

THE BOOK OF DANIEL

Study Guide



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Chapter One (Introduction - 1:1-21)

The Man:

Daniel stands out as one of the greatest men of Old Testament history. That he was a real man in history is proved by (Eze. 4:14 and 28:3), as well as (Matt. 24:15 and Heb. 11:33). He was a teenager in the year 605 BC when Nebuchadnezzar came to Jerusalem and began his conquest of Judah. There were several "deportations" of Jews to Babylon, and Daniel was in the first group because he was of the princely line (2 Chron. 36). It was the practice of Babylon to deport the "cream of the crop" and train them for service in their own palaces. (A result of prophesy - Isa. 39:3-8).

Daniel was still active in 539 BC when the kingdom was taken by Cyrus; so he lived and ministered in Babylon for over 60 years. In fact, he lived through the reigns of four rulers (Nebuchadnezzar, Belshazzar, Darius, and Cyrus) and three different kingdoms (Babylon, Media, and Persia). His name means "God is my Judge". He held several important positions and was promoted greatly because of his character and wisdom, and because the blessing of God was upon him. Nebuchadnezzar named him chief of the wise men and a ruler of the land (2:28), a position similar to a modern Prime Minister. Nebuchadnezzar's grandson, Belshazzar, called Daniel out of retirement and because he explained the handwriting on the wall, made Daniel third ruler in the land (5:29). Darius named him leader over the whole realm (6:1-3). Certainly Daniel was God's faithful witness in a wicked and idolatrous kingdom for at least 75 years.

The Book

Daniel is to the Old Testament, what Revelation is to the New testament; in fact, we cannot understand one without the other. Prophetically Daniel deals with "the times of the Gentiles" (see Lk. 21:24), that period of time that began in 606 BC with the captivity and will end when Christ returns to earth to judge the Gentile nations and establish His kingdom. In the various visions and dreams in Daniel, we see the program of Gentile history from the arrival of Babylon, through the Conquests of the Medes, Persians, Greeks, and to the rule of the Anti-Christ just before the return of Jesus Christ.

This book proves that "there is a God in heaven" (2:28) and "The Most High ruleth in the kingdom of men" (4:25). Daniel makes it clear that God Almighty is sovereign in the affairs of this world; "history is HIS story." God can take rulers off their thrones; God can defeat the strongest nations and turn them over to their enemies.

Notes:

Notice chapter (1:5,15,18 and 11:40; 12:4,8,9,13) all have the phrase "the end". this is no coincidence. This is used often in the first and last part of the book because Daniel is a book that deals with "the end times".

Notice also that Daniel and his friends are tried 10 days (1:12) and are found 10 times better (1:20). There is a figure in Daniel 2 with 10 toes. Again this is no coincidence, for the number 10 is the number of the Gentiles. The bulk of the book of Daniel deals with the subject of Gentile rule and power in the world.

Chapter One

I. A Difficult Trial: (1-7)

A. A New Home (1-2) - No longer were they surrounded by the religious reminders in Jerusalem, and no longer would they have the influence of their Godly parents and teachers. When some Christians get away from home, they rejoice at the opportunity to "let down the bars and live it up"; but not so with Daniel and his friends.

B. A New Knowledge (3-4) - The old Jewish wisdom had to go; from now on it would be the wisdom of the world, the wisdom of Babylon. They had to learn the wisdom and the language of their captors. The king hoped that this "brainwashing" would make better servants out of them. It is too bad when young people abandon the Word of God for the wisdom of men.

C. A New Diet (5) - For the next three years the four youths would eat the king's diet which, of course, was contrary to the dietary laws of the Jews. No doubt the food was also offered to the idols of the land as well, and for the Hebrew youths to eat it would be acknowledge the heathen gods.

D. New Names (6-7) - The world does not like to recognize the Name of God, yet each of the four boys had God's Name in his name! Daniel (God is my Judge) was changed to Belteshazzar (Bel protect his life). Bel was the name of a Babylonian god. Hananiah (Jehovah is Gracious) became Shadrach (the command of the moon god); Mishael (Who is like God?) became Meshech (who is like Aku, one of the heathen gods); Azariah (Jehovah is My Helper) became Abed-nego (the servant of nego, another heathen god). The Babylonians hoped that these new names would help the youths forget their God and gradually become more like the heathen people with whom they were living and studying.

II. A Daring Test: (8-16)

A. An ordinary meal is often an opportunity for testimony (vs. 8) (1 Cor. 8:4-9,12,13).

B. "As a man thinketh in his heart so is he" (vs. 8) - they changed Daniel's name, home, and diet but not his character.

C. God can take care of you, even in captivity (vs. 9) (Prov. 16:7; 21:1).

D. Human opposition can be overcome (vs. 10-16).

III. A Divine Triumph: (17-21)

A. "Let no man despise thy youth" (vs. 19).

B. God will take care of those who take care of the things of God (vs. 20).

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Chapter Two



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Chapter Two (The Image - 2:1-49)

Intro:

Daniel 2 is one of the most important chapters in the Bible when it comes to establishing what you believe about the future. Daniel 2 will determine what you will do with the millennium and a literal Second Coming of Jesus Christ. As a Bible Believer it is very important to have these truths established in your heart.

I. Daniel's Peril - (vs. 1-13)

- A. Satan's crowd can receive supernatural revelations (Dan. 2:11; 1 Cor. 8:25; Ps. 82).
- B. The real test of prophecy is the ability to foretell things far in the future - Since the image dealt with the things of the future, the magicians and astrologers had a difficult time with it (Rev. 19:10).
- C. The world is good at trying the "stall" tactic (Dan. 2:8).

II. Daniel's Prayer & Praise - (vs. 14-23)

- A. Daniel faced the chief executioner and king boldly (Dan. 2:14) - "The righteous are bold as a lion". (Prov. 28:1)
- B. God overruled in these conversations (Prov. 21:1) and the King gave Daniel time.
- C. Daniel and three friends immediately went to God in prayer (Dan. 2:17-18; Jam. 1:5; Matt. 7:7).
- D. God revealed the dream and its meaning because of Daniel's spirit (Prov. 3:32; 25:14).
- E. The deep and secret things belong to God (Dan. 2:22; Lk. 24:45; Gen. 40:8; Deut. 29:29).
How much time have you spent in prayer over the deep things of the word?

III. Daniel's Prophecy - (vs. 24-45)

Jesus called Daniel a prophet (Matt. 24:15).

Note: Jesus had more confidence in Daniel's prophecies, than the liberals today who claim to be followers of Jesus.

A. The image is a picture of the times of the Gentiles (Lk. 21:24).

B. The Stone - (vs. 34,44,45)

The stone is defined in (1 Pet. 2:3,6,8). Reference to the Second Advent of Christ - (Isa. 11:9)

(Rev. 11:15) - The Stone (Jesus Christ) will return to smash to dust the kingdoms of this world. They will all be characterized in the feet of the image.

The 10 toes represent the gentile kings of the Anti-Christ Empire - These kings are also found in (Dan. 7:7; Rev. 17:3,12; 13:1).

Iron seems to represent something more than human (Job 40:15-19).

IV. Daniel's Promotion - (vs. 46-49)

A. Daniel accepted worship - (Rom. 3:23).

Note: In (Dan. 3) when Nebuchadnezzar made an image to be worshipped, Daniel's three friends are thrown in a fiery furnace because of their refusal to bow down. Where is Daniel to protest?

His pride brought him to shame (Prov. 11:2).



Gold-Head: Defined as Babylon-Daniel 2:32,38 606-536 B.C. Specific gravity of Gold is 19:5 Babylon was an absolute dictatorship

Silver-Chest&Arms: Media-Persia 536-330 B.C. Dan 2:32,38 Specific gravity of Silver is 10:47 Military dictatorship- Darius of Cyrus Worked through Generals

Brass- Belly & Thighs: Greece 300-100 B.C. Dan. 2:32,39 Specific gravity of Brass is 8 Military - Alexander the Great

Legs of Iron: Rome 1010 B.C. - 476 A.D. Dan. 2:33,40 Specific gravity of Iron is 5 Republican monarchy- Ceasars were expendable.Two legs represent divided Roman Empire-- Eastern and Western.

Feet of Iron and Clay-Extension of legs-revived Roman Empire under leadership of AntiChrist in the future. Specific gravity of Clay is 1.93 Democratic Socialism Note: verse 43 seems to be a repeat of Gen. 6. Can we expect 10 humanoids to show up to be kings from outer space?

THE BOOK OF DANIEL

Chapter Three



THE BOOK OF DANIEL
CHAPTER THREE
THE GOLDEN IMAGE

STUDY OF THE DRAGON AND THE BEAST (Part 1)

Intro:

We have made reference during the entire study of Daniel to the Beast (Anti-Christ). He will be ruler of the last great kingdom of man on this earth. For the sake of clarification we shall try to see who is the motivating force and personality behind every effort of man to rule the world. The little horn of Daniel is the same beast of (Rev. 13). However, the Devil of (Rev. 12) needs to be considered from a little different viewpoint.

I. The Great Red Dragon of Revelation 12

A. His Origin

[1]. Was created in a perfect condition by God and was called "the anointed cherub that covereth." (Eze. 28:14,15)

B. His Fall

[1]. Was due to rebellion against God (Isa. 14:12-23)

C. His Capability to Change

[1]. He can appear as an angel of light (2 Cor. 11:11-14; Gen. 3).

