

Kingdom Concepts

Crucial to accurate contextual interpretation in the prophetic literature is an understanding of the Kingdom Concepts of the Scripture.

FOUNDATIONAL PROPOSITIONS

1 *God is sovereign and rules over all*, 1 Chron. 29:10-13

God's sovereignty refers to His rule, authority, or kingdom, and expressions of His sovereignty are found throughout the Bible (Ps. 103:19; Lam.5:19). His sovereignty extends to ALL creation and includes the angelic realm. All things are subject to His authority.

2 *Satan has rebelled against God's right to rule*, Ez.28; Isa.14

Lucifer was a prominent person in a powerful position, and he wanted to be independent of any authority outside of himself. His rebellion brought chaos to the earth and the false kingdom of Satan was set up.

Satan's rebellion raises a very important question: IS GOD SOVEREIGN? God must reestablish His sovereignty in light of Satan's rebellion. Therefore, *God formed the earth into a habitable place and purposed to populate it with created intelligences through which He could establish the fact of His authority.*

3 *God is demonstrating in time and on earth His right to rule*

God is developing what may be called the "Theocratic Kingdom" program on earth to demonstrate His right to rule. God delegates His authority to different administrators on earth and through them demonstrates His right to rule. When men submit to these God-appointed authorities, they demonstrate God's right to rule. So the earth is a stage on which the drama is enacted to show the creature had no right to rebel against the Creator.

PHASES OF THEOCRATIC RULE

The Theocratic Kingdom Program moves through a series of phases which show the historical development of God's right to rule. This historical progression follows a pattern we might call "The Theocratic Pattern of History".

Each time God establishes a new theocratic administrator, biblical history moves to the next phase.

PHASE 1: GARDEN OF EDEN

God established a miniature theocracy in the garden of Eden (Gen.1-2). Adam was God's divinely appointed administrator. Subjection to Adam means subjection to God, thus recognizing God's authority through Adam. But Satan's temptation was to repeat Lucifer's sin--repudiate God's right to be obeyed and establish self as independent of God's authority. When man fell, God instituted a new form of the theocracy.

PHASE 2: CONSCIENCE

Conscience is the law of God written into the heart of every man (Rom.2:15). When man submitted to the law of conscience, he submitted to God's authority. But men rebelled and "every intent of the thought of man's heart was only evil continually" (Gen.6:5). God sent the flood as judgment and after the flood His theocratic program moved to the next phase.

PHASE 3: HUMAN GOVERNMENT

God instituted government in its most pristine form as His theocratic administrator (Gen.9:6). Still today men are to be in subjection to human government because it is a "minister of God," God's theocratic administrator by appointment. Men have been rebelling against government ever since.

Instead of removing conscience or government, God began to build a nation, Israel. For them, He established new forms of the theocracy while Gentiles would be ruled by conscience and government.

PHASE 4: PATRIARCHS

As appointed representatives of the theocracy, the patriarchs were sometimes called "gods." Moses is called "god" in relation to Aaron and Pharaoh (Ex.4:16; 7:1). Moses was God's representative, His theocratic administrator (Ex.3:7ff). But Israel failed and rebelled against God's representatives (Judges 2:11-15), so God began a new form of the theocratic kingdom.

PHASE 5: THE JUDGES

Judges were raised up by God (Judg.2:16) and given authority by the Spirit of God (Judg.3:10; 8:23). Samuel was most notable (1 Sam.3:19-20), but they rejected him too (1 Sam.8:1-5; 12:6-12).

PHASE 6: THE KINGS

God appointed the king to rule over His people (1 Sam.12:13). A monarchy was God's ideal for the theocracy and would be the final form of the theocracy. Meanwhile the king's authority was transferred to David and then God covenanted with David to establish the Davidic kingdom forever (2 Sam.7:16; Lk.1:31-33). But the kings declined in apostasy and the people rebelled.

