

## **THE PRINCIPLE APPROACH TO DANIEL:** **“A PROPHETIC MODEL - THE STORY OF DANIEL 1-6”**

Our discussions will be divided into three essential sections:

1. Introduction: The MAN, THE TIMES AND WRITINGS OF DANIEL.
2. Section One: A review of Chapters 1-7 are GENTILE LESSONS ON DANIEL'S FAITH (2:4-7:28 in Aramaic).
3. Section Two: A review of Chapters 7-12 are ISRAEL'S LESSONS FROM DANIEL'S EXPERIENCE (8-12 in Hebrew)..

### **Daniel - The Man:**

1. His name means "God is my Judge".
2. He is at present unknown outside of the text that bears his name (in contemporary non-Biblical historical writings as primary texts).
3. He was from an aristocratic family (1:3), and was carried into Babylon by Nebuchadnezzar II (1:1) in the third year (4th by Jewish reckoning) of Jehoiakim's reign.
4. Born in "Eretz Israel" most likely in Judah, during the reforms of king Josiah c 621 BCE and lived at least until about 536 BCE.
5. He was part of the first Jewish exiles to be taken captive into Babylon from Judah (606 BCE).
6. God honored Daniel and gave him great understanding to qualify as one of the "wise men" (Daniel 1:20; 2:13) of the nation. He was given the gift of dreams, visions and their interpretation.
7. His Babylonian name was Belteshazzar (Daniel 1:7) meaning 'may Bel protect his life'. Ironically, God later saves his life and the life of all the other wise men of Babylon condemned to death (Daniel 2:1-13) when he was enabled by God to tell the king Nebuchadnezzar his dream and its interpretation (Daniel 2:14-30).
8. Daniel was used of God to foretell the end of the Babylonian kingdom, and the dividing of the kingdom between the Medes and the Persians.
9. After the transfer of power to the Persians, Daniel served as one of the three presidents of Medo-Persia administering over princes who ruled over 129 provinces.
10. Daniel was at this time over eighty years and was being considered by Darius for promotion over the other two presidents (Daniel 6:1-3). Thus throughout his lifetime, Daniel is a great example of a man who fearlessly worshipped the God of Israel even in exile away from the Temple worship and sacrifice.
11. His name appears apart from the book of Daniel in the book of Ezekiel (Ezekiel 14:14) with reference to his righteousness and Matthew and Mark with reference to the end time prophecy.
12. He received many visions and was ministered to by heaven's archangels, Gabriel and Michael (Daniel 8:16-17; 9:21; 10:13; 12:1). He may well have had visits of the Pre-incarnate Christ appear to him by the Tigris river and in the lion's den (Daniel 6:22; 10:4-9,16,17).

**The Times:** Some records of two great empires of Mesopotamia are found within his writings.

## 1. Babylon:

Nabopolassar (625-605) during first wave of captivity (before Daniel is taken).

Nebuchadnezzar II (605-562) *son of predecessor*; took Daniel captive in successive waves.

Amil (Evil) Merodach (562-560; cp. 2 Ki. 25:27f) reigns only 2 Years, slain by brother-in-law.

Nergelsharuzar (560-556) [cPo Jer. 39:3J; - seized throne from brother-in-law; a builder and administrator; left throne to son.

Lubashi-Merodach (556 BCE) child king murdered within nine months.

Nabonidus (556-539) a general and skilled tactician; but poor politician. He rebuilt temples of older gods. This offended contemporary priests and lost popular support that paved the way for the Medo-Persian conquest to be invited by the masses.

(Regent) Belshazzar, *son of Nabonidus* and holder of the crown for his father during his many military exploits (ruled 549 until 539 takeover by Persian Cyrus II) ; and administrator of the empire while his father stayed at Teima in western Arabia in the latter years.

## 2. Persia:

The earliest record of the Persians that scholars have widely accepted was an Assyrian inscription that may be from about 850 BCE. The inscription is important because it notes both this group, called the Parsu, and the nearby Madai (Medians). Both tribes were brought under the control of the Assyrians (Sargon annexed the Parsuash- region of the Parsu- in 719 BCE. The Madai rose to self control, then eventual domination of the Parsu in what is now called the Median Empire (728-550 BCE).

Cyrus II (560-530 BCE) *son of Cambyses I the Persian*. His father had been dominated by Astyages the Mede, and married Astyages' daughter. Cyrus II was their offspring. Cyrus rebelled against Astyages' dominion, and took Ekbatana (Astyages capital). He established Persian supremacy, but allowed Astyages to live making him uncharacteristically humane. Cyrus became the Shah (King) of a unified Persian kingdom. Cyrus then led the united Medes and Persians to the conquest of the Lydian Kingdom, and eventually (by 539 BCE) to Babylon. Following the victory, Cyrus set organized the Empire under a new charter of human rights called the Cyrus Cylinder. Perhaps this tendency for a "soft spot" demonstrates his willingness expressed in allowing the **Jews to begin to return to Israel**. Cyrus was killed in 530 BCE during a battle.

\*\*Darius the Mede (cp. Daniel 5:30) appeared during the reign of Cyrus; most scholars currently identify him as Gubaru, Darius being only a title for governor

(though this is uncertain). He may be the ruling name for Cyrus in Babylon, or may be a governor placed by Cyrus.

### **Outside the Scope of Daniel: The Persian Empire (cont.)**

Cambyases II (also called Bardiya) son of Cyrus the Great (Cyrus II); reigns about 8 years until about 522 BCE. He annexed Egypt into the empire, but was killed by Darius I.

Darius I (the Great) 522-486, son of Hystaspes fought the rebel Gautama and prevailed, while gaining popular strength. After his rise to Shah, he led armies to the Indus River, Thrace, and even into Greece. With a sprawling empire, he divided the land into twenty satrapies, and personally appointed each ruler. He expanded the mail system of the Assyrians before him, and increased trade, securing routes throughout the empire. He was eventually defeated at Marathon by the Greeks (491) and returned to empire humiliated. It may be during this time the Zoroastrian tradition gained great ground in the empire. Clearly, this religio-philosophical system eventually dominated the region (Note: the rise of “free will”).

Xerxes I (cp. Esther) the son of Darius I; had the great aim to defeat the Greeks but lost at The Battle of Platea in 479 BCE. He returned to build Persepolis in humiliation (in which the chapters 2ff of Esther occur).

Artaxerxes I Longimanus (465-423). Darius II 423-404. Artaxerxes II Minemnon (404-359) (cp. Nehemiah).

Artaxerxes III Ochus (359-338); Arses, (338-335); Darius III, (335-331?) defeated by Alexander the Great. Greek Domination begins...

### **The Writing: The Purpose of the Book of Daniel**

One can never assume to know exactly why any author writes what he does, especially when the author is superintended by the Spirit of the Most High God. There are, however, clues that will build evidence toward a number of conclusions that can focus the purpose of the book more clearly for the student.

The Clues:

1. Daniel is a **bilingual** writing, with a Hebrew introduction and ending (1 :1-2:4a; 8-12 respectively). The other portion of the book is in Aramaic, the common diplomatic gentile language of his day (2:4b-7:28).
2. Daniel appears to be **thematically** demonstrating the superiority of El Elyon over gentiles as well as Hebrews, as the Aramaic section of the book unfolds.
3. The book's theme appear to **shift** in emphasis when the Hebrew language resumes in chapter 8, to a program of God's dealing with his people not only in chastisement, but in future restoration and prominence.

The Conclusions:

Daniel appears to be written to convey a very practical message to a lost world of heathen men - El Elyon rules in the kingdom of men, even a kingdom that refuses to acknowledge consistently His strength. Additionally, the message of the book to the Hebrew is very prophetic, and includes the time of God's blessed restoration of His people to their home and worship center. There are, of course, prophecies in the "practical" section (the Aramaic portion), as well as "prophetic" parts in the "practical" section (cp. chapter 2 and 7). Notwithstanding, these general sections help to guide us in the overall tone and theme(s) of this writing.

Summary Statement of Purpose:

**To encourage exilic Jews and subsequent generations by outlining future destructions of Gentile world powers and the rise of the Messianic Kingdom.**

### **The Writing: Critical Notes on Authorship**

#### 1. Authorship of Daniel as Daniel the Statesman

- A. Attested in Jewish and Christian tradition. Jews would have known if his authorship was fake, the hope was false.
- B. Attested in Dead Sea scrolls, 150 BC have fragmentary Daniel in them. Note: It would have taken time before the writings were counted as scripture and recorded.

#### 2. Historical critical views: Five Common Objections to the author and writing:

- A. Historical critics say **Daniel not in "Prophets"** but in "Writings" in Hebrew canon.
  - 1. No evidence one closed after another.
  - 2. Samuel is a historical book in the "Prophets" section.
  - 3. Daniel was not a prophet but a statesman with the gift of prophecy.
- B. **Apocryphal lists** failed to include Daniel as an O.T. character. Note: There are others who are not mentioned either.
- C. Daniel is said to contain **supposed errors about the 6th century B.C.E.**
  - 1. Chapter 1:1 mentions a deportation under **Jehoiakim**. The Book of 2 Kings doesn't. Note: Other sources say true. (George Smith 1860ff works on Assyria).
  - 2. Daniel 1:1 says Nebuchadnezzar is in the **3rd** year of the reign of Jehoiakim. Jeremiah says the 4th. Note: There were two ways of calculation of calendar.
  - 3. Daniel says Belshazzar, the **son** of Nebuchadnezzar, but there were kings in between. Note: "Son" often means "successor of."
  - 4. Daniel says **Belshazzar was king**. Nabonidus was king. Note: Babylonian records say Nebuchadnezzar made his son, Belshazzar co-regent.
  - 5. Archeology says there was **no Darius the Mede at that time**. Note: Wait and see. Archeology originally said there was no Pilate, Sargon and Hittites.