D. His Natural Appearance

[1]. He is called "leviathan" - (Job 41:1)

[2]. Leviathan has many heads as the dragon of - (Rev. 12; Ps. 74:13,14)

[3]. Leviathan lives in a sea - (Isa. 27:1)

[4]. Pride was his downfall, but his greatest weapon - (Job 41:34)

[5]. The sight of him would make you fall flat on your face - (Job 41:9)

[6]. None can stand before him - (Job 41:9)

[7]. Smoke and fire proceed from him (original reference of cigarettes) (Job 41:19-21)
(See Isa. 50:11 for further insight into smoking-like father, like son).

[8]. He fears nothing - (Job 41:33)

[9]. Other descriptions - (Job 41;23;24;27-29;31-32)

E. The Heads of the Dragon

Satan controls the earth by a system of kingdoms set up under seven crowns or kings.- Although the red dragon has ten horns, he has only seven crowns-one crown for each horn (Rev. 12:3).

If the Bible is the completed Word of God, is it conceivable to think that it encompasses all kingdoms from the beginning to the end of history, under the picture of seven heads and seven kings? If this is the case, all other kingdoms would simply be extensions of the first seven.

SEVEN KINGDOMS OF MAN IN THE BIBLE

- [1]. Babel under Nimrod - (Gen. 10:9,10)
- [2]. Egypt under Pharaoh - (Ex. 5:2) - Notice Pharaoh is called dragon- (Eze. 29:3)
- [3]. Assyria under Sennacherib - (2 Kings 18:13) - The Anti-Christ is referred to as an Assyrian (Isa. 10:5,6; 14:24,25; 30:27-33).
- [4]. Babylon under Nebuchadnezzar - (Dan. 3) - Nebuchadnezzar is also a dragon - (Jer. 51:34; 50:17,18).
- [5]. Media-Persia under Darius - (Dan. 5:28) - Darius befriends the Jews, but the Anti-Christ will also befriend Israel for 3 1/2 years of Tribulation.
- [6]. Greece under Alexander the Great - (Dan. 10:20; 11:2; 8:20,21) - The Bible names the kingdom but not the man. He is called "a rough he-goat." The sixth head is a mystery man-unnamed "X"??
- [7]. Rome under Caesar - (Lk. 1:68-71; 2:1) - The seventh head, of course, as the Devil comes kingdom which conquers Alexander the Great and takes over the world, preparatory to the first advent of the Lord Jesus Christ: Exactly as it will be at His second coming!

II. The Beast of Revelation - (13: 1-10)

The beast was a man (Rev. 13:18). He is Judas Iscariot, now in the bottomless pit (Rev. 11:7). He is from Kerioth, east of Jordan in Syria. He is the AntiChrist of the Tribulation, the Devil incarnate, the "son of perdition", that is now in the bottomless pit, comes out of it, and will go into perdition.

In (Rev. 16:13) you learn Satan had a trinity; the dragon, the beast, and the false prophet. (You cannot explain how Jesus Christ could be on the earth and in heaven at the same time, but He was. You cannot explain how God the Father was in heaven sending down God the Holy Spirit upon God the Son at the baptism - (Matt. 3) but He did. Nor can you explain how the Anti-Christ, Judas Iscariot, is going to be the Devil incarnate, and yet, Judas is no longer on earth. (He's in the bottomless pit) Yet, the dragon (imitation of God the Father) is here. Now the AntiChrist, the beast, is gone yet the beast is here, and the beast is the dragon (Rev. 12).

A. The Beast will rule with 10 kings (Rev. 13:1; 17:12)

B. The Beast is an extension of a former power (Rev. 17:9-11). (Notice the primary personality of power in (Rev. 17:3-seven heads) (Job 41:19)

As the devil comes down and takes over, as Judas Iscariot's spirit comes up from the pit and enters into a man (probably the Pope of Rome) sitting on Satan's Seat (Rev. 2), he will gather unto him 10 kings. These 10 kings will be demonic fallen angels (giants, if you please), and they will control the earth and put it under the heel of Rome!

*Judas - Son of perdition - Jn. 17:12
identified as anti-Christ - 2 Thes. 2:3
explained in Rev. 17:8-11; 11:7*

THE BOOK OF DANIEL

Chapter Four



Chapter Four

("The Tree Dream" - 4:1-37)

Intro:

It was a time of peace and prosperity that God sent this dream to the king, for this dream was really a divine warning to him, that his sins were going to catch up with him at last. He was secure, but it was a fake security, similar to the one Jesus pictured in the parable of the rich farmer (Lk. 12:15-21).

I. The Dream

A. He saw a huge tree that overshadowed the entire earth, with the birds and animals taking refuge under it, and he heard an angelic voice say, "Hew down the tree." The tree was cut down, but the stump was left in the wet grass, with a band of iron about for "seven times".

II. The Interpretation of The Dream

A. Nebuchadnezzar is the tree, (vs. 22).

[1]. Here is a type of the Anti-Christ (Eze. 31:3-14; Matt. 13:31-32).

[2]. It is a type of socialism - The tree providing for everyone thru the form of government.

B. The cutting down of the tree.

[1]. Nebuchadnezzar was to be as a beast "7 times" - probably 7 years - again a type of Anti-Christ, for he is a beast in (Rev. 13).

C. The cutting down came about because of the sin of pride (vs. 27,37).

III. Practical Applications

A. Insanity is sometimes a penalty for conduct (Isa. 26:3; Rom. 12:1-2).

[1]. Some people are thought to be crazy because they read the Bible, but the truth is, it is because they would not obey it (Ps. 119:21).

B. When you allow brute passions to run you, you may have to be brought down to that level (of an animal) (Prov. 5:22-23; Ps. 10:2-11).

C. Spiritual insanity is brought about by renouncing all powers beyond that of brute beast (Darwinism) (Ps. 14:1; Prov. 28:26).

D. Greatest prosperity is no guarantee against adversity (Lk. 12:16-21 * vs. 21 - unsaved) (Prov. 11:4; Job 1;1,6-12 - saved).

E. God always matches the punishment to fit the crime. Pharaoh drowned; Jacob lied, Laban; Haman hanged.

F. The object of God humbling a saint or sinner is for that man's own good (Jn. 9:1-7; Prov. 16:18-19; Phil. 4:13).

G. The greater the man, the greater the humbling; or the bigger they are, the harder they fall (1 Sam. 15:16-23).

H. Testings end when they accomplish their purpose (Gen. 22:1,2,9,12; Job 42:1-5).

I. Praise and Thanksgiving should be given for mercy, (vs. 37) (Ps. 89:1; 32:10).

THE BOOK OF DANIEL

Chapter Five



Chapter Five

("Belshazzar's Doom" - 5:1-31)

Intro:

Some twenty years pass between chapters 4 and 5, and King Nebuchadnezzar moves off the scene. He was succeeded by a son who reigned just a few years and then was assassinated by his own brother-in-law. He in turn ruled four years but was killed while in battle. The next two rulers occupied the throne a very brief time; the second of these was Nabonidus. He was actually a son-in-law to Nebuchadnezzar and was married to the widow of one of the previous kings. Nabonidus was king of the Babylonian empire at this time, and his son Belshazzar was king of the city of Babylon. This explains why Daniel was named third ruler (5:7,29). While the events in (ch. 5) are taking place, King Nabonidus has been captive of the Medes and Persians for four months. Note the experiences of the king.

I. Enjoying His Feast - (5:1-4)

This feast was in honor of one of the great Babylonian gods, and it took place in the autumn of (539 B.C.). Archaeologists have unearthed palaces at Babylon containing great halls large enough to entertain a thousand guests. They have also discovered that the walls were covered with a white chalk-like substance, which explains the matter of the handwriting on the wall. The main idea in these verses is drinking wine. Wine has always been associated with Babylon and the Babylonian "system" of this world (Jer. 51:7; Rev. 14:8, 17:15, 18:3, 13). The king was not content to drink wine to his gods (vs. 4, and see Rev. 9:20); he wanted to blaspheme the God of the Jews as well. So he had the sacred temple vessels brought in to be used at this idolatrous, blasphemy feast (see Dan. 1:2). The word "father" in (5:2) indicates "grandfather"; also in (vss. 11 and 13). Please keep in mind that the Medes and Persians were already outside the gates of the city when this feast was in progress! So confident was the king that his fortress city was impregnable that he laughed at the invading armies outside the gates. What a picture of our world today: judgment is about to fall, yet men are making merry and worshiping their false gods. "When they shall say, Peace and safety; then sudden destruction cometh upon them..." says (1 Thess. 5:3). Babylon was a strong city with walls 350 ft. high and 87 ft. thick! The Euphrates River ran diagonally through the city, and great brass gates controlled the entrances to the city. How could any invading army capture such a city? Well, they did!

II. Revealing His Fear - (5:5-9)

The guests apparently could not immediately see the mysterious hand appear, but the king looked over their heads and saw it on the opposite wall. imagine how shocked the guests were when they saw their king trembling, his knees knocking together! -Wine could not give him courage now; he was face to face with a message from God. You can read (vs. 7), "And the king spake..." He had to know the meaning of the hand and the handwriting. In fact, he offered the man who would explain it the position as third ruler of the land. (How foolish! In just a few hours Belshazzar would not even be alive and ruling himself!) As usual, none of the king's "experts" could explain the writing on the wall, and this made the king even more concerned. How strange that he did not know Daniel, the man who had counseled his grandfather, Nebuchadnezzar. But Belshazzar was a careless youth (he was about 35 years-old at this time) who was more interested in power and pleasure than in spiritual matters No wonder his city fell!

