Yemen. Now, if that's the case, friend. Here. We got to a point. If there are no Jews left in Yemen. Unless they go back again. God can never fulfill His word a second time and say unto Yeaman, keep them not back. Have we witnessed in our own day friends that absolute fulfillment of a passage of Scripture that related to the Near East and the time of the end indicated coming very near? I don't know. I'm only saying this You've got to wait over as I do. Though there had been some who had been able to steal. Yet their numbers were small and their flight was accomplished with much difficulty. The year 1949 saw the Yemen Jewish population at the lightest it had been for centuries. Yet by the end of 1950, no Jews were left to Yemen. This. The year 1949, 50 unquestionably saw the fulfillment of that God's promise to Israel through Isaiah 43:6. Whether we accept that or whether we don't, whether there's other interpretations that modify it or not, that is one of the many prophecies that must be fulfilled if God's word is to be completed. And you see, he doesn't hesitate. God doesn't to speak 2000 years before the event and call nations by names. Ye names at Eden, Moab, Egypt. Macedonia gives them all their names and knows whether there will be any existence then or not.

[00:43:44] None of us could have said so. We'll now become just to the finish. It says there's going to be this conflict. Verse 44, tidings out of the east and out of the north shall trouble him. Therefore, he shall come 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. There he is in Palestine. What shall come to his aid and none shall help it. We are told that the second coming of Christ, He shall destroy this monster with the brightness of his appearing now. The sequel after all that bedlam. Does anybody say? And is thy God able to deliver thee to these people who are subjected to such a monstrous rule? Let us get the last few verses. Chapter 12. And at that time, shall Michael stand up? Is he? Michaels is mentioned in chapter ten and starts Chapter 11. And Michael brings the story to an end in Chapter 12. And at that time, shall Michael stand up the Great Prince, which stands for the Children of Thy People. Michael stands for Israel. So when it says the voice of the archangel and the Trump of God, Israel are in view in one Thessalonians four, and there shall be a time of trouble such as never was since there was a nation even to that same time.

[00:45:14] Well, there can only be one time of trouble that's like that. You cannot possibly have two times of trouble that are greater than any other times of trouble, for that's a monstrous impossibility. So here we have the day of Jacob's trouble. Here we have the time. The Great Tribulation, such as never was or never will be. And at that time, at that time, when it looks as though evil has reached its climax, at that time is the time for God to intervene. At that time, thy people shall be delivered. Now, if you can remember the outline of the whole of the Book of Daniel, you may be clever people if you do. You know that the historic ends with the words is thy God able to deliver and the prophetic ends at that time they shall be delivered. Surely those two portions ought to be kept well in mind. Every one that shall be found written in the book. And then we have resurrection and disposition before the time of the end comes. While there are many things that we must, we have to say. That we can't do much. I've got a note here that might be just an addition. It says at the end of verse 39, he shall divide the land for gain. I was rather intrigued by this word divide because it seemed to have a little different context from what we might ordinarily say Divide.

[00:46:50] Wondered why. And being a bit curious, I looked it up and I found that in Proverbs five three, it uses this very word and speaks about someone's words are smoother than oil. And in Psalm 35 it is translated slippery. Well, it is a funny mixture. A word that means divide can be smoother than oil and slippery. Well, I'm afraid I don't know the answer to it, friends. But I have lived to hear this policy uttered. Divide and rule. At obtained only a few years ago, and it was a slippery customer who said it. And these things which we have lived through may be all leading to the same exhibition in

the vaster sense. Well, as I said earlier, you mustn't expect very much from me this evening dealing with Daniel the 11th chapter. I seem to have been going at it at a fair rate. But what I've said you must weigh in the balances and if you find any of it wanting, just put it on one side. But I'm conscious, as you are, that we are dealing here with a great debt. We are dealing with the antagonism of Satan and God, and the people that come into it are like pawns in the game in the sense and we only get glimpses if you and I are associated with a field of battle. Well, we must expect to be confused. We must expect to wonder what's happening at headquarters.

[00:48:19] And I suppose we call them all the names that were in our bad dictionary because we wouldn't understand. Well, don't let's do that. With regard to the things of God, what He has eliminated, let's be thankful for if it's still dark and let's be glad that we know the God in whom we trust. And let's rejoice that in spite of all the darkness and the flattery and the deceit and the breaking of covenants and everything else. A day will come when everyone whose name is in the book shall be delivered, and that includes every believer has put their trust in Christ as well as the chosen people that were in view. Well, now we have before us one more chapter that needs to be considered, and that is Daniel, the ninth chapter. We're going back on ourself, of course, because Chapter eight led us on to Chapter 11. Daniel The ninth chapter, with its prophecy of the 70 weeks, will round off as what we could do best we can do in giving pointers to the study of the Book of Daniel. These studies will not be very much used to any of us if we just say all that, that we know the Book of Daniel. But if they say to us what a book it is, let's get down to it personally. Then each one of us can wait upon the Lord and we may make our contribution to the general stock of knowledge as time goes on.