D. Critics question the use of **Greek words** in Daniel's account. The three Greek words in Daniel 3:5 are all musical terms. Note: Nebuchadnezzar had Greek soldiers, and the words were out of use by the time of the LXX.

E. **Jewish theology** of Messiah, angels and resurrection were not this advanced by 600 BCE  
Note: Jewish theology is a misnomer. Besides, such ideas were mentioned in Isaiah.

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*Summation: Historical critics of Daniel refuse to believe because the book accurately describes history into the "inter-testamental" period. Yet, scholars must admit that the Dan. 9: 20-27 vision includes details up to the time that Messiah is cut off and Jerusalem is destroyed, which are valid prophecy.*

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## EIGHT LESSONS OF DANIEL 1-7

OVERVIEW OF SECTION ONE: **Daniel provides practical lessons both *to* and *for* the Gentile Kings to demonstrate that God sent light into the darkness of their pagan kingdoms to bear witness of His power and outreach to them.**

Lesson One. Daniel 1: GOD SENDS LIGHTS INTO DARKNESS (WITNESS)

Lesson Two. Daniel 2:1-23: **WHY** GOD SENDS THESE LIGHTS

Lesson Three. Daniel 2:24-49: **HOW** THE LIGHT SHINES

Lesson Four. Daniel 3: **WHEN** THE LIGHT SHOULD RESPOND IN DARKNESS

Lesson Five. Daniel 4: **WHAT** THE LIGHT PRODUCES

Lesson Six. Daniel 5: **HOW LONG** CAN THE FLAMES CAN BURN BRIGHT

Lesson Seven. Daniel 6: A PERSONAL INVENTORY: FINE TUNING THE LIGHT

Lesson Eight. Daniel 7: THE REVEALING NATURE OF THE LIGHT

**Our method of study in each of these eight lessons will be in three parts:**

1. A recapitulation of the main facts of the passage the lesson is taken from.
2. An explanation of each lesson.
3. Some comment on fitting the eight lessons into the comprehensive theme of the book.

# D A N I E L

6. THE RESTORATION PROGRAM	CONSEQUENCE (12)		
5. A TALE OF TWO KINGS: ANTIOCHUS & ANTI-CHRIST	GOD'S DEALING WITH THE JEWS		
4. THE SPIRITUAL REALM			
3. SEVENTY WEEKS THE KING COMES			
2. TWO BEASTS MEDO-PERSIA ROUTED BY GREECE	GOD'S DEALING -- GENTILES	LESSONS TO A GENTILE KING #1	#3 KING
1. FOUR BEASTS FOUR KINGDOMS REVEALING NATURE OF THE LIGHT			
FINE TUNING THE LIGHT			
LIGHT FROM FAINT FLAMES			
WHEN LIGHTS SHOULD BURN BRIGHT			
HOW LIGHT WORKS IN DARKNESS	GOD'S DEALING -- GENTILES	LESSONS TO A GENTILE KING #1	#2 KING
A. WHY GOD SENDS LIGHT B. DESCRIBING THE LIGHT			
GOD SENDS LIGHT IN DARKNESS	BACKGROUND (1)		

INDUCTIVE  
CHART

HISTORICAL  
NARRATIVE  
GRID

LANGUAGE

RULERS

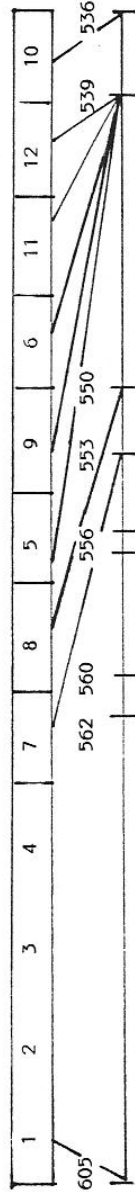
DATING

CHAPTERS

## H I S T O R Y

	ARAMAIC	LANGUAGE		HEBREW	
HEBREW			BABYLONIAN	PERSIAN	
BABYLONIAN	NEBUCHADNEZZAR	BELSHZ	DARIUS	DARIUS	DARIUS/CYRUS
605 BCE - 562 BCE	539 BCE	553	550	539	539 BCE
1	2	3	4	5	6
				7	8
				9	10
				11	12
				13	14

ORDER BY EVENT -- HISTORICAL ORDER



## Lesson One. DANIEL 1: "BECOMING A LIGHT IN DARKNESS"

Introduction: God has placed each believer in a state of "captivity" in a dark heathen world!

**Key Principle: An effective witness must understand there are active changes of his or her mind that must take place!**

BECOMING A LIGHT IN DARKNESS REQUIRES FOUR RECOGNITIONS:

1. We come to an **understanding of our captivity** (1-2).

Life is out of our control. A man who battled cancer for two years testified: "The things that matter the most to us in life are the things we control the very least." Someone else said: "Life is meant to bring us a succession of experiences to show us our need of Christ." The object of Daniel's faith was the always present, powerful, knowing, and changeless God.

2. We must then **understand the need** of those who dwell in darkness (3-5):

- a. to see something better in us! (3,4)
  - 1) that they might learn from us (3)
  - 2) that they might cause us to be like them! (4)
- b. training camp "for the world" includes:
  - 1) provisions (5)
  - 2) THREE yr. duration (5)
  - 3) new names (assimilation of identity) (5)

3. We must **realize that Godliness does not go unnoticed** in the world! (6-7).

4. We must **anticipate testing** of our authenticity by the world around us! (8-21).

The Missionary Hudson Taylor demonstrated faith and inner calm in a challenging situation in 1853, when young Hudson Taylor was making his first voyage to China. His ship was delayed near New Guinea because the winds had stopped. A rapid current was carrying the ship toward some reefs and the situation was becoming dangerous. Even the sailors using a longboat could not row the vessel out of the current. "We have done everything that can be done," said the captain to Taylor. But Taylor replied, "No, there is one thing we have not done yet." There were three other believers on the ship, and Taylor suggested that each retire to his own cabin and pray for a breeze. They did, and while he was at prayer, Taylor received confidence from God that the desperately needed wind would be sent. He went up on deck and suggested to the first officer, an unbeliever, that he let down the mainsail because a breeze was on its way. The man refused, but then they saw the corner of the sail begin to stir. The breeze had come! They let down the sail and in a short time were on their way!

Application: If we desire to be what God intended for us, consider that we are on display to the world!



## **Lesson Two. DANIEL 2:1-23 - WHY GOD PLACES LIGHTS IN DARK PLACES!**

Introduction: We have seen that God places witnesses in dark places as light reflections of Himself. God doesn't only tell us that He does this, but shares WHY! Not only is the world transformed by this process, the BELIEVER is transformed as well!

**Key Principle: An effective witness must be able to understand the lost without imitating the lost. He must be transformed by God, and reflect that transformation.**

### 1. REMEMBER THE **PROBLEMS** OF THE LOST (1-13).

#### A. TROUBLED DAYS AND SLEEPLESS NIGHTS (1).

**God is big**, and He is limitless in what He can use to move a quiet testimony into the forefront! Scientists tell us there are many galaxies in the universe. Our own galaxy, the Milky Way, is an average size, 140 billion star system shaped like a spinning pin wheel. It is a mere 100,000 light years in diameter and 1,000 light years thick. Just think, if we could travel at the speed of light, 186,000 miles per second, we could travel from one side of our galaxy to the other in 100,000 years. Scientists predict there are billions of these star systems in the universe with an average of ten million light years apart.

#### B. FEELINGS OF SKEPTICISM-- THERE IS NO TRUTH (2-6).

#### C. REPUTATION OF MORAL FAILURE AND DECEIT IN LEADERS (7-10).

#### D. A FEELING OF GREAT DISTANCE FROM GOD (11).

#### E. SENSE OF HOPELESSNESS (12.13).

### 2. REALIZE THE **GAP** BETWEEN THEM AND YOU! (14.15).

#### A. REALIZE HOW TO CAREFULLY HANDLE THEM IN LOVE (14).

Wisdom required that Daniel speak carefully and with a peaceful heart and voice. In the book [Stories for the Heart](#), Catherine Marshall tells this story. "There once was a king who offered a prize to the artist who would paint the best picture of peace. Many artists tried. The king looked at all the pictures. But there were only two he really liked, and he had to choose between them. One picture was of a calm lake. The lake was a perfect mirror for peaceful towering mountains all around it. Overhead was a blue sky with fluffy white clouds. All who saw this picture thought that it was a perfect picture of peace. The other picture had mountains, too. But these were rugged and bare. Above was an angry sky, from which rain fell and in which lightning played. Down the side of the mountain tumbled a foaming waterfall. This did not look peaceful at all. But when the king looked closely, he saw behind the waterfall a tiny bush growing in a crack in the rock. In the bush a mother bird had built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest - in perfect peace. Which picture do you think won the prize? The king chose the second picture. Do you know why? "Because," explained the king, "peace does not mean to be in a place where there is no noise, trouble, or hard work. Peace means to be in the midst of all those things and still be calm in your heart. That is the real meaning of peace."

#### B. REALIZE THE SEPERATION IN LIFESTYLES BETWEEN YOU AND THEM! (15).

### 3. RECOGNIZE THE **PRIVILEGE** WE HAVE IN SHARING THE TRUTH OF GOD!

#### A. RECOGNIZE IT TAKES A REPUTATION (16).

A reporter once asked Albert Einstein's wife if she understood the theory of relativity. She replied, "No, but I know Albert, and he can be trusted."

#### B. RECOGNIZE IT TAKES THREE ACTIONS (17-23):

##### 1. PRAYER MEETINGS! (17.18)

The late Dr. Jerry Falwell said, the size of your God, determines the size of your prayer request. The size of your prayer request, determines the size of your answers.