III. Discovering His Future - (5:10-29)

The Queen Mother solved the problem. It is likely that this wise woman was widow of Nebuchadnezzar whom Belshazzar's father, Nabonidus, married in order to solidify his power in the kingdom. At any rate, she heard of the consternation in the banquet hall and came to advise the king. "O king, live forever!" she said (vs. 10) - and he was going to be dead before the night was over! Then she told him about Daniel and how he had advised his grandfather. Daniel was an old man now, and had been "retired" from active service. As an honored member of the official family, Daniel was probably invited to the feast as a guest; but he would not defile himself or compromise his testimony. Because of his separated position Daniel was honored of God (2 Cor. 6:14-18).

The king tried to impress Daniel (13-16), but Daniel would not be impressed? He knew that the king's gifts meant nothing in comparison to the blessing of God; for that matter, Belshazzar was not going to be king much longer. Before explaining the handwriting, Daniel preached a sermon to the king, using the king's grandfather as his illustration. He warned the king about his pride and sin and reminded him that God judged Nebuchadnezzar severely. "Thou knewst all this!" Daniel exclaimed; "yet you persist in living such a wicked life! Now God has sent you a message of judgment - it is too late!" God gave Nebuchadnezzar a year to repent (4:28-33), but there was no year for Belshazzar to repent. He was doomed.

Now for the explanation. The words were in Chaldean: Mene (menay), **MENE, TEKEL** (tekal), **PERES** (parace). (The word **UPHARSIN** in (vs. 25) is the plural of **PERES**, and the letter **U** is our word "and" in the Chaldean language.) Now, in Babylon a mina and tekel were different weights; and the word peres simply means "to divide." So, when the Babylonian magicians saw these words on the wall, they could not understand what they meant. But God gave Daniel the interpretation: "Numbered - weighed - divided!" Belshazzar's days had been numbered and time was up; he had been weighed in God's scales and found wanting; now his kingdom would be taken from him and divided by the Medes and Persians. And keep in mind that Darius was at the gate at that very hour!

Did Belshazzar believe the message from God, even after all his fear and shaking? **NO!** We find no evidence of repentance or concern. He kept his promise and made Daniel third ruler just as though his kingdom were to continue forever. The king's pride, lust, indifference, and self-satisfaction led to his downfall.

IV. Meeting His Fate - (5:30-31)

Had Belshazzar studied the Prophet Isaiah, he would have known just how the city of Babylon would be taken, and by whom it would be taken. Cyrus the Persian conqueror would defeat the Medes and then come down upon Babylon (Isa. 41:25; 45:1-4). He would dig a canal that would reroute the Euphrates River, and then smuggle his army into the city under the gates! The Babylonians had seen the enemy digging, but they thought they were going to build a mound against the city, Actually, they were diverting the river. Why was the city taken unawares? Because most of the people were drunk! It was a great religious feast day and the people were too involved in pleasure to think about defense. The enemy came right into the banquet hall and the king was slain. What a warning to our nation! We have such a please-mad country today that it will be easy for some enemy to take us unawares, and history will repeat itself.

Who was Darius the Mede? Isaiah had said that Cyrus would capture Babylon and set the Jews free (Isa. 44:28-45:13); see also (Dan. 1:21; 10:1). Darius is mentioned as "king" in (Dan. 6:1,6,9,

25,28; 9:1; 11:1). The solution is found in the word "took" in (5:31). Darius (Cyrus' military leader) took the kingdom for Cyrus, king of Persia, and ruled Babylon for him. In (6:28) we see that it was a dual kingship; Cyrus was while Darius ruled king of the empire, while Babylon and the area connected with it. Cyrus entered Babylon a might conqueror and proceeded to deal wisely with the people, including the exiled Jews. it was Cyrus who issued the decrees that permitted the Jews to return to their land and rebuild their temple (Ezra 1:1-4; see Isa. 44:28). So, even the rise and fall of empires is all a part of God's plan for His people &endash; (Rom. 8:28)!

The fall of Babylon in 539 B.C. is a picture of the future fall of Babylon (the devil's world system) as given in (Rev. 17-18). And Bible-believing Christians can already see "the handwriting on the wall." But blind world rulers continue in their pride and pleasure, little realizing that the Lord is coming, yes, He is even at the doors (Jas. 5:9)!

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Chapter Six



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Chapter Six

("A day in the life of Daniel" - 6:1-28)

Intro:

In recent years we have had a series of books on "A Day in the Life of..." in which the writer takes us through a typical day with a famous person. In this chapter we spend a day in the life of the Prime Minister of the Medo-Persian Empire - Daniel the beloved! Remember now, that Daniel is not a teenager in this chapter; he is a man in his 80's. This just proves that age is no barrier to temptation and testing. Because Daniel started young as a man of faith and prayer, he was faithful to the Lord even in his old age. Let's spend a day in the life of Daniel.

I. A Dawn Of Devotion

How did the Prime Minister begin each day? He prayed to the Lord! In (6:10) we are told that Daniel prayed three times a day in a special "prayer chamber" atop his house. "Evening, morning, and at noon will I pray," says (Ps. 55:17). So, Daniel started his day with the Lord - and it's a good thing that he did! The enemy was afoot and Daniel was going to face one of the greatest tests of his life. "Watch and pray" was our Lord's warning, and a good one it is. Prayer was not an incidental thing in Daniel's life; it was the most essential thing. He had a special place for prayer and a special time for prayer; and you can be sure that he talked to the Lord all day long. No wonder God called him "greatly be- loved" (9:23; 10:11,19), language that, in the N.T., the Lord reserves for His Own Son. It was Daniel's faithful walk and consistent prayer life that made him one of God's "beloved sons" (read Jn. 14:21-23 carefully). How important... it is to start the day with the Lord. Abraham had this habit (Gen. 19:27; so did David (Ps. 5:3) and our Lord Jesus (Mk. 1: 35).

II. A morning Of Deception - (6:1-9)

God had honored Daniel for his faithfulness so that he was practically the second ruler in the land. There were actually 124 persons involved in the leadership of the land: Darius the King, the three presidents (with Daniel as #1), and 120 princes. In fact, so impressed was Darius with Daniel that he was planning to make him the official second ruler. The promotions of Daniel in Babylon are proof that a believer does not have to compromise to succeed (Mt. 6:33). Of course, the other 122 leaders were not too happy about Daniel's success. For one thing, he was an alien - and a Jew. Satan has always hated the Jews and done his utmost to persecute them and eliminate them. The wicked always hate the just. Certainly godly Daniel was honest and kept careful watch over the affairs of the state; the other leaders were stealing from the king and covering up their thefts with false accounts. This is why Darius had reorganized the government, so that he "should have no damage" (loss). The wicked lie about God's people; they told Darius that all the presidents agreed on the plan (vs. 7), when Daniel had not been consulted. How foolish Darius was to sign the decree without first consulting with his best president. But history shows that Darius was easily influenced by flattery. So, it seems like the wicked leaders have Daniel in their power. What will he do?

III. A Noon Of Decision - (6:10-13)

Daniel was one of the first ones to hear of the new decree, and he had to decide what to do. Of course, his godly character and spiritual walk had already decided for him: he would serve the Lord and pray to Jehovah just as he had always done. He could have, made excuses and compromised.

For on thing, "everybody was doing it." And he was an old man who had served the Lord faithfully all his life. One little compromise at the end of his life could not do too much damage. (It would have ruined his whole testimony.) Could he not be more useful to the Lord alive than dead? **No!** Daniel refused to compromise. He would rather be eaten by lions than miss one prayer meeting. His enemies watched as Daniel went to his prayer chamber where the windows -were always open ("Pray without ceasing"); and they could see him kneel and lift up his hands toward Jerusalem. Now they had him. But Daniel had peace in his heart. He was praying, and giving thanks, and making supplication, and this is the formula for peace (Phil. 4:6-7). This was not a "crisis prayer meeting"; Daniel was used to praying and had been since he was a teenager. It is wise to start building spiritual habits when you are young.

IV. A Sundown Of Disappointment - (6:14-17)

The king realized what a fool he had been, but even his power and wealth could not alter the law of the Medes and Persians. But God did not want Darius to deliver Daniel; that was a privilege* He was reserving for Himself. Daniel was not depending on the-king either (Ps. 146:1-6); he had learned long ago to trust the living God. God did not want to save Daniel from the lion's den; He wanted to deliver him out of it.

V. A Night Of Deliverance - (6:18-23)

What a contrast between Darius in his palace and Daniel in the lion's den. Darius had no peace, yet Daniel was perfectly at peace with himself, the Lord, and the lions. Daniel was in a place of perfect safety, for God was there; while Darius could have been slain by some enemy right in his bedroom. Darius had labored all the previous day to save Daniel from judgment, yet had no power; while Daniel simply talked to the God of the universe and received all the power he needed. In every way Daniel was reigning as king, while Darius was a slave.