PHASE 7: THE PROPHETS

2 Chron. 36:14-16 traces the theocratic pattern. As the kings declined to listen to God's voice, the prophets began announcing the nature of the future theocratic kingdom in its final form. But the rebellion of the people against God's representatives eventually caused the departure of the shekinah glory from the temple. In 586 B.C., the nation was scattered and the "Times of the Gentiles" began during which the nation of Israel was set aside until Messiah would come to set up the final form of the kingdom.

PHASE 8: JESUS CHRIST

Christ came as the Messianic administrator offering the final form of the theocracy. THE OLD TESTAMENT DID NOT FORESEE THE POSTPONEMENT OF THE KINGDOM OR THE NEW FORM OF THE THEOCRACY after the rejection of the King, Jesus Christ.

PHASE 9: THE CHURCH

This age is not a new form of the Davidic kingdom, but a new form of the theocracy. Today it is administered in five spheres: conscience (Rm.2:15), human government (Rm.13:1-7), employment, home (last three in 1 Pet.2:13--3:7), and the church (1 Thess.5:12-13; Heb.13:17). Submission to each of these is submission to God in recognition of these divinely appointed spheres of authority in our lives. However, government doesn't curb lawlessness, management is in the hands of the labor force, husbands and fathers are giving up their roles, and church leaders hesitate to discipline. So this age will also come to an end.

PHASE 10: THE MILLENNIUM

The millennial kingdom is the period in which the purposes of God will be fully realized on the earth. When Christ sets up His throne He will finally demonstrate the sovereign rule of God on earth, in the sphere in which His authority was first challenged--earth. Satan will be bound and not able to rebel against God's program. At the end, the earthly theocracy will then merge with God's eternal kingdom and will establish God's right to rule eternally (cf. 1 Cor.15:23-28).

GUARANTEE OF THE ESTABLISHMENT OF THE KINGDOM

"A covenant is a sovereign disposition of God establishing a contract with man, obligating Himself to certain definite promises, or a proposal of God to certain promises conditional upon man's fulfillment of the terms of the contract." C.F. Lincoln

BIBLICAL COVENANTS

TYPE	DEFINITION	EXAMPLES
Unconditional "...I will..."	God obligates Himself to certain definite provisions	ABRAHAMIC Gn.12:1-3 Gn.15:1-21 Gn.17:4-8 PALESTINIAN Dt.30 DAVIDIC 2 Sm.7:10-16 NEW Jer.31:31-40
Conditional "...If you will..."	God proposes promises conditional on man's fulfillment of his responsibilities	MOSAIC Dt.28:1-68

KINDS OF COVENANTS

1. **SHOE COVENANT** Ruth 4:7
2. **SALT COVENANT** Numbers 18:19; 2 Chron.13:5
3. **BLOOD COVENANT** Genesis 15:8-18

GOD GUARANTEES THE ESTABLISHMENT OF HIS SOVEREIGN AUTHORITY BY UNCONDITIONAL, ETERNAL CONTRACT

1. The unconditional, eternal covenant guarantees blessings for Israel.

The Abrahamic Covenant is the basis for the entire covenant program. It promises Israel the land, seed, and blessing.

- A. The Land Gen. 12:1e Palestinian Covenant
- B. The Seed Gen. 12:2a Davidic Covenant
- C. The Blessing Gen. 12:2b New Covenant

The ratification of the Abrahamic Covenant as an unconditional blood covenant guarantees eternal, unconditional fulfillment, Genesis 15:8-18.

2. The unconditional, eternal covenant governs the kingdom program.

The Abrahamic Covenant forms the basis of the theocratic kingdom in the nation Israel, under Israel's Messiah, in Israel's land (Rm.9:4). The ultimate form is the Millennial Kingdom, when all three provisions of the covenant come to pass (Rev.11:15; Psalm 2). This covenant also guarantees the final establishment of God's eternal kingdom.

ADMINISTRATION OF THE THEOCRACY

God is sovereign and rules over all. Satan rebelled against God's right to rule. Is the rebel greater than God? God answers this by demonstrating in time and on earth His right to rule through various phases of biblical history eventuating in His millennial kingdom.

The way God administers or manages this program is through various administrations.