John Piper in "Let the Nations Be Glad" said, "Life is war. That's not all it is. But it is always that. Our weakness in prayer is owing largely to our neglect of this truth. Prayer is primarily a wartime walkie-talkie for the mission of the church as it advances against the powers of darkness and unbelief. It is not surprising that prayer malfunctions when we try to make it a domestic intercom to call upstairs for more comforts in the den. God has given us prayer as a wartime walkie-talkie so that we can call headquarters for everything we need as the kingdom of Christ advances in the world. Prayer gives us the significance of front-line forces, and gives God the glory of a limitless Provider. The one who gives the power gets the glory. Thus prayer safeguards the supremacy of God in missions while linking us with endless grace for every need."

##### 2. TRUST (REST) (19).

##### 3. THANKFUL DEPENDENCE AND PRAISE (20-23).

Years ago, Orel Hershiser was pitching for the Los Angeles Dodgers. They had just won the World Series. And Orel had been named the MVP. A clip during the series showed him in the dugout just before the 9th inning started. He was leaning against the wall. And his lips were moving.

When he was a guest on the Tonight Show, Johnny Carson asked him what he had been saying. "I wasn't saying anything," Orel responded. "Well, then, tell us what you were doing." Finally Orel replied, "I was singing." Johnny said, "You were singing? I didn't know you were a singer. Come on, let's hear it!" And Orel said, "Nah. I don't want to." And the audience clapped and said, "Yeah! Let's hear it! Wooooh!!!!" Finally, Orel Hershiser started to sing: "Praise God from whom all blessings flow. Praise Him all creatures here below. Praise him above Ye heavenly host. Praise Father, Son and Holy Ghost! Amen!" And Johnny Carson was speechless. The whole audience was dead silent. Then one person stood up and started clapping. And soon, the whole audience joined in applause.

This was Orel's way of saying, "Lord, the only reason I'm a Most Valuable Player is because you're a Most Valuable God. You're the one who gave me my ability. You're the reason why my life has been so blessed. And I respect you. And I love you.

### **Lesson Three. DANIEL 2: 24-49 – HOW THE LIGHT BURNS FOR GOD!**

Introduction: God places lights in the midst of darkness (Daniel 1). He shares WHY he does this. Now God shares HOW this light is cast into the dark in the midst of this prophetic disclosure!

**Key Principle: An effective witness must be prepared to be used of God, and keep his eyes on glorifying God.**

1. The light that burns for God must **burn with a desire for the lost men** of this world! (24). People in our world don't naturally care about other people:

In a two-day period in New York City, a homeless man, a train maintenance worker, and a dog were killed on the subway tracks. Ninety people telephoned the Transit Authority to express concern about the dog, but only three called about the worker and no one about the homeless man. - Austin Chronicle, p.9 May 24, 1991

2. Burning means to be **expended**:

- a. even when you don't get just credit. (25).
- b. even when others don't assume that you are honest (26) .

3. Burning for God means that you submit all the **credit to Him!** (27-29).

- a. drawing a contrast (27 & 28).

A windmill on its own is nothing, but a windmill pushed by the currents of the wind can generate electricity-even great quantities. A dam is useless without the rush of water to turn the turbines. Too many in our world are living by their own strength and wisdom and have become nothing failing to realize their great potential. A person of worldly wisdom says, "Look at me. I have the wisdom; I have the power; I have all the might I need." But, a person of faith says, "I am lacking; God I need you; You are everything/ all I need; I praise Your name."

- b. determining the purpose (29-30). There are often multiple purposes. One in this case included sharpening the life of Daniel in prayer, another included explaining God's purpose for the dream to the King. Both were accomplished through seeking God!

A Western rancher had asked the district superintendent of his denomination to have a pastor assigned to his community. "How big a man do you want?" asked the superintendent, "Well, Elder," the wiry, tanned man replied, "we're not overly particular, but when he's on his knees we'd like to have him reach heaven." [From: Parson's Bible Illustrator for Windows]

#### **Example of Burning for God: Vision of Four Kingdoms (31-45)**

4. Burning for God requires a sense of vision and purpose, so that in the praises of men we are not turned aside from the primary task! (46-49).

Question: Are you burning for God?

## Lesson Four. DANIEL 3:1-30 *WHEN THE LIGHT SHOULD GO ON!*

Introduction: God places lights in dark places (Dan.1); and explains why (2:1-23) and how (2:24-49) He uses them. In this study we will see **when** the light should "flare up"! When should the witness be used? Remember: civil disobedience is RARE in Scripture, for God established all government (Rom 1.3). There are times, however, we must make a choice. This example offers some practical help.

**Key Principle: An effective witness must look for the opportunity to be used, expecting no result other than the glory of our Master in the yielded-ness of our lives!**

1. The **placement** of the image (1). It appeared that Nebuccadnezzar got the wrong insight from his vision of Chapter 2!

The image appears to have been a god statue:

- a. it was to be worshipped
- b. the Chaldeans complained
- c. v.14 equates serving gods with the image

The issue was **IDOLATRY** demanded by the government!

2. The **People** to be gathered (2-3). Specifically, leadership consolidating the cultic empire. (cp. 3: 1 5) .
3. The **proclamation** to worship (4-6). The demand demonstrates that this would not be a popular action.

In the first season of the popular TV show "24," Jack Bauer (Kiefer Sutherland) was a federal agent charged with protecting a presidential candidate from an assassination plot. He was given that responsibility because in the uncertain world of espionage he possessed that rare character trait of integrity. In the show's first episode, Jack's integrity was already put to the test. Because he turned in other federal agents for bribery, some of his own comrades turned against him. In particular, Jack's immediate boss came down hard on him and tried to persuade Jack not to be so honest in his job. Jack has an explosive confrontation with his boss and would not budge on this point. Just after the confrontation, Jack bristles with intensity as he explains his actions to his closest partner.

"You can look the other way once, and it's no big deal, except it makes it easier for you to compromise the next time. And pretty soon, that's all you're doing—compromising—because that's how you think things are done. You know those guys I blew the whistle on? You think they were the bad guys? They weren't the bad guys. They were just like you and me, except they compromised once."

4. The **playing** of the band (7).
5. The **problem** of the Jews (8-12). The attack was very likely based on jealousy (cp.2:49) .
6. The **profession** of disobedience (13-18). It would not be wrong to present a defense (cp. Paul before Agrippa or Felix), but the three knew that the King could not comprehend their reasons. The King tries to intimidate (15) perhaps with a memory of their God from Zedekiah!

7. The **penalty** of disobedience (19-23). Disobedience even when it is right is still followed by the penalty. God may choose to deliver, but the results are Gods!

These men of faith would not have regarded their deaths in the flames to be a failure of faith, but rather an indication of God's will. Faith means trusting in God and His word. Faith does not mean that we either know or understand what His specific purpose in our lives may be. It means a ready willingness to follow Him whatever His purpose.

At the beginning of the book (later movie) First Knight, Lancelot is asked by a farm boy how he can become as good a swordsman as Lancelot is. Lancelot tells him three things. First, you must **dedicate** yourself completely. "I can do that," the farm boy says enthusiastically. Second, you must **learn to wait** for the right moment when the swordfight will be won or lost. "I can do that," exclaims the farmboy again. "And third," Lancelot continues, "you must **not care whether you live or die.**"

8. The **people** in the fire (24-26). The statement "a son of the gods" is another illustration of the strange beliefs of the Chaldean people. Nebucadnezzar's gods had children!

In a story following the Hurricane Katrina tragedy in 2005, Chicago Tribune reporter Lolly Bowean wrote about several churches that had been scattered by the storm. Reverend Michael Mille pastored one of those churches, White Dove Fellowship International Outreach Center, and preached to 300 people during the first service after the hurricane. His church normally had over 3,000 in attendance. During an emotional sermon, Reverend Mille offered a unique, Christian perspective on the tragedy and how it had affected his congregation, saying: "We used to sing Jesus is all we need...now he's all we've got."

9. The **prize** of deliverance (27-28). God does not always choose to rescue his people in such a manner. One who burns as a light for God must be willing to be expended, for we "are his workmanship."
10. The **promotion** of the delivered (29-30). The light that burns brightly in the darkest hour brings honor to the "Father of lights"!

Remember, there is no suggestion here or elsewhere in Scripture that the believer will be **cushioned against trouble** and suffering except by the presence of the Lord with him in it.

2. Rich Mullins: "You meet the Lord in the **furnace** a long time before you'll meet Him in the **sky.**" In times of testing, **God's people fight fire with faith.**

In 1837 three young Methodist ministers, James Calvert, John Hunt, Thomas Jaggar, and their wives set out from England for the Fiji Islands. Theirs was a difficult assignment. The work there was only three years old, and the people were still cannibals. Hardly any fruit was seen during their first few years of service. Then in 1845 revival swept through the islands. Chief Thakombau, who had been the main opponent of the mission work, was converted to Christ. Within a few years a complete transformation of the islands had take place as the gospel took hold of the people there. The captain of the ship that took the three English couples from England tried to persuade them to change their minds about going to the islands. He told Calvert, "you will lose your lives and the lives of those with you if you go among such savages." Calvert replied, "**We died before we came here.**"

**Lesson Five. DANIEL 4: WHAT THE LIGHT PRODUCES –  
Testimony of light overcoming an ego trip**

Introduction: C. S. Lewis said the following in Mere Christianity:

“According to Christian teachers, the essential vice, the utmost evil, is Pride. Unchastity, anger, greed, drunkenness, and all that, are mere fleabites in comparison; it was through Pride that the devil became the devil; Pride leads to every other vice; it is the complete anti-God state of mind... **Pride gets no pleasure out of having something, only out of having more of it than the next man.**”

**Key Principle: An effective witness shines in humility. God resists the proud but favors the humble.**

1. The Prologue: I Learned My Lesson! (1-3)
2. The Process: How I Learned. (4-5)
3. The Problem: I Couldn't Understand! (6-7)

This story reminds me of an old fable about the lion who was so proud of his mastery of the animal kingdom that one day he decided to make sure all the other animals knew he was the king of the jungle. He was so confident that he bypassed the smaller animals and went straight to the bear. “Who is the king of the jungle?” the lion demanded. The **bear** replied, “Why you are, of course.” The lion gave a mighty roar of approval. Next he asked the **tiger**, “Who is the king of the jungle?” The tiger quickly responded, “Everyone knows that you are, mighty lion.” Next on the list was the **elephant**. The lion faced the elephant and addressed his question : “Who is the king of the jungle?” The elephant immediately grabbed the lion with his trunk, whirled him around in the air five or six times and slammed him into a tree. Then he pounded him onto the ground several times, dunked him under water in a nearby lake and finally dumped him on the shore in the middle of a thorn bush. The lion – beaten, bruised, and battered – struggled to his feet. He looked at the elephant through sad and bloody eyes and said, “Look, just because you don’t know the answer is no reason for you to get mean about it!”