It was Daniel's faith in God that delivered him (6:25; Heb. 11:33). It is amazing that he had any faith at all, after living in the idolatrous heathen land for so many years. His daily fellowship with God was the secret: he had faith, and he was faithful. (See. Ps. 18:17-24.) It is not enough to be faithful to the Lord in our daily lives, although this is the foundation for a successful prayer life; we must also trust Him and believe that He will keep His Word.

Christians today face many temptations to compromise and it often appears that the "safest" course is to go with the crowd. But this is the most dangerous course. Daniel knew that it was wrong to worship the king and pray to him, because Daniel knew God's Word. He would rather die obeying God's Word than live outside of God's will. Satan comes as a roaring lion (1 Pet. 5:8-9), and men try to devour us as well (2 Tim, 4:17), but God can deliver us if it is for His glory. It is not always God's will to deliver His children from danger; many Christians have given their lives in the place of duty. But what a reward they receive. Read (Rev. 2:10 carefully).

Daniel's attitude in the crisis:

- [1]. He committed the problem to the Lord (Ps. 55:22).
- [2]. He occupied himself with Christ (Ps. 37:4,5).
- [3]. Daniel accepted the fact that God had permitted it (Isa. 28:29).
- [4]. He thanked God for the crisis and was resigned to God's will (1 Sam. 3:18).
- [5]. He remained calm and didn't worry (Mk. 3:5,6).

[6]. He didn't faint in his mind (Heb. 12:2,3; Isa. 26:3,4).

[7]. Daniel was secure in God's omnipotence (Ps. 57:2,3). He kept doing what he had always done (Dan. 6:10).

[8]. Daniel held no malice and did not try to clear himself. God cleared him.

VI. A Morning Of Destruction - (6:24-28)

Our Christian souls revolt at the thought of whole families, including children, being thrown to hungry lions. But this was the law of the land, the same law that these wicked men had tried to use against Daniel. How tragic, however, that their innocent children had to suffer; but such are the awful penalties of sin. Any children under the age of accountability went to be with the Lord anyway, so they were better off dead than growing up in a heathen land and going to hell in unbelief. God always vindicates His own. "The righteous is delivered out of trouble, and the wicked cometh in his stead." (Prov. 11:8). If you are going through persecution and you wonder if God cares, read (Ps. 37:1-15) - and trust Him the way Daniel did. Now we see why God permitted Daniel to go through this experience (vss. 25-27); it brought great glory to His name. Peter may have had Daniel in mind when the Spirit led him to write (1 Pet. 3:10-17) (read these verses). When a Christian overcomes temptation, he always glorifies the Lord. May we be like Paul who desired that Christ might "be magnified in his body, whether it be by life or by death" (Phil. 1:20).

A STUDY OF
THE DRAGON
AND
THE BEAST
(REV. 12-13)

STUDY OF THE DRAGON AND THE BEAST (Part 2)

Intro:

Daniel 2 is one of the most important chapters in the Bible when it comes to establishing what you believe about the future. Daniel 2 will determine what you will do with the millennium and a literal Second Coming of Jesus Christ. As a Bible believer it is very important to have these truths established in your heart.

I. Daniel's Peril - (vs. 1-13)

A. Satan's crowd can receive supernatural revelations. (Dan 2:11; 1 Cor. 8:25; Ps 82)

B. The real test of prophecy is the ability to foretell things far in the future. Since the image dealt with the things of the future the magicians and astrologers had a difficult time with it. (Rev. 19:10)

C. The world is good at trying the "stall" tactic. (Dan. 2:8)

II. Daniel's Prayer & Praise - (vs. 14-23)

A. Daniel faced the chief executioner and king boldly. (Dan. 2:14 - "The righteous are bold as a lion" Prov. 28:1).

B. God overruled in these conversations (Prov. 21:1) and the King gave Daniel time.

C. Daniel and three friends immediately went to God in prayer. (Dan 2:17,18; James 1:5; Matt. 7:7)

D. God revealed the dream and its meaning because of Daniel's spirit. (Prov. 3:32; 25:14)

E. The deep and secret things belong to God. (Dan 2:22; Lk. 24:45; Gen. 40:8; Deut. 29:29)

• How much time have you spent in prayer over the deep things of a Word?

III. Daniel's Prophecy - (vs. 24-45)

Jesus called Daniel a prophet. (Matt. 24:15) Note: Jesus had more confidence in Daniel's prophecies than the liberals today who claim to be followers of Jesus.

A. The image is a picture of the times of the Gentiles. (Lk. 21:24)

* **See illustration of the image.**

IV. Daniel's promotion - (vs. 46-49)

A. Daniel accepted worship (Rom. 3:23) Note: In (Dan. 3) when Nebuchadnezzar made an image to be worshipped. Daniel's three friends are thrown in a fiery furnace because of their refusal to bow down. Where is Daniel to protest?

- His pride brought him to shame (Prov. 11:2).

B. The Stone (vs. 34,44,45)

The stone is defined in (Isa. 2:3,6,8) Reference to second advent of Christ- (Isa. 11:9; Rev. 11:15)

- The Stone (Jesus Christ) will return to smash to dust the kingdoms of this world. They will all be characterized in the feet of the Image.
- The 10 toes represent the gentile kings of the Anti-Christ Empire -Then kings are also found in (Dan. 7:7; Rev. 17:3,12; Rev. 13:1).
- Iron seems to represent something more than human- (Job 40:15-19)

THE BOOK OF DANIEL

Chapter Seven



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STUDY OF THE DRAGON AND THE BEAST (Part 3)

Daniel Seven

Intro:

The opening words of this chapter takes us back to the first year of Belshazzar's reign. This chapter must have been 62 years after Nebuchadnezzar had his dream of the "Golden Headed Image."

The scene of this vision was on the shore of the "Great Sea". This is an important statement for in the Bible the term "Great Sea" stands for the Mediterranean Sea. To note further the "sea" in the scriptures is a type of nations (Rev. 17:15; Isa. 17:12,13).

All commentators agree that the beast of (Dan. 7) relates to and is associated with the image of (Dan. 2). The only difficulty that is presented is: In what order do they relate? Most line up the lion with Babylon and then go straight down in a chronological order. The problem then is, which one do you leave out? For there are only four beasts in (Dan. 7), but five parts to the image in (Dan. 2).

We need to keep in mind that (Dan. 7) takes place at the conclusion of the Babylonian Empire and the visions are future in consideration (Dan. 7:17). Therefore, the proper order would be to align the lion with Persia and then start downward. There seems to be a double application given to each one of the beasts that would extend into the church age notice the vision is seen by night, which is a picture of the church age.

I. The Lion (Persia-England) - (7:4)

A lion with wings in England is called a "griffin."

It appears on England's coat of arms. (Richard the Lionhearted)

- There have been only two decrees from kings in history for the Jews to return to Palestine—once in 536 B.C. by Cyrus of Persia and in 1918 A.D. by England (Balfour Declaration). (See Eze. 38:13)
- The lion was very impressive and powerful, but lost its power (wings were plucked).

II. The Bear Greece (Russia)

- Russian alphabet in Greek. Official church in Russia is still "Greek" Orthodox.
- Both countries are characterized by promoting an atheistic philosophy.
- The three ribs would picture the crushing of three countries.

III. The Leopard (Rome-United States)

If this is the case, the U.S. would be an extension of Rome. Now let me see—was it the St. Mary that discovered America? A leopard is an integrated animal. His basic color is yellow-brown (Shem), his belly is white (Japheth), and his spots black (Ham).

[1]. Because the body has 4 heads It would appear to have 4 additional appendages to the main body. Two states have been added to main body (however, they are separate). - Can we look for 2 more. That would total 52 or 4 x 13? Notice the leopard has wings of a fowl (Chicken perhaps?) Korea, Vietnam, Pueblo Incident, to name a few!

IV. The Beast

This beast seems to be a combination of all the above. (Rev. 13:1,2; Hos. 13:7). This last beast will then be an integrated power, move In dominion like a bear, and speak English. The ten horns parallel the ten toes of (Dan. 2) and the horns of (Rev. 17:10-12).

THE BOOK OF DANIEL

Chapter Eight



THE BOOK OF DANIEL
CHAPTER EIGHT
THE IMAGE

Chapter Eight ("The Ram and He-Goat" - 8:1-27)

Intro:

This vision of the "RAM" and "HE-GOAT" occurred in the "third year" of the reign of Belshazzar, 538 B.C., or two years after the previous Vision of the Four Wild Beasts. It occurred in the same year as the "Fall of Babylon," and probably before its "Fall," and its purpose was to inform Daniel what Empires were to succeed the Babylonian, and to further trace the Little Horn, for it is worthy of note that while the prophecies of Isaiah relate mainly to the "Christ," the Visions of Daniel are for the purpose of unveiling the Anti-Christ. The Prophet was in Babylon when he received the Vision, but was transported in spirit to Shushan, the Capital of Persia, in the Province of Elam, where as he stood by the side of the river Ulai, he saw a wonderful sight.

I. The Ram - (Dan. 8:3,4)

The Ram is seen as a great conquering kingdom. It is identified in (Dan. 8:20) as Media-Persia. The two horns, different in size, are obviously representative of Darius and Cyrus. - Remember from Daniel's viewpoint this is prophecy.

The Ram attacks West, North, and South.