An administration is a distinguishable way in which God manages the affairs of men to demonstrate His right to rule and to demonstrate whether a person is in the theocracy.

God sets up various administrations to lead and manage people throughout history. Like the American system of government has various presidential administrations, so God's program throughout history is governed by different administrators according to His purposes.

These various ways to distinguish God's purposes **do not teach several ways of personal salvation**. There is ONE WAY to be declared righteous before God:

BY GRACE, THROUGH FAITH, BASED ON BLOOD

No matter what period of biblical history, this principle remains true. Moreover, the following facts have always remained constant since the fall of man into sin and his resultant need of salvation.

THE BASIS OF SALVATION = Death of Jesus Christ

REQUIREMENT OF SALVATION = Faith in the revealed Word of God

OBJECT OF FAITH = God, His Word

ACTION OF FAITH = Obedience

However, the TEST OF THIS OBEDIENCE has changed as God has progressively revealed His theocratic kingdom program.

Introduction to Daniel

“If the key of the Bible, up to the book of Psalms, hang on Moses’ books, those of the rest of the Bible, through Revelation, hang on Daniel; and indeed very many of the prophetic Psalms fail to open to us till we see their solution in the wonderful visions of the faithful seer of the captivity.”

William R. Newell

“The book of Daniel is essential to the structure of prophecy and is the key to the entire Old Testament prophetic revelation.”

John F. Walvoord

Jesus said,

“Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.”

Matthew 24:15-16

DANIEL’S CHARACTER

Character of Daniel, the Man

Daniel 9:23 -- God’s evaluation of Daniel: “A man highly esteemed by God.”

- A. Man of Purity
- B. Man of Purpose
 - 1. Decisive against the World
 - 2. Dependent on the Lord
 - a. Faith
 - b. Prayer (cf. 6:10-11; 9:3ff)
 - 3. Diligent in the Word
- C. Man of Prestige
 - 1. Intellectually, 1:18-21
 - 2. Positionally, 1:19; 2:48