4. The Prophet: A LIGHT IN MY DARK HOUR! (8-27)
  - A. Praises for the prophet (8-9).
  - B. Insight from the prophet (10-27).

**What he saw:** (10-18)

1. A GREAT TREE GROWS TO STRENGTH
2. SOMEONE CRIED “CUT IT DOWN!”
3. STUMP WAS LEFT
4. LET HIS (STUMP) HEART BE CHANGED
5. LET IT BE TEMPORARY
6. CHANGE HIM WHEN THE LESSON IS LEARNED: THE EL ELYON RULES AND MAKES RULERS!

**What it meant:** (19-27)

1. THE TREE IS YOU.
2. YOU ARE ABOUT TO BE BROUGHT DOWN FOR A TIME.
3. BREAK OFF YOUR SIN - NOW! (27)

5. The Persistence: "Doing it MY WAY! " (28-31)

6. The Payment: "Be sure your sin... (32-33). LYCANTHROPY: A mental disorder that can cause one to think of himself as an animal!

Pride cuts us down. A Company commander had a young soldier, an E-4, who refused to clean his room. The soldier told his sergeant that cleaning rooms was beneath a soldier of his rank. The Commander called him into his office and asked what rank should clean rooms. The soldier replied, "None above an E-3" The Commander stated: "OK, you are now an E-3; so go clean your room."

7. The Promise: Restoration after repentance (34)

8. The Proclamation: EL ELYON REIGNS! (35-37)

By college, Michelle Akers had become an All-American soccer star, earning ESPN's woman athlete of the year in 1985 - the same year the United States formed its first women's national team, with Michelle a starter. In 1991 the U.S. team won the first-ever Women's World Cup and Michelle scored 10 goals in five games, including the championship's winner. She signed an endorsement deal and became the first woman soccer player to have a paid sponsor. She played professionally in Sweden. Michelle's drive and tenacity were beginning to pay off. She even tried out as the place kicker for the Dallas Cowboys: her longest attempt reached 52 yards.

But just as her star was rising, Michelle's health was declining. By 1993, the woman who used grit and determination to make life happen found her life unmanageable. "Each day I felt like I had flown to Europe with no food or sleep, then flown right back and trained for hours," Michelle says. She suffered from Chronic Fatigue and Immune Dysfunction Syndrome (CFIDS), a debilitating disease affecting more than a million adult Americans. "When it was really bad, I couldn't sit up in a chair. The racking migraines stranded me at home, unable even to get up to brush my teeth or eat."

For the first time, Michelle could no longer count on her old friends - strength and hard work. She had to find a new way to cope. "I couldn't bear not to be the best in the world, not to be the one who could bounce back from an injury," she says. "it was the only me I knew." When her marriage of four years broke up in 1994, Michelle had reached the end of herself. "I was so sick I couldn't take a five-minute walk without needing two days on the couch to recover. I was forced to spend a lot of time thinking about who I was. I didn't like what I saw."

Michelle had put her trust in Christ as a high-school student, but ignored God in college and after graduation. Now sick and alone, Michelle, reluctantly accepted an invitation from a strength coach to attend his church, Northland Community Church in Longwood, Florida. Although she couldn't articulate it at the time, in retrospect Michelle says she knew she "needed to get things right with God. Looking back," she explains, "I think God was gently, patiently tapping me on the shoulder and calling my name for years. But I continuously brushed him off, saying, 'Hey, I know what I am doing. I can make these decisions. Leave me alone.' Then I think He finally said, 'Okay,' crossed His arms and looked at me sadly - because He knew I was going to make a lot of mistakes by ignoring Him. He knew I would be hurting in the future. It took devastation before I would acquiesce and say, 'Okay, God. You can have my life. Please help me.'" (Christian Reader, March/April 2000)

**"For whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:12)**

## **Lesson Six. DANIEL 5: HOW LONG can the light shine? (Daniel in his 80's!)**

Introduction: God uses the light of His testimony through our lives, though it seems at times there is no significant impact. One of the hardest aspects of integrity is living life consistently. With all of the problems we face throughout our lives, it is no wonder many fail to act and react consistently in each situation. Today we are going to look at Daniel again. He is now approximately eighty years old. He would be considered a senior citizen in any society. But Daniel is again going to show us that he is a man of integrity by living his life according to his beliefs at eighty like he did in his teens.

**Key Principle: An effective witness must stay engaged in the world that needs them while longing for the one that awaits them!**

1. IT'S A **WILD** WORLD! (5:1-4) The lost man's prescription for what ails him:

- A. REVELRY: TRYING TO BE HAPPY AT "HAPPY HOUR! (1).
- B. SENSUALITY AND DRUNKENESS (2). (cp. Prov. 31:4-5)
- C. FALSE SENSE OF VICTORY, (the godlessness is blasphemy!)
- D. FINDING MY ANSWERS IN THE WORK OF MY HANDS (4).

**The king and his men forgot what (or better WHO) provided the great wealth of their land!** How like them we can be! Some years ago a young man approached the foreman of a logging crew and asked for a job. "That depends," replied the foreman. "Let's see you fell this tree." The young man stepped forward and skillfully felled a great tree. Impressed, the foreman exclaimed, "Start Monday!" Monday, Tuesday, Wednesday, Thursday rolled by, and Thursday afternoon the foreman approached the young man and said, "You can pick up your paycheck on the way out today." Startled, he replied, "I thought you paid on Friday." "Normally we do," answered the foreman, "but we're letting you go today because you've fallen behind. Our daily felling charts show that you've dropped from first place on Monday to last on Wednesday." "But I'm a hard worker," the young man objected. "I arrive first, leave last, and even have worked through my coffee breaks!" The foreman, sensing the boy's integrity thought for a minute and then asked, "Have you been sharpening your ax?" The young man replied, "I've been working too hard to take the time."

2. IT'S A **CONTROLLED** WORLD! (5:5-6): A commercial from the true sponsor..

- A. GOD REVEALS HIMSELF TO MEN IN DARKNESS (5).
- B. GOD DESIRES RESPONSE NOT REACTION (6).

3. IT'S A **PERPLEXED** WORLD! (5:7-12): Anything for an answer!

- A. THE BLIND LEADING THE BLIND (7-9).

The men couldn't explain the truth, because they couldn't see the truth! Elizabeth Taylor, the great movie star had gained many pounds and just got fat. One day she started



dropping eight and got back to her "star figure." The reporter ask Liz, why? What made you lose weight. She said, while traveling with her husband in Virginia. She was at a motel, got out of the shower and there in a full length mirror, she saw how fat she really was. Prior to this she had been using only small mirrors, and avoided seeing herself as she really was ... Fat. When she saw and realized how fat she was, it was easy to lose weight. Now, this story is powerful. Not at all about the fat, but seeing herself as she really was then bringing about change.

B. THE BRIGHTNESS OF A FLICKERING CANDLE (10-12).

4. IT'S A **LIGHTED** WORLD! (5:13-29): God has provided a testimony by means of His people!

A. TESTIMONY CONFIRMED (13-16).

B. TESTIMONY UNCORRUPTED (17).

C. TESTIMONY REMINDERS (18-22).

D. TESTIMONY TESTED (23-29).

Application: Are you too old to be a light?

## Lesson Seven. DANIEL 6: Fine Tuning the Light: What is an Excellent Spirit?

Introduction: **SOMEONE OBSERVED, ONLY MEDIOCRE PEOPLE ARE ALWAYS AT THEIR BEST**. Yet, Daniel was promoted chiefly because of the finely tuned flame of the torch that cut through a dark world system. What did Daniel practice to become so tuned?

**Key Principle: An effective witness works from his inside out. Note the excellent spirit...**

1. Involves faithfulness (1-4).

“Dear Sirs, Last year when I filed my income tax return, I deliberately misrepresented my income. Now I cannot sleep. Enclosed is a check for \$150 for taxes. If I still can’t sleep, I will send the rest.”

2. Demands consistency (4).

3. Yields uncompromising courage (5-10).

4. Is powered by prayer (10). The old Puritan, John Bunyan, who wrote *Pilgrim’s Progress* said: “Prayer will make a man cease from sin, as sin will entice a man to cease from prayer.” Another way of saying this is... “It’s hard to stumble when you’re down on your knees.”