II. The He-Goat - (Dan. 8:5-7)

The Goat is given the ability to defeat the Ram. The Goat is defined in (Dan. 8:21). Of course this is what happened historically. The great horn between his eyes would be Alexander the Great, who became King of Greece when but 20 years of age, 336 B.C. Two years later in (334 B.C.), in goat-like fashion, he leaped the hellespont and with an army of 30,000 infantry and 5,000 calvary he defeated a Persian force on the banks of the Granicus. By a swift advance eastward the, following year, 333 B.C., defeated at Issus a Persian army of 600,000 men, commanded by a Persian king, Darius.

After minor conquests in Phoenicia and Egypt he returned to Syria, where on the banks of the Tigris River he defeated an enormous army lead by Darius. This is known as the Battle of Arbela, 331 B.C.. From 330 to 337 B.C., Alexander was engaged in subjugating the outlying provinces of the Persian Empire. Later he returned to Babylon, where at the climax of his glory, he died of marsh fever and drunkenness in June, 323 B.C. when he was 33 years old.

III. The Four Horns - (Dan. 8:8)

After the death of Alexander there was dissension as to who should be his successor, which ended, as the prophecy foretold, in four of his Generals dividing the territory of the Empire among themselves. Gassander took Greece, Lysimachus took Asia Minor, Selecius took Syria, Ptolemy took Egypt. These four kingdoms were in time absorbed in the "Fourth World Wide Empire," the Roman. The last to lose its identity was Egypt in 30 B.C..

IV. The Little Horn - (Dan. 8:9)

Daniel give us a progressive look at the Anti-Christ and his kingdom. Each time we learn a few more characteristics. The little horn of (Dan. 8) is the same personality as the little horn in (Dan. 7). They are both one and the same, and consequently the king over the 10 toed kingdom of (Dan. 2).

Note:

The Little Horn is actually coming out of one of these other four horns. If you were to look at the map you would see that by the process of elimination all of the countries except Syria are eliminated (Dan. 8:9). If that is the case we have the Anti-Christ coming out of Assyria. Judas Iscariot was from the town of Kerieth, which was in Moab, which was in Assyria. Interestingly the Anti-Christ is referred to as the Assyrian in (Isa. 10:5-6; 14:24-25; 30:27-33). See also: (Jer. 48:25,41).

The "Pleasant Land" refers to Palestine.

Other Bible names for the Anti-Christ:

In The Old Testament

- "The Wicked" - (Isa. 11:4)
- "The Little Horn" - (Dan. 7:8; 8:9-12)
- "King of Babylon" - (Isa. 14:4)
- "A King of Fierce Countenance" - (Dan. 8:23)
- "Lucifer" - (Isa. 14:2)
- "The Prince that shall come" - (Dan. 9:26)
- "King of Tyrus" - (Eze. 28:11-19)
- "The Willing King" - (Dan. 11:36)

In The New Testament

- "The Man of Sin" - (2 Thess. 2:3-8)
- "Son of Perdition" - (2 Thess. 2:3-8)
- "That Wicked" - (2 Thess. 2:3-8)
- "Anti-Christ" - (1 Jn. 2:18)
- "The Beast" - (Rev. 13:1-8)

A. Identity of The Anti-Christ

- [1]. He is called "Son of Perdition" (2 Thess. 2:3).
- [2]. Jesus makes reference to the same (Jn. 17:12).
- [3]. This man was on the earth before John wrote (Rev. 17:8), he is in the bottomless pit now; he will ascend out of the bottomless pit in the tribulation.
- [4]. Jesus called Judas "a devil" (Jn. 6:70).
- [5]. Judas went to "his own place" (Acts 1:25).

B. Daniel's description of the Little Horn

- [1]. Very powerful - but receives it from another (Dan. 8:10,24; Rev. 13:2).
- [2]. Magnifies himself against God (Dan. 8:10; Rev. 12:3,4).

- [3]. Makes peace with Israel (Dan. 9:25). Ever hear of "foreign Policy"? (Dan. 9:27)
- [4]. He evidently dies (probably assassinated) but is resurrected and makes the world "wonder" (Rev. 13:3).
- [5]. The temple in Jerusalem will be rebuilt (Rev. 11:1) and Israel will be conducting O.T. worship in it during the Tribulation (Heb. 10:11; Deut. 21:1-8).
- [6]. Exalts himself as God and demands worship (2 Thess. 2:4).
- [7]. Offers human sacrifices in the Temple (Rev. 6:9).
- [8]. Seeks to destroy Israel (Dan. 7:25; 8:24).

(VS. 10) - A Supernatural King (Rev. 12:3,4,9)

(VS. 12) - (Rev. 11:1) Sacrifice taken away. (Matt. 24:13-22) Sacrifices going on in the temple when this shows up (Dan 9:27).

(VS. 13) - Host (vs. 10)

(VS. 14) - End of Tribulation (Dan. 12:4,6,13; Matt. 24:13; Heb. 3).

(VS. 23) - Little horn (vs. 8-10).

(VS. 24) - He gets his power from the devil (Rev. 13:4-5). Destroys the Jews - (Lam. 5:2-22) = Last prayer before Lord comes back.

(VS. 25) - Craftsmen (Acts 19:24-25, 35; Zech. 11:16,17,13; 2 Thess. 2). The making of idols for worship!!!

THE BOOK OF DANIEL

Chapter Nine



THE KING OF BABYLON
STANDING WITH ARMS
CROSSED

Chapter Nine ("Jewish Prayers And The Seventy Weeks" - 9:1-27)

Intro:

Most of chapter 9 is a type of prayer that Jews will pray at the end of Tribulation - Penitent Prayer. The first two verses of this chapter indicate that Daniel had been studying his Bible and particularly those prophecies that related to the destiny of his people. He was now nearly 90 years old. He was reading (Jer. 25:1-14) and the Lord caused him to see that his people would be in Babylon 70 years. Babylon invaded Palestine and began its siege in 606 B.C., and Daniel understood the prophecies in the year 539-538 B.C.; so there were but two years left in the 70 years promised by Jeremiah.

I. The Cause Of The Prayer

It must have been an overwhelming realization to Daniel that after 68 years of Babylonian captivity Israel had not changed very much. His Prayer seems to reflect a great concern for what might happen to Israel if there was no dramatic change in the two years to come. Daniel's attitude is pictured in (vs. 3). How strange it must have been for Israel to see the Prime Minister wearing sackcloth and ashes.

II. The Nature Of The Prayer

This is first and foremost a prayer of confession. It is one of the longest prayers in the Bible and would be a good one for a Christian, church or nation to pray. Daniel identifies himself with the sins of the people - notice: vs. 4 "my confession", vs. 5 "We have sinned", vs. 6 "Neither have we hearkened unto thy servants the prophets", etc.

Some of the things that Daniel confesses are:

A. A departing from God's precepts - (vs. 5)

The precepts of God is the final authority of His Word. Christians are no different today - how many are really willing to submit their lives to the authority of God's Word. God commands us to:

- [1]. Keep His precepts (Ps. 119:4)
- [2]. To understand His precepts (Ps. 119:27)
- [3]. To long after His precepts (Ps. 119:40)
- [4]. To seek God's precepts (Ps. 119:45)
- [5]. To meditate in them (Ps. 119:78)
- [6]. Not forget them (Ps. 119:93)
- [7]. To choose them (Ps. 119:173)

B. A failure to listen to the prophets of God -(vs. 6)

Keep in mind that Daniel had been studying Jeremiah who had personally preached to three different Jewish kings, none of which heeded the message of the prophet of God. (See Jer. 21,25, 36,38). God's people have always had trouble accepting the message of God's prophets (Lk. 13:33,34).

C. The sins of the judges and judicial system of the land -(vs. 12)

(See Jer. 5:25-31; Isa. 1:23-27)

III. The Results Of Sin

A. Confusion - (vs. 7,8)

God is not the author of confusion (1 Cor 14:33) so we must conclude that man brings it upon himself and it snowballs (Jer. 7:17-20). (See Ps. 44:15; Jas. 3:16).

B. Scattering and curse - (vs. 7,11)

This scattering was first prophesied in (Deut. 28). It was a direct result of disobedience.

C. Jerusalem was dntrodden - (vs. 16,19)

Jerusalem had been a city of great privileges. At one time it was the religious, economic, educational and political capital of the world. (Jer. 52) gives us a brief picture of the overthrow of Jerusalem and the desperate condition it was left in.

IV. The Plea For Mercy - (9:16-19)

Verse (18) makes it very clear that there is no basis of personal righteousness upon which Israel can approach God. If America will ever turn to God we will have to forsake an attitude of self-righteousness that controls our country today. Daniel knew there was nothing left to appeal to except the mercies of God. God help us!

The Seventy Weeks - 9:20-27

Intro:

Daniel is about to receive some of the greatest information that has ever been revealed to mankind. He is to receive the timetable of prophecy.

I. The Prayer Delayed

God sent the answer to Daniel's prayer (which was to understand the numbering of God's Word, Dan. 9:2) immediately (9:23). But the prayer was delayed (probably 21 days, 10:13). The picture being presented in (ch. 9 & 10) is that there are forces in the universe that battle against the messengers of God. Of course God could overrule at any time, but God informs us in (Eph. 6) that we wrestle against principalities, powers, rulers of darkness of this world, and spiritual wickedness in high places. The only piece of armour that is not listed in (Eph. 6) is shin guards, which makes it obvious God intends the warfare to be conducted on our knees in prayer.

II. The Vision Revealed

The number seven has been stamped on Israel from the beginning. They had a Sabbath of days (Ex. 23:12), setting apart the seventh day for honoring God. They also had a Sabbath of years (Lev. 25:1-7); they were to let the land lie fallow on the seventh year and give it rest. Because they broke this law, they went into captivity, one year for each sabbatical year they failed to obey God (2 Chr. 36:21; Lev. 26:33-34). They also had a "Sabbath of Sabbaths," with every 50th year set apart as the Year of Jubilee (Lev. 25:8-17). But now Daniel was to be introduced to a new series of Sabbaths - seventy "weeks" (seven year periods) making a total of 490 years of prophetic time for the Jews. We know God is making one week equal with seven years because of what history has revealed, and Gods own equation in Num. 14:34. Please note that this 490 year period of time has to do with Jerusalem and the Jews: "thy people... thy holy city..." (vs. 24). And God has specific purposes to fulfill in this period: the removing of sin and the bringing in of righteousness. The result will be the anointing of the most holy place in the temple, that is, the return of Jesus Christ to the earth to reign in glory from His temple in Jerusalem.

Now for the outline of the 490 years. (Vs. 25) tells us that the event that will trigger the 490 years is a decree permitting the Jews to go back to Jerusalem and rebuild the city. (It is interesting that the event that will trigger the last 7 years of this period will be the covenant of the Anti-Christ to protect the Jews. We find a decree at the beginning and the end of the 490 years.) History tells us there were four different decrees relating to Jerusalem: Cyrus, Darius, and Artaxerxes all make decrees concerning the rebuilding of the temple (Ezra 1:6-7); and Artaxerxes decreed that Nehemiah could return to rebuild the city (Neh. 2). This was 445 B.C. and it is the decree (Dan. 9:25) is talking about; it took place nearly 100 years after Daniel received the message from God. Gabriel said that there would be "seven weeks and threescore and two weeks" ($69 \times 7 = 483$ years) between the giving of the decree and the arrival of the Messiah, The Prince, in Jerusalem. Keep in mind that prophetic years in the Bible are not 365 days, but 360 days long. It has been calculated by scholars that there were exactly 483 prophetic years between the decree in 445 B.C. and the very day that Jesus rode into Jerusalem on Palm Sunday!

But Gabriel divided these 483 years into two parts - seven weeks ($7 \times 7 = 49$ years) and threescore and two weeks ($62 \times 7 = 434$ years). Why? Well, it took 49 years from the time of the decree to rebuild Jerusalem; and this was done "in troublous times." Read Nehemiah and see how difficult a task it was to restore the city. Then, 434 years later we come to the Messiah, The Prince, who is "cut off" (His death on the cross) for the sins of the world., It was His death on the cross that accomplished the purposes given in (vs. 24). What followed His death? Did Israel accept Him and His message? No! They lied about Him, persecuted His messengers, stoned Stephen, and refused to acknowledge His Lordship. What happened? Rome came and destroyed the city and wrecked the temple. The nation "cut off" Jesus Christ, so He cut them off from from being a nation! Until May 14, 1948, Israel was not a free nation.

Rome is called "the people of the prince that shall come." Who is this prince? Not "Messiah the Prince" because that refers to Christ. "The prince that shall come" is Anti-Christ! He will be the leader of the restored Roman Empire. So, the destruction of Jerusalem in 70 A.D. was but an illustration of a future invasion and destruction to be led by Anti-Christ. This prince will make an agreement with the Jews to protect them from the other nations and this agreement will be set for seven years. This final seven years is the completion of Daniel's 490 year period.

Four decrees that have to do with rebuilding Jerusalem:

- [1]. 536 B.C. (Ez. 1:1-4)
- [2]. 519 B.C. (Ez. 6:1-12)
- [3]. 458 B.C. (Ez. 7:7)
- [4]. 445-6 B.C. (Neh. 2:1-8) Christ is 33 1/2 years old from this date!

NOTE:

Between the death of Christ and the signing of this covenant you have the entire Age of the Church, a "great parenthesis" in God's program. The 490 years are in operation only when Israel is in God's will as God's people. When Israel crucified Christ, she was set aside and the "prophetic clock" stopped ticking. But when the church has been caught away to heaven and the Anti-Christ signs his pact with Israel, then the last seven years of Daniel's "70 weeks" will start being fulfilled. This seven year period is know as the Tribulation or the Time of Jacob's Trouble. It is described in Rev. 6-19.

THE BOOK OF DANIEL

Chapter Ten



THE BRONZE STATUE OF NABUCHADNEZZAR II, KING OF BABYLON, AS DESCRIBED IN THE BOOK OF DANIEL.

Chapter Ten ("Prayer And More Visions" -10:1-21)

Intro:

In (Dan. 9) we discussed the revelation of the 70 weeks of Daniel. 70 (and, of course 7) is a key number in the Bible. Each of Daniel's 70 weeks is a 7 year period, making a total of 490 years. This figure of 490 years plays an important part in Scripture.

There were 490 yrs. from the Exodus to the building of the Temple.

There were 490 yrs. from the building of the first Temple to the building of the second Temple.

These 490 years do not include the time when the Jews as a nation were out of fellowship with God.

Larkin has figured out 7 periods of 490 years in the Word of God:

[1]. From Adam to Enoch

[2]. From Enoch to Noah

[3]. From Noah to Abraham

[4]. From Abraham to Moses

[5]. From Exodus to the 1st Temple

[6]. From the 1st Temple to the 2nd Temple

[7]. 490 years (actually 483 - the last 7 years yet to be fulfilled in the Tribulation) from (Neh. 2) to the triumphal entry of Jesus on Palm Sunday.

God's clock is stopped according to His time table of dealing with the Jews; for example, the Church Age is a 2,000 year parentheses.

I. Daniel in Prayer and Mourning - (10:1-3)

A. "The time appointed was long". The answer to Daniel's prayer was a long time in coming. We are too often impatient for God's answer.

B. "I Daniel was mourning three full weeks." Daniel went on a three week fast of all but a basic, minimal diet. He was serious about his prayer.

II. Daniel's Vision - (10:4-6)

A. The Lord Jesus Christ appears to Daniel.

Compare these verses with (Rev. 1:11-16; 2:18).

B. There are many appearances of Jesus Christ to particular people in the Old Testament, and He is called on many occasions "the angel of the Lord." An angel is the appearance of a man in the Bible. An angel may or may not be a messenger, but an angel is always an appearance. (e.g. - the angels in the garden to Jesus; the angel in the wilderness to Jesus; the angel of (2 Kings), who killed 184,000 soldiers.)

III. Response to the Vision - (10:7-10)

A. **Daniel's experience** - is similar to that of Paul in (Acts 9). He alone saw the vision.

B. **Daniel, as others in the Bible who have a personal confrontation with the Lord**, left in a state of dumbfoundedness. Those today who claim visions have not accepted that God's completed revelation eliminates the need for these experiences. But Satan is the great imitator.

C. **Daniel is flat on his face before the Lord**, but is raised to a kneeling position.

IV. Daniel's Reputation in Heaven - (10:11)

A. **"A man greatly beloved" By whom?** This same terminology is used by the Lord Jesus Christ Himself toward John. John ("the beloved disciple") wrote the Revelation of the New Testament, while Daniel ("greatly beloved") wrote the Revelation of the Old Testament. These men stood close to the Lord and His Word.

B. **Others in the Bible had a reputation in heaven.**

Paul (Acts 19:15)

Gideon "the mighty man of valor" (Judg. 6:12).

Mary "highly favored" (Lk. 1:28)

Job "one that feareth God and escheweth evil" (Job 1:8).

V. The Message to Daniel

A. **There appears to be representatives of individuals, and nations, and churches, in heaven** - angelic representatives.

[1]. (Vs. 12) presents a tremendous problem. If indeed the appearance is that of the Lord Jesus Himself, the question which must come is "How could God be detained for three weeks?"

[2]. The answer comes in examining Daniel's actions, described in (vs. 12). Daniel "chastened" or judged himself. Paul admonishes us in (1 Cor. 11:28) to "judge" and "examine" ourselves. This involves an honest evaluation of ourselves in the light of God's Word - not in the light of the testimonies of other Christians.

[3]. Though the Lord's response to Daniel's prayer was immediate, His detainment was undoubtedly the result of His work as Daniel' advocate against the accusations of the "prince of Persia" - **SATAN** This is a reproduction of the Lord's confrontation with Satan in (Matt. 4). Our sin is what keeps the Lord from immediate response to our prayers.

B. **This "Prince of Persia" pictures Satan.** This is not just some guy on the ground. It is a spiritual prince over Persia.

[1]. Every kingdom and nation has an angelic representative, determined by that nations attitude toward God.

[2]. Individuals also have representatives - (Matt. 18:10). First John refers to us as "my little children."

[3]. Churches have representatives (Rev. 1:20).

C. **Jesus is called an angel on many occasions** - (Acts 27:23, Gal. 4:14)

VI. Daniel after the Appearance of Christ - (10:15-19)

A. He finds himself in an emaciated, weakened condition.

B. A word is spoken, and he is strengthened - (vs. 19). When God says something, it is completed.

VII. The Lord Reveals Truth to Daniel - (10:20,21)

A. "The prince of Persia" is no mere king; this pictures Satan. The Bible speaks of "spiritual wickedness in high places." His forces are all around us. He is a manipulator of the powers of this world.