5. Requires discipline (10).

6. Is unwavering in persecution (11.12).

7. Can tolerate false accusation (13-15).

8. Brings out hope among even hopeless (16-20).

An elderly man lay dying in his bed. Near death, he suddenly smelled the aroma of his favorite chocolate chip cookies wafting up the stairs. He gathered his remaining strength and lifted himself from the bed. Leaning against the wall, he slowly made his way out of the bedroom, and with even greater effort forced himself down the stairs, gripping the railing with both hands. With labored breath, he leaned against the doorframe, gazing into the kitchen. Were it not for death’s agony, he would have thought himself already in heaven. There, spread out upon newspapers on the kitchen table were literally hundreds of his favorite chocolate chip cookies. Was it heaven or was it one final act of heroic love from his devoted wife, seeing to it that he left this world a happy man? Mustering one great final effort, he threw himself toward the table, landing on his knees in a rumped posture. His lips parted; the wondrous taste of the cookie was already in his mouth; seemingly bringing him back to life. The aged and withered hand, shakingly, made its way to a cookie at the edge of the table, when it was suddenly smacked with a spatula by his wife. “Stay out of those”, she said. “They’re for the funeral”.

9. Is marked by faith (21-23).

10. Can anticipate victory (24-28).

Application: How finely tuned is your torch?

## Lesson 8. Daniel 7: The Revealing Nature of the Light: “Vision of Four Beasts”

Introduction: Note that this vision (the second after chapter two) is recorded in Aramaic, not Hebrew. For this reason, some teachers choose to have this chapter a part of the chapters 1-7 division, others place it thematically with chapters 8-12, in the prophetic section.

1. Situation (1).
  - A. According to our chart, this “first year” would be about 553 BCE.
  - B. Daniel evidently wrote the dream to explain the matters within it. The “kept in my heart” reference of 7:28 may refer to his reactions only- It is unclear.
  
2. Vision (2-8)- The elements of the vision are as follows:
  - A. Four beasts (4-8).

Verses	Object	Description	Verses	Interpretation
4	Like Lion	Eagles wings plucked given heart	17	King(dom)
5	Like Bear	Stands, ribs in mouth	17	King #2
6	Like Leopard	Fowl wings, four heads	17	King #3
7,8	Terrible Beast	strong, iron teeth, stamping feet	23-27	Kingdom #4
		*10 horns	24	Ten Kings
		*little horn	25f	King before end

- B. Heavenly Throne (9-14).

One of only a few glimpses the Scriptures give us into the throne room of heaven is found here. Note the similarities and differences from this description and the one found in **Revelation 4 and 5!**

- C. Daniels Reaction (15)

3. Interpretation (16-27).
  - A. Of the four beasts (17).
  - B. Of the horns (18-27).
  
4. Daniel’s reaction (28).

This chapter in the book of Daniel mentions repeatedly the troubling reaction of the prophet. It appears that the visions were still not making enough sense to him. Perhaps this last section of the book, chapters 8-12, are written for that very purpose- to explain clearly the kingdoms and the place of God’s people as time progresses!

## SEVEN LESSONS OF DANIEL 8-12

OVERVIEW OF SECTION TWO: The practical lesson's on the faith of Daniel and his accomplishments gives way to the section we have entitled, **Hebrew Prophetic Lessons from Daniel's Experience!**

Lesson Nine. Daniel 8: THE ISRAEL PROGRAM: A vision of the difficult times  
Lesson Ten. Daniel 9: PLEADING THE CAUSE: 70 weeks of God's superintending  
Lesson Eleven. Daniel 10: A VISION OF ASSURANCE  
Lesson Twelve. Daniel 11:1-20: THE SIGHT OF RESTORED PEACE  
Lesson Thirteen. Daniel 11:21-35: ANTIOCHUS AND THE PEOPLE OF CHARACTER  
Lesson Fourteen. Daniel 11:36-45: ANTICHRIST UNMASKED  
Lesson Fifteen. Daniel 12: ANSWERED QUESTIONS ON RESTORATION

**Our method of study will be in three parts:**

4. A description of the main images of the vision or revelation.
5. An attempt to fill in the details of the vision with internal descriptions.
6. Some brief comments on fitting the seven lessons into the comprehensive view of prophetic revelation from the Word.

## Lesson Nine. Daniel 8: The Israel Program

Introduction: The third recorded vision of this book amplifies the basic lesson we have seen in the previous two:

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### Vision One

Chapter Two: Image of Gentile kingdoms.

Verses	Object	Description	Verses	Interpretation
32a	Head	Gold	36-38	Nebuccadnezzar
32b	Chest/arms	Silver	39a	second kingdom
32b	Belly/thighs	Bronze	39a	third kingdom
33	Legs	Iron	40	fourth kingdom
33	Feet	Clay and Iron	41	another view of 4 kingdom

.....

### Vision Two

Chapter Seven: Vision of Four Beasts

Verses	Object	Description	Verses	Interpretation
4	Like Lion	Eagles wings plucked given heart	17	King(dom)
5	Like Bear	Stands, ribs in mouth	17	King #2
6	Like Leopard	Fowl wings, four heads	17	King #3
7,8	Terrible Beast	strong, iron teeth, stamping feet	23-27	Kingdom #4
		*10 horns	24	Ten Kings
		*little horn	25f	King before end

.....

### Vision Three

Chapter Eight: Expansion of Vision of Four Beasts

Verses	Object	Description	Verses	Interpretation
3-4	Ram	Two Unequal Horns; Unstoppable	20	Medo-Persia
8-Jul	Buck Goat	Large Horn eventually broken	21	Greece
8b	Four Horns	Grew to four winds	22	Diadoche
9-14	Little Horn	Grew S and E, stopped sacrifices	23-25	A King out of Diadoche

## Purposes:

- 1) A closer look at the Medo-Persian and Greece programs.
- 2) Answer the question, “What is God going to do with His people if there are yet this many Gentile programs ahead?”

**Timing** from Daniel (8:1). Daniel is careful to point out that this vision is an expansion of a previous one (chapter 7)!

**Description** by Daniel (8:2-14).

A. Ram with two horns (8:3-4).

1. Two horns
2. One higher than another
3. Pushing 3 directions
4. Unstoppable greatness

B. Buck Goat

1. From the West
2. Notable single horn
3. Victory of the Buck Goat (8:7)
4. Breaking of Great horn- rise of four horns (N,S,E,W)
5. The little horn out of the four (Antiochus IV, cp. 11:21ff)
  - a. S and E he was great
  - b. Took down stars (8:10)
  - c. Stopped sacrifices (8:11)
  - d. Host was given to him (8:12)
  - e. Term determined (8:13-14)

**Interpretation** by Daniel (15-25). Daniel found himself overwhelmed with the vision and near exhaustion, needing inspiration and help.

A Couple of Lessons are in order here: **First, A SPIRITUAL BATTLE RAGES BEHIND OUR PROBLEMS.** At the time of Daniel’s vision it appeared to some that there was no battle at all – that the forces of evil had won and that the Hebrew people were just stuck in captivity in perpetuity. But the vision makes it clear that there is more going on than meets the eye. Kings rise and kings fall. They attack God’s people – and in doing so they are stabbing at the very heart of heaven.

Second, I want you to notice that **GOD IS DEFINITELY INVOLVED IN THE STRUGGLE, SO THERE WILL BE A DEFINITE WINNER.** When you are battle weary as occasionally we all become, it is easy to begin to wonder where God is in the midst of all of this nonsense that we’re going thru. After all, he said he would never leave nor forsake his people. Some would be tempted to say, “Well, if you’re there God, it would sure be nice to see that you’re doing something – that you’re more than a cosmic slacker – or the God of the Deists – who just wound up the clock and is letting it go on its own.”

Finally, the point is clear – God is involved in the struggle – and there will be a definite winner. Therefore, (#3) TAKE HEART, BECAUSE IF YOU'RE ON GOD'S SIDE, YOU'RE ON THE WINNING SIDE. Sometimes you're doing all the right things and nothing is happening or worse – the things that are happening all seem to be negative.

**Trouble** of Daniel (26-27).

Application: God's plan includes chastisement, but not without deliverance!

Fitting the Three Visions Together:

Chapter Two	Chapter Seven	Chapter Eight	Historical Empires
Head of Gold	Lion	--	Babylonian 626-539 BCE
Chest & Arms of Silver	Bear	Ram	Medo-Persia 539-330 BCE
Belly & Thighs of Bronze	Leopard	Goat	Hellenistic 330-63 BCE
Legs of Iron	Terrifying Beast	--	Roman 63 BCE- 476 CE
Feet of Iron and Clay	Terrifying Beast	--	Roman Like Kingdom

## Lesson Ten. Daniel 9: Pleading the Cause and Feeling the Impact

Introduction: The prophet expresses an adequate knowledge of Jeremiah's message of hope within the falling of Jerusalem, and the despair of Judah. For passages that explain this, compare Jeremiah 25:11-12; 2 Chronicles 20:21.

1. The Problem Determined (1-2): The time for the restoration was revealed and rediscovered by Daniel.
2. The Prayer Described: (3-4): Note the personal responsibility of the intercession.

The story is told of two ducks and a frog who lived happily together in a farm pond. They were great friends and enjoyed playing together. When the hot days of summer came, however, the pond began to dry up. They soon realized that they had to move. This was no problem for the ducks because they could just fly to another pond. But the frog was stuck. So they decided to put a stick in the bill of each duck that the frog could hang onto with his mouth as they flew to another pond. The plan worked well so well, in fact, that as they were flying along a farmer looked up in admiration and said, "Well, isn't that a clever idea! I wonder who thought of that?"

To which the frog said, "I did..." Be careful of pride it can cause you to fall!

3. The Prayer Displayed (5-19). True intercession includes:
  - a. Accepting a share of the responsibility - personalization (5).

John Owen, a Puritan writer, has said: "What an individual is in secret on his knees before God, that's who he really is, and no more."

We are much better at making excuses than confessing sin. We live in a "no-fault" culture where you can get "no-fault" insurance, and a "no-fault" divorce. The mantra of our modern culture is, "Hey, it's not my fault." And we've come up with some pretty names to excuse our sin. We say, "I goofed" or "I blew it" or we talk about "mistakes" or "weaknesses." What we call an "affair," God calls "adultery." What we call "a little weakness," God calls "wickedness." What we call "a mistake," God calls "madness." Proverbs 28:13 says, "He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy."

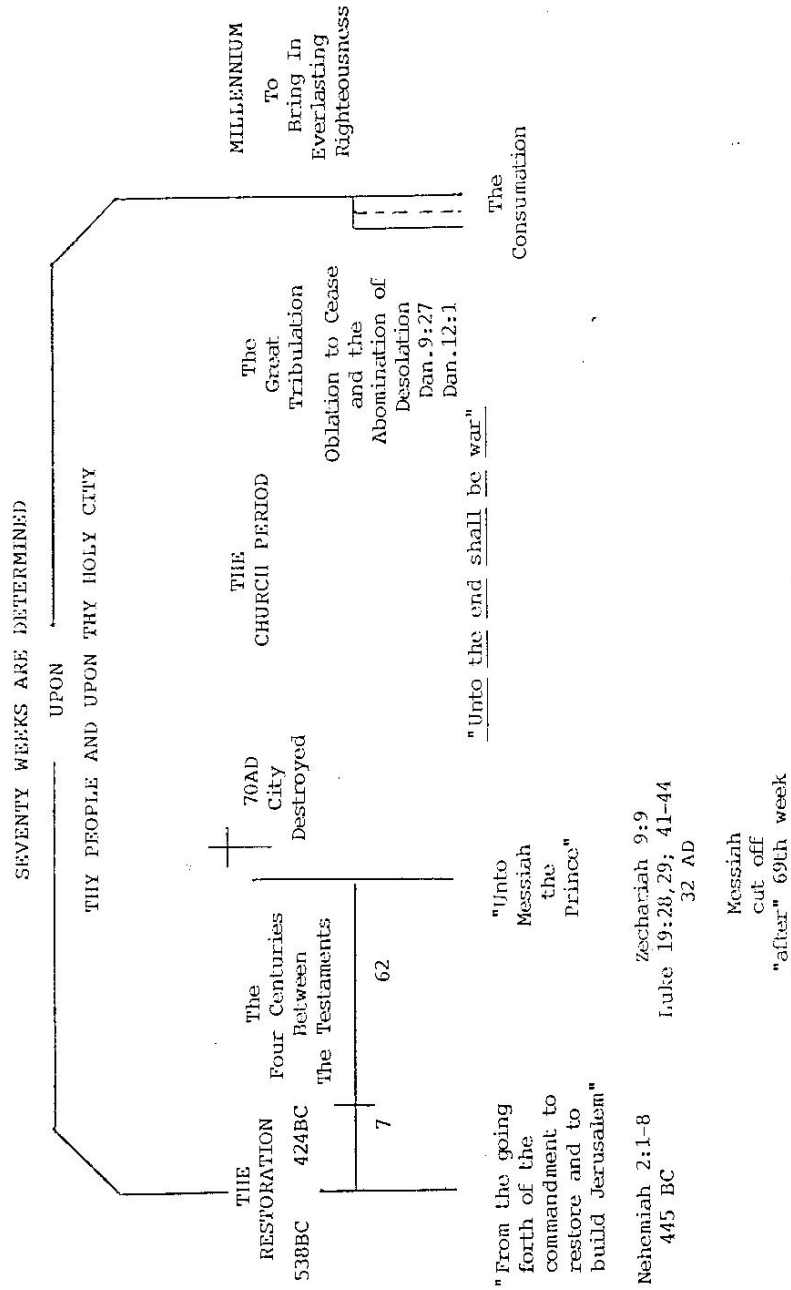
- b. Specifying the nature of the transgression - confession (5,6).
  - 1) leaving the Word (5.9b).
  - 2) refusing the messengers of God (6,10)

Most of us are much better at excusing our sins and failures than we are at confessing them. We're quick to point out other peoples' mistakes, but we have a hard time admitting when we've blown it. Here are some actual excerpts from insurance companies where individuals who had accidents explained what went wrong: Coming home, I drove into the wrong house and collided with a tree that I don't own. The other guy was all over the road and I had to swerve a number of times before I hit him. I had been driving my car for 40 years when I fell asleep at the wheel and had an accident. The telephone pole approached my car at a rapid speed, as I swerved to get out of its way, it hit me. I pulled away from the side of the road, glanced at my mother-in-law, and drove over the embankment.



- c. placing the blame on US, not God (7-8). D.L. Moody put it this way: “Be humble or you’ll stumble.”
  - d. Recognizing that God’s chastising work is always with purpose (9-15).
  - e. Openly requesting the burden of our heart:
    - 1) turn away the chastisement (16).
    - 2) Give us back the privilege of worship in the sanctuary (17).
  - f. Acknowledge God’s program and how the request fits the expressed will of God (18-19).
4. The Prophecy Disclosed (9:20-27):
- a. Through desperate prayer (20-21).
  - b. Through a Delivering Prophet (messenger; 22-23).
  - c. The Decreed Prophecy (24-27) – The Seventy Weeks:
    - 1) Deals with the present: already transpiring events.
    - 2) Directed at the people of Daniel and their Holy City.
    - 3) Dealt as judgment with purpose:
      - a) finish the rebellion (i.e. national sin).
      - b) make atonement for actual daily sin.
      - c) Bring righteousness of the ages.
      - d) To make an end to vision and prophecy (i.e. to set in order the purpose of these).
      - e) To anoint the Holy of Holies.
  - d. Determined Proportion of Time (9:25-26):
    - 1) Commencing with decree to restore Jerusalem (plaza and moat) until Messiah the Prince comes is  $69 \times 7 = 483$  years.
      - a. Timing: Which decree is the return spoken of? There are four possibilities:
        - (1) Cyrus II and the original decree (538.537 BCE).
        - (2) Darius (c 519).
        - (3) Artaxerxes to Ezra (c 458 BCE).
        - (4) Artaxerxes to Nehemiah (445 BCE, Neh. 1). This one appears to be correct. This is the only decree that is explicit to include the defenses of the city. The walls and gates were still broken down when this decree was given. This decree was given in March of 445 BCE (cp. Neh. 2:1-8) and started the clock that ended c 32 CE with Messiah the Prince.
      - b. Trouble: At His coming, Messiah the Prince will be cut off. City and Sanctuary will be destroyed again.
      - c. War will be continuous in the area (26).
- 2) The Desolator Promised (9:27).

THE  
SEVENTY WEEKS  
OF  
THE BOOK OF THE PROPHECY DANIEL  
9:24-27



- a. Begins with a covenant to "the many".
- b. Gains power to cut off sacrifices.
- c. Shall get what he "dishes out" in the end.

## Lesson Eleven. Daniel 10. A Vision of Assurance

**The last section of Daniel.** Chapter ten appears to be a part of the final three chapter segment (chapters 10-12) of the Book of Daniel. It may well be the climax of the entire work and this chapter serves as an introduction to this. If it is true that the prophecies revealed in the Book of Daniel are progressive, the previous revelations revealed the nature of several kingdoms which would rise and fall, and work in opposition to God and His people. Though we have glimpsed at Him before, this chapter affords a view of our glorified Lord - the ultimate uniting point of prophecy (cp. Rev. 19:10).

Introduction: *Have you ever been to a play, and seen the curtains close, and on re-opening, even just a few moments later, the stage looks different, new props are in place, and wondered, how on earth did they do that? And then by accident somebody moves that old big curtain, ever so slightly and for a few moments, you are able to see... people moving the props, the set put into place, actors taking positions; and the mystery is solved, now you know how the stage got changed!* Because our lives are consumed largely with the physical world, many believers never really sense the reality of the spiritual warfare and presence of the spiritual realm. With the heightened sensitivity through prayer, Daniel saw the reality of these things.

1. Mourning Prayer (10:1-4).
  - a. Period: (10:1a) 536 BCE; three full weeks of days (ct. chapter 9).
  - b. Pains: (10:1b-2) Understood vision, but was troubled.
  - c. Practice: (10:3) No good food; no bathing (Proverbs 27:9).
2. Magnificent Person (10:5-13).
  - a. The description of the visitor (10:5-6)
    - 1) Clothed in linen. (As in Rev. 1:13)
    - 2) Golden girdle (cp. Lev. 16:4; Rev. 1:13b).
    - 3) Body like beryl gemstone (Tarsheesh: yellow gemstone as chrysolite; the color of the wheels of Ezekiel vision of chapter 1:16; part of the garb of Lucifer before the fall – Ezekiel 28:13; Some of the foundation stones of the heavenly city were beryl –cp. Revelation 21:20).
    - 4) Face as lightning (white? Rev. 1:14).
    - 5) Eyes like fire (Rev. 1:14):.
    - 6) Arms and Feet of polished brass (Rev. 1:15).
    - 7) Multi-voiced (Rev. 1:15).
  - b. The response of the servant (10:7-11).
    - 1) Others ran (10:7).
    - 2) Alone and without strength (8).
    - 3) Disfigured face.
    - 4) Fainted or sleeping face down (9).
    - 5) Set up on “all fours” (10).
    - 6) Trembling (11).
  - c. The revelation of the visitor (10:12-11:1)

- 1) Your prayer was IMMEDIATELY heard (10:12).
- 2) The heavenly response was delayed. Note: "Prince of Persia" and "Michael" (cp. Rev. 12:1-9) as well as "Kings of Persia".

Who are these "princes," and what role do they play in the events which take place on earth? It seems safe to say that the "princes" referred to in this chapter are not human rulers, but angelic powers. Michael, who is Israel's "prince," is a faithful servant of God. It would appear that the princes of Persia (verse 13) and Greece (verse 20) are fallen angels, whose dominion is restricted to a particular geographical and political nation.