B. The Lord was preparing to show Daniel the vision of (ch. 11), which was already "in the scripture of truth," before Daniel had recorded it. It must have been written down **SOMEWHERE** - (Ps. 119:89).

THE BOOK OF DANIEL

Chapter Eleven



Chapter Eleven

("The Kings of The North & South, and The Anti-Christ Rule" -11:1-45)

Intro:

Most commentators believe that chapter (11) is past history, but note (vs. 36-37 - Anti-Christ). Larkin splits chapter (11) at (vs. 36). This takes place at the Mede prophecy, about Grecia and Alexander the Great. Chapter 8, (vs. 20) shows 4 divisions of Alexander's kingdom. (Dan. 8:22) Anti-Christ comes from one of these kingdoms (8:8-12). Anti-Christ (8:8 & 11:4 match).

(VS. 2)

Since the Prophecy was given in the third year of Cyrus (Chap. 10:1. B.C. 533), the three kings that were to "stand up yet," that is, "after him," were Ahasuerus, Artaxerxes, and Darius (Ez. 4:1-24), known in history as Cambyses (B. C. 529-522), Pseudo-Smerdis (B.C. 522-521), and Darius Hystaspes (B.C. 521-485). The "fourth" king was Xerxes (B.C. 485-465), the son of Darius Hystaspes, whose marvelous riches enabled him to put vast armies in the field. He stirred up Persia against Greece, which he invaded in B.C. 480, but failed to conquer it. Since prophecy touches only upon important events and characters, the remaining kings of Persia are omitted, and the prophecy jumps over nearly 150 years to the time of Alexander the Great. B.C. 336-323.

(VS. 3-4)

These verses take us Nick to the Vision of the "Ram and He-Goat" (Dan. 8: 3-8, 20-22), and we recognize in the "Mighty King," the "Notable Horn" of the "He-Goat" that was broken off, and in the "Four Horns" that came up in its place, the division of this "Mighty King's" Kingdom toward the "Four Winds." This "Mighty King" then was Alexander the Great, and the division of his Kingdom toward the "Four Winds" of heaven was the division of his Kingdom at his death among four of his Generals. Cassander took Macedonia and the Western part; Lysimachus took Thrace and the Northern part; Seleucus took Syria and the Eastern part; and Ptolemy took Egypt and the Southern part. None of Alexander the Great's posterity succeeded him, and within fifteen years his family was extinct.

(VS. 5)

The Prophecy now narrows down to two of the four Kingdoms into which Alexander the Great's Empire was divided. And the reason is clear. Gabriel told Daniel that the Prophecy belonged to Daniel's PEOPLE. And as the "Glorious Land" (Palestine vs. 16,41,45) lay between Syria on the North and Egypt on the South, so the Prophecy narrows down to a description of the wars between the "Kings of the North" and the "Kings of the South," whose marching ground and battlefield would be the "Glorious Land," where for centuries (B.C. 320 to A.D. ?) Daniel's People would be ground between the Upper and Lower Millstones. Because of the suffering that these wars would bring to Daniel's People, and the desolation they would cause the country, God revealed these wars to Daniel that he might see that it would be "many days" (chap. 10:14) before his People would ever become a nation again.

Of the Four Kingdoms into which Alexander's Empire was divided, the Kingdom of Egypt was the first to appear. It was founded by Ptolemy Soter, one of Alexander's generals. Another of Alexander's generals, Seleucus Nicator, was appointed vicegerent of Babylonia, but was driven out by Antigonos and fled to Egypt, where he was favorably received by Ptolemy and made one of his Princes. With Ptolemy's assistance he recovered his province and enlarged it, until it extended to the Indus and included Syria, as well as Assyria, and so he became stronger than Ptolemy, and his dominion became a great dominion.

This prophecy had been fulfilled in one sense, but not totally. Could be the 10 kings at the time of Anti-Christ having a struggle between themselves.

(VS. 6)

There was peace between Egypt and Syria during the reigns of Ptolemy Soter and Seleucus Nicator. But, at length, Ptolemy Soter abdicated in favor of his son Ptolemy Philadelphus, whose half brother Magas had married a daughter of Antiochus Soter, who had succeeded Seleucus Nicator as King of Syria. This marriage led to war between Egypt and Syria. For Magas induced his father-in-law, Antiochus Soter, to declare war against Egypt. Antiochus Soter was succeeded by Antiochus Theus, who continued to war with Ptolemy. At length, "at the end of years," Ptolemy offered Antiochus Theus, as a bribe for peace, his daughter Berenice with a large dower, on condition that the Syrian King should declare his former marriage to Laodice void, and her two sons illegitimate. This iniquitous compact was carried out. But when Ptolemy Philadelphus died, his daughter Berenice could no longer "retain the power of her arm," for Antiochus Theus put her away, and took back his former wife Laodice. But neither did he himself "stand," for Laodice, distrusting his motives, and eager to secure the crown for her own son, poisoned her husband, and so opened the succession to Seleucus Callinicus. Then Laodice persuaded Seleucus to have Berenice assassinated, and her child, who by the articles of her marriage had been made heir to the throne, was also killed, as well as all those who "strengthened her in those times."

(VS. 7-8)

Out of a "branch of her roots" means an offspring of Berenice's parents, and refers to her brother, Ptolemy Euergetus, who succeeded his father Ptolemy Philadelphus. And who, indignant at the treatment of his sister, hastily marched into Syria with a large army, and, although he arrived too late to save Berenice and her son, took revenge by putting Laodice to death, captured Seleucia, the fortress of the King of the North, and would have possessed himself of the whole of the Kingdom had he not been recalled by an insurrection in Egypt. But he did not return empty handed. Not only did he carry back many princes, but spoil to the value of 40,000 talents of silver, and 2500 precious vessels and "idol-images" of the gods.

Among these "images" were many that Cambyses had formerly taken from Egypt and carried into Persia. These were replaced in the Temples of Egypt with great ceremony, and it was in gratitude for their restoration that the Egyptian priests bestowed upon Ptolemy his surname of Euergetes, or Benefactor.

(VS. 9-10)

"So the King of the South shall come into his (the King of the North) Kingdom and shall return into his own land (Egypt)." Which we have seen lie did. "But his sons," not the sons of the King of the South, but the sons of the King of the North, "shall be stirred up" by the invasion of the King of the South, "and shall assemble a multitude of great forces, etc." Now we know that this is what actually occurred. The sons of Seleucus Callinicus, Seleucus; Ceraunus, and Antiochus, afterwards surnamed Magnus (the Great), assembled large armies. Seleucus Ceraunus succeeded his father. He assembled a large army to recover his father's dominions, but being a weak and pusillanimous Prince, and unable to discipline his army, he was poisoned by two of his generals after an inglorious reign of two or three years. He was succeeded by his brother Antiochus, who assembled a large army and took the field in person. He is the "one" in the text who should "overflow" and "pass through." He directed his energies against the "King of the South," Ptolemy Philopater, who had succeeded his father. Ptolemy Euergetes. He seized Tyre and Ptolemais, overflowed and passed through Palestine, and marched against Gaza, the fortress of the King of the South, the limit set by the Prophecy. This was in B.C. 218.

(VS. 11-12)

The voluptuous and dissolute King of the South, Ptolemy Philopater, was thoroughly aroused by the invasion of his realm by the King of the North, Antiochus. He assembled a great army, and defeated the large and well-appointed army of Antiochus, at Raphia, not far from Gaza, B.C. 217. Ptolemy's "heart was lifted up" by his success, and he might have followed up his victory and seized the Kingdom of Antiochus, but he was too anxious to return to his sensual pleasures, and so lost his opportunity of gaining supremacy, and thus he was "not strengthened" by his great victory.

(VS. 13)

The peace concluded between Ptolemy Philopater and Antiochus lasted thirteen years. In the meantime Antiochus strengthened himself in his Kingdom. And when his armies were numerous and well equipped, and flushed with many victories, and his treasury filled with spoils, having learned of the death of Ptolemy Philopater and that he had been succeeded by his infant son Ptolemy Epiphanes, Antiochus, feeling the time was ripe, marched against Egypt with a "great army and much riches," expecting an easy victory.

(VS. 14)

Among the "many" that stood up against the infant of the South was Philip, King of Macedon, who entered into a league with Antiochus to divide the Kingdom of Ptolemy Epiphanes between them. Egypt itself was also a "seething pot" of sedition. And there were "wicked Jews" in Palestine who hoped to gain the favor of Antiochus. They were called "robbers" because by their conduct they made it hard for their brethren, and thus "established the Vision," or prophecy of suffering for Daniel's people during those times. Antiochus turned against these "robber Jews" and thus caused them "to fall." This verse was fulfilled in the wars of Antiochus that followed.

(VS. 15-19)

These verses are taken together because they cover the remainder of the wars of Antiochus the Great, the King of the North. In considering them we must not forget that the "Glorious Land" was under the dominion of the King of the South, at this time Ptolemy Epiphanes.

Therefore to reach Egypt it was necessary for Antiochus to first conquer the "Glorious Land." Upon his entrance into the land he encountered Scopas, the General of Ptolemy's army, and compelled him to seek refuge in the strongly fortified city of Sidon, which he besieged. Desperate attempts were made by the Egyptians to relieve the city, but all failed, and Sidon was compelled to surrender. Then Antiochus was able to do "according to his own will, and none were able to stand before him." So he took possession of the "Glorious Land."

Then he "set his face" to enter Egypt with the whole strength of his Kingdom. But he was compelled to change his plans. The Egyptian regency had sought the help of the Romans, then rising in power, and their assistance had been promised. So Antiochus decided to resort to diplomacy. He proposed that his daughter Cleopatra be espoused to the infant king Ptolemy Epiphanes, then seven years old. Cleopatra herself was very young, and it was because she was of tender years, and still under the care of her mother and a nurse, that she was called the "daughter of women." The marriage was consummated some five years later. The words "corrupting her" refer to Antiochus' scheme to get her to play into his hands, rather than into the hands of her husband. But the plan failed. Cleopatra not only took sides with her husband, but even joined him in sending congratulations to the Romans on their victories over her father.

To avenge himself against the Romans, Antiochus fitted out a fleet of 300 vessels and assailed the coasts and isles of Asia Minor. He was defeated at Magnesia, B.C. 190, by Scipio Asiaticus, the

Prince mentioned in the prophecy. He then turned his face homeward. At Antioch he sent ambassadors to sue for peace. The terms were hard. He was not only to relinquish Europe, but Asia on the European side of the Taurus, and pay 2550 talents down, and 1000 talents annually for the next twelve years. A few months later, while traversing his Eastern Provinces to raise this tribute money, he attempted to plunder the Temple of Bel in Elymais, but the people rose and slew him. So he "stumbled and fell and was found no more."

(VS. 20)

Antiochus the Great was succeeded by his eldest son, Seleucus Philopater. He was compelled to be a "raiser of taxes" to pay the heavy tribute imposed on his father. He seems to have reigned about twelve years. Toward the end of that time, being hard pressed for money, he sent his Treasurer, Heliodorus, to Jerusalem, called in the above Scripture the "Glory of the Kingdom," to confiscate the treasures of the Temple. Shortly afterward, "within few days," he was mysteriously poisoned. So he died "neither in anger, nor in battle." (Type of Solomon).

The Anti-Christ will be a tax raiser, not collector. (1 Kings 12:411) - Rehoboam - Solomon's son (2 Chron. 9:13 =666) Heavy Taxes!

Section 2 - 11:21-45

Intro:

It is difficult to positively identify the person described in (vss. 19 & 20). We have assigned this individual to history and was probably fulfilled in the person of Seleucus Philopater. However in (vs. 21) there is a definite transition and the description that follows is a very accurate one of the Anti-Christ. That a time gap is not recognized between (vs. 20 & 21) is very typical because the gap would represent the church age which the Old Testament prophet knew nothing about (Eph. 3:1-5).

I. How the Anti-Christ Obtains Rule

A. By offering a false peace - (11:21,24,27; Rev. 6:2)The emphasis in the last days shall be more and more on peace and peace tables - (vs. 27). The Anti-Christ will be a "vial person". The kingdom is taken peaceably. He comes in with a false peace (like all those before him), and destroys many (Dan. 8:25). The rider in (Rev. 6) comes with a bow and crown [no arrows]. *Cupid is a winged creature with arrows!*

B. By flatteries and deceit - (11:21,23,32,34). (See Prov. 28:23; 20:19; Ps. 5:9).

C. By international negotiations -

- [1]. By claiming a Jewish heritage and genealogy - (vs. 24,37)
- [2]. Military intimidation - (vs. 25)
- [3]. By an effective spy ring - (vs. 30,26)
- [4]. By accumulating great wealth - (vs. 28,38,24,43)

Makes an agreement with someone, maybe the man child of Revelations (Lam. 6).

II. The Intentions of the Anti-Christ

A. To destroy Israel - This is first attempted by gaining a peace treaty with and for them (9:27;11:30).

[1]. He shall attempt to destroy them with a flood - (11:22, 9:26; Rev. 12:15)

[2]. By persecution - (11:33)

B. To set himself up as the object of worship - (11:31,36,37,38,39; Matt. 24:15; 2 Thess. 2:4).

III. The Anti-Christ's problems

A. Israel - (11:32-35) Even though he shall destroy many Jews some will do great exploits - These are typed in Moses and Elijah who show up as the two witnesses in (Rev. 11).

B. Egypt - (11:25,40,42) He will eventually defeat Egypt, but this nation will be a thorn in his side.

C. Chittim - (11:30) (probably Cyprus)

D. North - Russia (11:44)

Trouble from the northeast against the Anti-Christ. He goes to fix it, during the middle or end of tribulation, then returns.

Typed by:

[1]. Saul who goes to David about bad tidings.

[2]. Sennacarib to Hezekiah

[3]. Nebuchadnezzar 606 B.C. returns 598 B.C.

Christ says "flee to the mountains" - probably at that time (Matt. 24).

E. East - China (11:44)

THE BOOK OF DANIEL

Chapter Twelve



Chapter Twelve

("The Time of The Anti-Christ" -12:1-13)

(VS. 1)

Michael is the angelic protector of Israel. (Dan. 10:13) That he is associated with Israel is further demonstrated in (Rev. 12:7) where Michael and his angels are at war with the dragon and his angels. The issue at stake is the woman, which is Israel.

The book is undoubtedly the same as (Ex. 32:32,33; Eze. 13:9; Lk. 10:20). Not the Church Age - (Rev 17:8; 13:8). This time period will be worse than any time this planet has seen!!

(VS. 2)

All Daniel could see was a general resurrection, the same as Martha in (Jn. 11:24). Because of N.T. revelation we know the second comma in the verse represents a 1,000 year interval between the two resurrections which are the Rapture and the Great White Throne of Judgment. (See Rev. 20:5; 12-15)

(VS. 3)

The verse has obvious soul-winning overtones. (See Matt. 13:43 and Prov. 11:30) Soul-winning is a spiritual activity of any dispensation.

John R. Rice outlines lack of soul winning the following way:

- [1]. Disobedience to a major commandment - (Matt 28:19,20)
- [2]. Shows lack of love for Christ - (2 Cor. 5:14)
- [3]. Guilty of not following Christ - (Matt. 4:19)
- [4]. Guilty of not abiding in Christ - (Jn. 15:4,5)
- [5]. Dishonesty in a sacred trust - (1 Cor. 9:16)
- [6]. Guilty of spiritual manslaughter - (Eze. 3)
- [7]. Guilty of being a fool - (Prov. 11:30)

(VS. 4)

"The time of the end" must be the time of the end of the Gentiles, which shows clearly that more revelation will be made available to Tribulation saints from scripture that we already have, but can't make sense out of. The last half of the verse characterizes the Time of the End as one in which people run "to and fro" and "knowledge shall be increased."

International tourism is a huge business - it involves 200 million people traveling outside their own countries every year throughout the world. This mass of tourists, nearly equal to the population of the entire United States, spends \$24 billion a year abroad, not including air fares.

Tourism is among the top three industries in 46 states, and is number one in Florida, Nevada, and Hawaii. It's the second leading industry in the U.S. Only grocery sales pump more money into the economy. The tourist industry employs four million Americans and grosses more than \$61 billion a year. That figure is expected to rise to \$127 billion by 1985, according to the National Tourism Resources Review Committee.

It is a reliable fact that Sir Issac Newton, writing on the prophecy of (Dan. 12:4) said that if they were true, it would be necessary that a new mode of traveling should be invented, for knowledge would be so increased that man would be able to travel at the rate of fifty miles an hour.

Voltaire, true to the spirit of skepticism, said: "Now look at the mighty mind of Newton, who discovered gravitation; when he began to study the Book called the Bible, it seems in order to credit its fabulous nonsense, he believed that the knowledge of mankind will be so increased that we shall be able to travel fifty miles an hour! The poor dotard!" Today even a skeptic would have to say, "Newton was a wise philosopher; Voltaire a poor old dotard."

Studies have shown that the halfway point of all human knowledge is located less than ten years ago; that is man's knowledge has doubled within the past decade. Every 60 seconds, 2000 typewritten pages are added to man's knowledge and the material produced every 24 hours takes one person 5 years to read.

More than 80% of all the scientists who have ever lived are alive today. An estimated 70% of the medicines in use today were developed after World War II. Over 15,000 scientific journals are being published, many with worldwide circulations. It is possible to press a few buttons on a computer, and in half an hour, supplement an engineer's life work produced before 1955.

One recent development is a memory that can operate so fast that it can assimilate into permanent storage 5 million words per second. Since the Bible has 850,000 words, this memory is capable of assimilating the entire Bible 6 times in one second and bring it again, word by word, any passage any verse, any place, at a command, in 200-billionth of a second. No errors are allowed. Running at that rate, each unit has to pass a test in which it runs 24 hours without a single error.

(VS. 5)

This verse indicates that chapter (12) is a continuation of the vision that began in chapter (10).

(VS. 6)

The man in linen matches the one in (10:5) who is Christ (Rev. 1:13).

(VS. 7)

This all matches up with (Rev. 10). The answer to the question, "How long?" continues to be the same - 3 1/2 years. (Rev. 12:14; Dan. 7:25)

(VS. 8-13)

Even after Daniel got the answer he was still confused.

His confusion is understandable because several timetables have been given:

- [1]. 3 1/2 years (12:7; 7:25)
- [2]. 1290 days (12:11)
- [3]. 2300 days (8:14)
- [4]. 1335 days (12:12)

It doesn't appear that all this will be sorted out by the Church Age saint, and awaits the Tribulation for final revelation.