In Isaiah 14 (verses 3-20), we find the "king of Babylon" spoken of first as a human king and second as Satan himself. In Ezekiel 28 (verses 11-19), we find the "prince of Tyre" spoken of in a similar manner. He is on the one hand a human ruler and on the other a personification of Satan. I believe that as these human kings rose to power and prominence, they, like Satan, became puffed up with pride and became more and more influenced and finally dominated by Satan himself, so that the character traits of these kings became those of Satan. Their personalities became so merged, it was difficult to distinguish one from the other, much as the demonized Legion was dominated by the demons. (Robert Deffinbaugh)

- 3) The purpose of coming declared (14).
- 4) Paralysis and anguish expressed (15-18).
- 5) Restoration of the prophet and final truths (10:19-11:1).

The parallel accounts of Jesus' encounter with Legion in the Gospels of Mark and Luke teach us a very important fact about fallen angels (or demons). We read this request of the demons in Mark's Gospel: 9 And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many." 10 And he began to entreat Him earnestly not to send them out of the country (Mark 5:9-10). And yet, in Luke's account, we read, 30 And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. 31 And they were entreating Him not to command them to depart in the abyss (Luke 8:30-31).

In Mark's account, the demons beg not to be sent "out of the country," and in Luke they beseech Jesus not to cast them "into the abyss." Why the difference? I believe both requests were made, and they were very much related. The demons are given a certain geographical or political sphere of activity and influence. To be banned from their "territory" requires that they be taken out of circulation, confined to the abyss. They would no longer have the opportunity to carry out their rebellion against God and opposition to men.

The princes of Persia and of Greece seem to be fallen angels who "lobby" for Satan's plans and interests. Not only do fallen angels have political and geographical spheres of activity, but the holy angels likewise appear to have their own boundaries. Michael's political and geographical area of activity was Israel. The angel who speaks with Daniel has been given Darius as his ministry: 1 "And in the first year of Darius the Mede, I arose to be an encouragement and a protection for him. (Daniel 11:1). Just as Christians can expect opposition from those who are the enemies of Christ (see John 15:18-21; 1 Peter 4:1-5, 12-14), so we would expect conflict between fallen and holy angels. Thus we find the angel of chapter 10 opposed by these princes, just as he was assisted by Israel's "prince," Michael. After all, did Daniel not indicate to us, his readers, that the essence of the vision he saw was "great conflict" (verse 1)?

## **Lesson Twelve. Daniel 11:1-20: The Sight of Restored Peace.**

Introduction: This chapter provides a study of TWO Gentile rulers and their backgrounds, characterized by their unbelief and antagonism to the Jewish people. This prophecy appears to be what the visitor in chapter ten disclosed to Daniel that weakened him so. Consider Daniel as an old man, after retirement from public office (cp 10:1 with 1:21) and nearing death (see 10:1; 12:13). The prophecy of chapters 10-12 was to be sealed up and preserved for saints who would live in later times (to be held until an age when the meaning would be clearer):

8 “But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.” 9 And he said, “Go your way, Daniel, for these words are concealed and sealed up until the end time” (Daniel 12:4, 9).

**IMPORTANT FACTS ABOUT THIS CHAPTER:** (Rev. Robert Deffinbaugh has listed a number of interesting insights that are worth considering):

**(1) The prophecy of chapter 11 is the longest, most detailed prophecy in the Book of Daniel, perhaps in all of the Old Testament.**

**(2) The symbolism of statues, winged-lions, rams, goats and horns is replaced by straightforward literal references to kings and kingdoms.** These final chapters of Daniel are written in straightforward terms, like the last chapters of Revelation in the New Testament.

**(3) The prophecy of Daniel 11 is a part of the final recorded revelation given to Daniel in chapters 10-12.** Chapter 10 serves as the introduction, chapter 11 supplies the major content of the revelation, and chapter 12 sums up and concludes the prophecy. Chapter 10 focuses on our Lord. Chapter 11 focuses on the “kings of the North and the South.” Chapter 12 focuses on Daniel and the Jewish people.

**(4) While chapter 10 focused on the spiritual warfare in the heavens, chapter 11 dwells on the earthly, human struggles occurring between men, especially between the kings of the north and the kings of the south.** Chapter 10 has opened our eyes to the unseen struggle taking place between fallen and unfallen angels. This conflict and its outcome has a direct relationship to the events which take place on the earth. Chapter 11 is much more earth bound. It has the appearance and even the smell of earthly politics.

**(5) While human motivation, self-seeking, and even rebellion are prominent in chapter 11, the underlying theme is man in his rebellion achieving the will of God, determined long before time began.**

**(6) The kings of the North and of the South, in pursuit of their own interests and expressing their own sinfulness, continually have contact with the nation Israel, posing a constant threat to this small nation caught between two super-powers.** “North” and “South” are reckoned with respect to the nation Israel. When the “king of the North” engages the “king of the South,” he passes by Israel on his way there and back. This may appear to be mere coincidence, but our text strongly suggests this is by divine design.

1. Persian Prophecy (11:2).
2. Prophecy of Alexander the Great (11:3).
3. The Diadoche: Rending of Greece (11:4).
4. Zeroing in: Ptolemies and Seleucids – prophetic detail to encourage a Jew in exile (11:5-20).

11:5) “King of south” is Ptolemy I Soter (323-285 BCE) who had clear dominion over Seleucus I Nicator.

11:6) “Join together” may refer to two new kings a few years later – Ptolemy II Philadelphos (285-246 BCE) and Antiochus Theos (261-246 BCE) who formed an alliance. Ant. divorced his first wife(Laodice) and married Berenice. When Ptolemy died, Antiochus divorced Berenice and took back his first wife Laodice.

11:7-9) Antiochus was later murdered by Laodice, who also had Berenice killed together with her Egyptian staff. Berenice’s brother Ptolemy III Eurgetes (246-221 BCE) avenged his sister and attacked Antiochus III’s successor with a great victory by the Ptolemy armies over Syria. Seleucus Callinicus tried to counter attack, but was defeated.

11:10) Callinicus’ sons, Seleucus III Ceraunus (226-223 BCE) and Antiochus III (The Great) gathered a huge army and Antiochus led that army to capture Transjordan and Israel (219 BCE) and finally south to Rapphia (217 BCE) while Ptolemy IV sat and did nothing!

11:11-12) In 217 BCE Ptolemy IV Philopater went out to fight with 70,000 infantry, 5,000 cavalry and 73 elephants. Antiochus III met him with 72,000 infantry, 6,000 cavalry and 102 elephants. The undermanned Egyptians beat the Seleucids decisively – killing 10,300 men and 5 elephants, capturing another 4,000 men. Rather than recover the land, the Ptolemies returned to Egypt.

11:13,14) In 203 Ptolemy IV Philopater died and four year old son ascended to the throne, Ptolemy V Epiphanes (203-181 BCE). Antiochus gathered his army to regain the lost lands, and with the help of the Jews, they took back Israel. This opened the door to the wicked rule of Antiochus IV Epiphanes.

11:15) Antiochus III fought Scopas (a Ptolemaic general) at Sidon. Three other generals tried to flank Antiochus and aid Scopas, but all failed.

11:16) Without threat of opposition, Antiochus III released the Jews from taxes and allowed them to care for their own needs.

11:17) Antiochus forged a treaty with Egypt and gave his daughter Cleopatra to Ptolemy V (197 BCE) when he was but ten years old. She was to help her father gain control, but she sided with her husband!

11:18) By 197 BCE, Antiochus turned to the conquest of the Aegean Islands and parts of Asia Minor as a buffer against the rising threat of Rome. The Roman general Scipio

forced him out of Greece and beat Antiochus' forces at Magnesia, cost the Seleucids all holdings in Asia Minor.

11:19) Antiochus' battles had cost his treasury, so he attempted to steal money from the Temple treasury at Elam, but was killed in the raid (187 BCE).

11:20) Seleucus IV Philopator (187-176 BCE) rose to the throne and bought off Rome with heavy taxes, before he died mysteriously (possibly by poison).

11:21-35) The reign of Antiochus IV Epiphanes – Hater of the Jews.

Ray Stedman has written some words that are helpful to recall when studying this kind of predictive prophecy (even though the events are past now, they were not when written!):

“These predictive passages are not given to us to frighten us. They are not given to move us to go out and dig bomb shelters and hide in the ground, or sell our property and get white robes and go up on the mountain top. They are given to guide us, primarily, in order that we may not be part of the international delusion of the last days, or that which leads up to the last days. That delusion is the worship of man. That is the final ultimate delusion. Humanism, the philosophy that man is able to be his own god and does not need another, is the final, terrible lie of the devil that will sweep through the world. Increasingly we find men moving in that direction. Increasingly the propaganda mills are turning out more and more powerful propaganda to suggest to people that there is no God, that God is dead, that God is of no use to men -- has no interest in them even if he does exist -- and that man does not need him anyhow for he is his own god: Man can do anything he wants. We are getting this in increasing degree today.

These prophetic passages are given for five practical reasons: First, they are given in order that we might have a **realistic view of man** and of the panaceas man attempts to solve his problems. We need to understand from Scripture that nothing is going to work, ultimately. Though this does not mean that we are to give up efforts to find good programs to help alleviate some of the misery of human beings, yet we are to understand that these will never really solve the problem. They are at best temporary alleviations and will not finally solve anything. That means we ought not to get so wrapped up and involved with political movements of the day that we feel they will be the final answer, and that the world will never survive unless it gets on the bandwagon of such-and-such a proposition.

Second, we ought to learn from these passages to **employ spiritual weapons** rather than pressure tactics in the solution of human problems. I am amazed at how long it seems to take many Christians to learn that real, earnest, concerted believing prayer is a million times more effective in changing a situation than moving into a building, sitting in protest or demonstrating in the streets. The fact that we do not employ spiritual weapons indicates that we do not believe what our Lord has told us. If we really believed in the spiritual weapons (love, righteousness, truth, faith, etc.), we would employ these far more than other types of tactics and political maneuvers.

Third, these passages ought to teach us to **view persons as more important than programs**. God is not interested in programs, ultimately. Certainly you cannot live life without programs, but it is not the program that is the important thing. It is the people interested in them. The whole testimony of the scriptures is to this end. God is interested in people. Programs come and go, movements in history appear and disappear, rise and fall...

Fourth, these passages ought to teach us to **manifest a spirit of trust and confidence in God**, and to display that in spite of the worsening conditions in which we live. Jesus said this specifically: "When you see these things begin to pass ..." Then what? Go grovel in the earth, and look sad and forlorn? Act as though the world is coming to an end with no hope left? No. "Lift up your heads and rejoice" {cf, Luke 21:28} for it is working out exactly as God said it would. It ought to confirm your faith, not destroy it. It is coming to pass exactly as he said."



### Lesson Thirteen. Daniel 11:21-35. Antiochus and the People of Character.

Introduction: Mentioned because of their specific hatred of the Jewish people, two kings rise up in Israel's future that will apply pressure on the Jews. The first, Antiochus IV Epiphanes is demonstrates an important lesson to God's people (11:21-35). A second "willful king" (Antichrist, 11:36-45) is exposed for his special cruelty and troubles for the Jewish people.

**The clear connection between the both evil kings (of 11:21-35 and then 11:36-45) and the "little horn" of chapter 8 helps to round out our information on a "type" of antichrist and the actual man of sin (cp. 2 Thessalonians, 2:3-4; Revelation 13:5-8).** It appears that the "king of the North" spoken of in verses 21-35 is the "little horn" of chapter 8, previously identified as Antiochus Epiphanes. The Antichrist is typified in his life, but more carefully marked out in 11:36-45. Note how the two kings are both similar in type:

#### Similar Characteristics of the Two Villains

Initially insignificant	8:9	11:21,23
Wicked and evil	8:23	11:21
Very powerful	8:12,24	11:22-23, 36
Proud, glorifying themselves	8:11	11:36

#### Similar Methods of the Two Villains

Use trickery and deception	8:12,23,25	11:21,23-27, 32
Take advantage of peace	8:25	11:21,24

#### Similar Deeds of the Two Villains

Enjoy success	8:10,12	11:33,36
Oppose God and His people	8:10, 25	11:22,28,30,32,36
Threaten the "Beautiful land"	8:9	11:41,45
Exalt and glorify themselves	8:11	11:36-37
Destroy	8:24-25	11:44
Defile, bringing on the abomination of desolation	8:11; 9:27	11:30-31
Accomplish divine objectives	8:19	11:35,36
Supernaturally defeated	8:25	11:45

Though typically the same, we must bear in mind the "little horn" identity fits the first king of Daniel 11, but not the second. Let's dissect the two:

1. The Rise of Antiochus: A Study in the Enemy's Way In (11:21-24).
  - a. Came in by dissension (11:21).
  - b. Immediately exhibited insatiable selfishness (11:22).
  - c. Resourceful in his methodology (11:23).
  - d. Gains trust – the "Robin Hood" method (11:24).
2. Holding the Fort: Two Enemies Against the Middle (11:25-27).
  - a. Brings down an enemy in direct confrontation (11:25).
  - b. Becomes a battle of the "users" (11:26-27).

3. Turning on the Covenanted People: The Menelaus Affair (11:18-31)
  - a. Antiochus gave Jason's spot to Menelaus because promised better tribute.
  - b. Jason heard Antiochus was dead and raised an army to fight Menelaus.
  - c. Menelaus beat Jason, but Antiochus came back to teach Jews a lesson.

In 1968, a new comedy television show made its debut. It was "Rowan and Martin's Laugh-In." In 1993, they presented a 25-year anniversary of the show, showing clips from some of the early episodes. One of the regular features was called "News from the Future," in which two futuristic news anchormen acted as though they were reporting news from decades in the future. It was meant as a spoof and they tried to be as funny and as outlandish as possible. However, there were two things they "predicted" with humor that actually came true! They forecast in 1968 that actor Ronald Reagan had been elected president of the U.S. And in another segment they reported the Berlin Wall had fallen. Even in their attempt at humor, these two predictions have come true. Even false prophets are right some of the time. Someone said, "A broken clock is right twice a day." But God's prophets are correct 100% of the time, as we shall see in Daniel 11.

## Lesson Fourteen. Daniel 11:36-45 The Antichrist Unmasked

Introduction: 1,600 years ago, the Bible scholar Jerome, who translated the Vulgate, wrote: “Those of our persuasion believe all these things are spoken prophetically of the Antichrist who is to arise in the end time.” (Jerome, Romans, p. 129).

This passage offers our first deep glance at four specifics regarding the Antichrist and his system. Thought that title is one we are familiar with, it is only used four times in scripture. To get an idea of this individual let’s look at these verses: In 1 John 2:18 “Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.” From this passage, we know:

1. **His time** (36): He will be active during “the time of wrath.” Following the removal of the church (1 Thessalonians 4) a time of Great Wrath falls upon the earth (Rev. 6-19).

Jesus referred to this time in Luke 21, Mark 13, and Matthew 24. “So when you see standing in the holy place ‘the abomination that causes desolation’ [that can’t refer to Antiochus because that happened 200 years before Jesus spoke these words] spoken of through the prophet Daniel—let the reader understand—For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again.” Jesus says the Antichrist will be active during this time of great distress.

2. **His temperament** (37-39): Attempts to identify the Antichrist prior to the Rapture are futile. It is clear he will be a charismatic, ambitious, egotistical, arrogant politician— that really narrows it down, doesn’t it? Verse 37 says, “He will show no regard for the gods of his fathers.” That means he will reject his spiritual heritage, whether it is Jewish, Christian, or Muslim. He will worship another kind of god: **power, money, and military** might. Although, at first, this ruler will seem to be a man of peace, he is really a vicious, cruel warrior.

The Apostle Paul writes about the Antichrist in 2 Thessalonians 2:4. You will see it coincides exactly with what Daniel is told. “He will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God.” The **essence of sin is not atheism; it is self-worship**. Basically, he man is a man of violence, a man of war and will be responsible for a renewal of war between parties in the Middle East.

3. **His territory** (40-44)

Look at the last part of verse 39, it says, “...He will make them rulers over many people and will distribute the land for a price.” He may be saying that the Antichrist will be the one who finally settles this issue of Near East peace—for a price. Look at verse 41: “He will also **invade the Beautiful Land**. Many countries will fall, but Edom, Moab, and the leaders of Ammon [modern Jordan] will be delivered from his hand. He will extend his power over many countries; Egypt will not escape. He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians [Sudan] in submission.” Skip down to verse 45. “He will pitch his royal tents between the seas [the Mediterranean and the Dead Seas] at the beautiful holy mountain [Jerusalem]. Yet, he will come to his end, and no one will help him.” He will ultimately set up his throne affirm some kind of peace treaty between Israel and her neighbors. In order to maintain this “peace” he will set up a residence in Jerusalem.

#### 4. His termination (45)

Dr. Wallace Emerson writes: “Today, there are a lot of people who have high hopes for a New World Order. They are working hard to organize the United Nations into a world government that can impose its will on every nation. They have chartered an international criminal court to try national leaders and others who do not cooperate. They have founded command and control centers for an international army to support the one world government, and they are looking for a great leader who can pull off all this together. They will find one, but his world government will eventually come crashing down. The phrase in Daniel 11:45, ‘he will come to his end, and one will help him’ dismisses Antichrist without fanfare and almost with the wave of God’s hand. He is not even given a lengthy obituary in God’s Word.” (Unlocking the Mysteries of Daniel, p. 191)

During the seven years of the Tribulation, the Antichrist will be the lead dog in the pack. Listen to how John describes this devastating defeat of this demonic demagogue in Revelation 19:20: “But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.”

Some lessons to consider:

(1) History is His story. How should we react to when we see prophecy being fulfilled in our lifetime? Look at what Jesus said in Luke 21:28, “When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”

(2) If the predictions about the past can be carefully examined and have come true, then we can have confidence about what God says will happen in our future.

There is an African legend about a man walking through a strange valley one dark night. He hears a voice that says, “Pick up some pebbles and put them in your pocket, tomorrow you will be both sad and glad.” The man did so and the next morning, he discovered that they were diamonds! He was glad he had picked up some but sad that he hadn’t picked up more. And that’s the way it is with the Bible. The riches of God’s Word are there for your taking, if you read and study it.

## **Lesson Fifteen. Daniel 12: Answered Questions on Restoration.**

Introduction: The context of this final chapter is the continuing description of the forces opposed to God and His work as they are organized behind a king that will dominate the Near Eastern world and then be deposed ((cp. Rev. 19:11-21). The questions that still remained were:

1. What will happen to Israel through all of this, does she survive?
2. How long will the duration of these event be before the deliverance of God's people?

God deliberately answered the questions for Daniel and for the Jewish people, though most are unaware of the answers today.

1. Coming Deliverance (12:1-3). God is not going to allow His people to be undefended, as He has appointed Michael to stand as a guardian over the children of Israel.
2. Command to Daniel (12:4). Daniel is told to preserve (close) and keep (seal) the words of the prophecy for future generations.
3. Comments on Duration (12:5-7). This conversation is between two who are not identified, but are discussing in the language of Daniel the thing concerning the duration of these events. The answer is that the fulfillment of God's Kingdom comes at the close of the final three and one half years of the Great Tribulation.
4. Concerns about Deliverance (12:8-13). Daniel asks the unidentified men, "When will these things draw to a close?" That demonstrates that Daniel has an understanding of the meaning of the things which he saw, but still did not comprehend the timing (cp. His bewilderment in chapter seven). Verse 11 only gives the sign to Israel of the "abomination", suggesting that this will mark the mid point in the Tribulation period.