THE OLD TESTAMENT

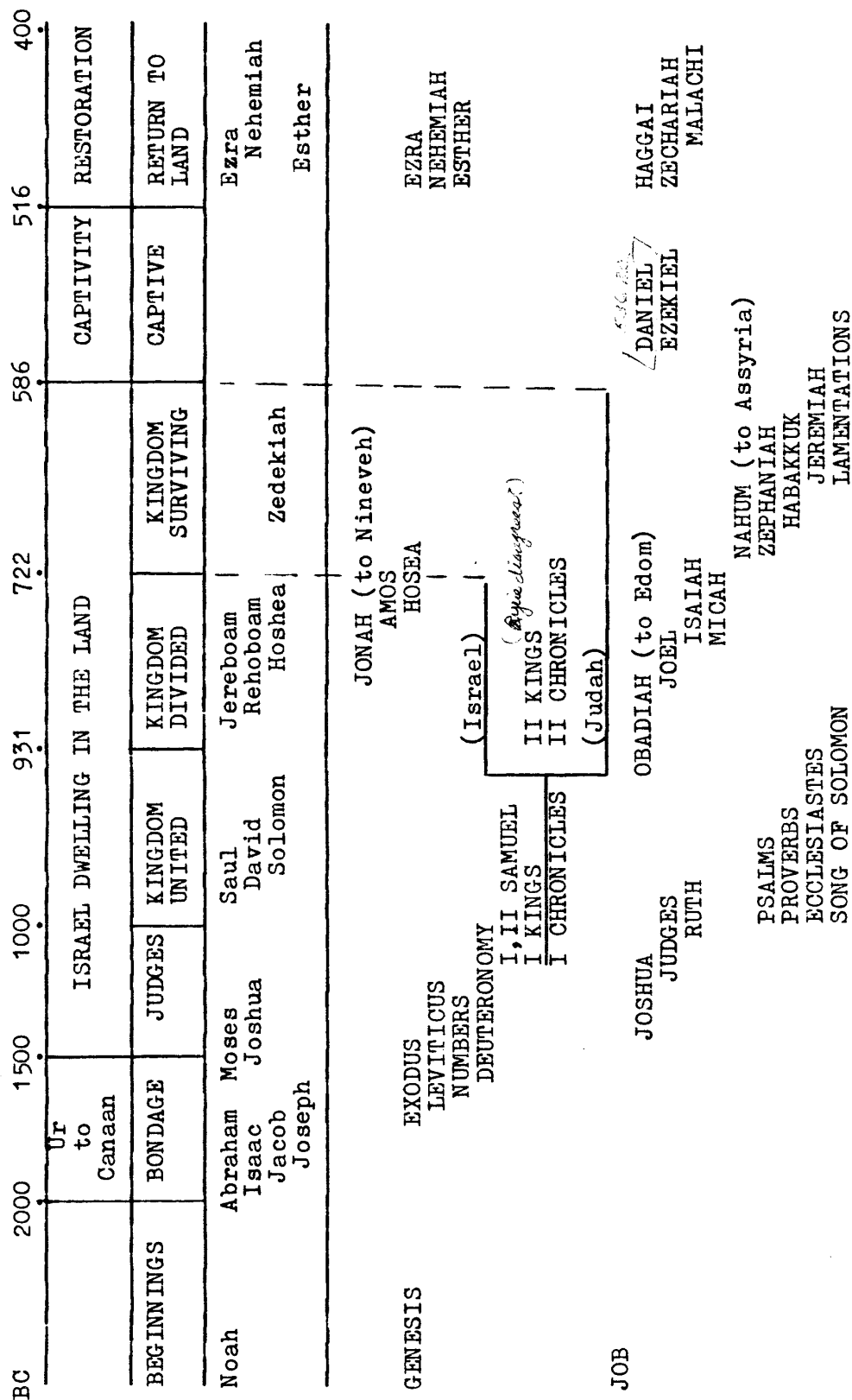


Chart prepared for BELIEVERS BIBLE CHURCH

Character of Daniel, the Book

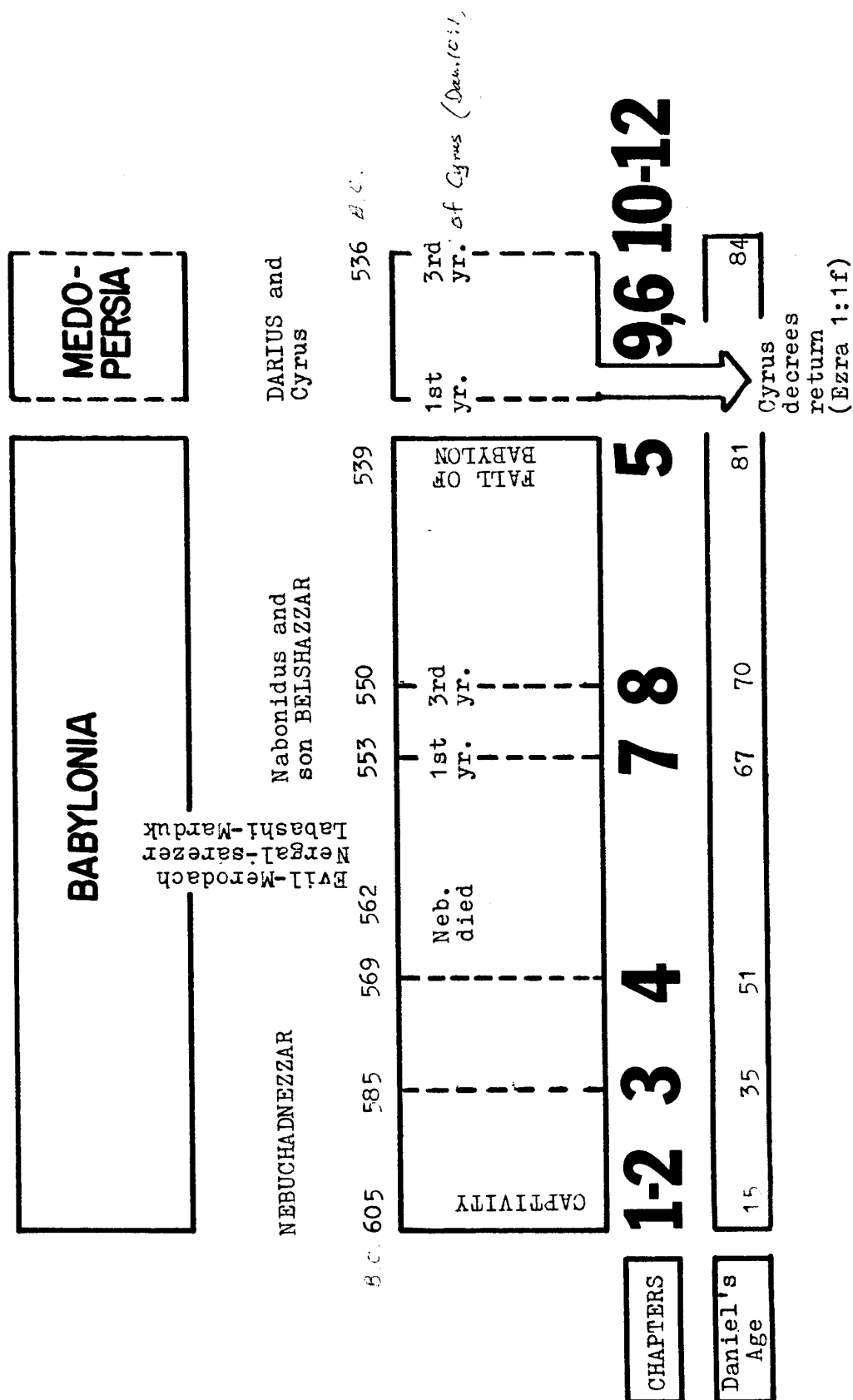
A. Date of the book

By the book's own claim, Daniel was written in the sixth century BC by Daniel, who lived during the period of the "third year of the reign of Jehoiakim" (605 BC; Daniel 1:1) to at least the "third year of Cyrus" (536 BC; Daniel 10:1).

Therefore, Daniel was probably written around 536 BC

B. Description of events in Daniel (see next page)

CHAPTER CHRONOLOGY OF DANIEL



DANIEL

INTRODUCTION 1:1-21

The destinies of the Nations 2-7	
The Image Dream	2
The Golden Image	3
The Tree Vision	4
Belshazzar's Downfall	5
Daniel's Deliverance	6
Daniel's Dream	7

THEME: The sovereignty of God
in the affairs of the Nations

CONCLUSION 12:4-13

The destiny of Israel 8-12:3	
Daniel's Visions: of the Ram and Goat 8 of the Seventy weeks 9 of Israel's future 10:1-12:3	

*perhaps
start in
chapter 2:1
to look at
12:1-13
young.*

C. Purposes of the Book of Daniel

To portray the relationship of the Jews to the Period

To present the absolute sovereignty of God over all events and people

To present the faithfulness of God to His people Israel (Chapter 3 and 6)

To portray the prophetic events of the world scene (Chapter 2 and 7)

D. Structure of the Book of Daniel

1. Linguistically

Written in Hebrew -- 1:1-21...2:3

Written in Aramaic -- 2:4...7:28

Written in Hebrew -- 8:1...12:13

2. Historically:

Personal history of the Prophet, 1:1-21

Prophetic history of the Gentiles, 2:1-7:28

Prophetic history of Israel, 8:1-12:13

3. Biographically:

Nebuchadnezzar-Babylon Chapters 1-4

Belshazzar-Babylon Chapters 5, 7-8

Darius the Mede Chapters 6, 9

Cyrus-Persia Chapters 10-12

Daniel

A Teaching Outline

Theme: The Sovereignty of God in the Affairs of the Nations

THE PERSONAL HISTORY OF THE PROPHET 1:1-21

- A. The Deportation of the Vessels 1:1-2
- B. The Directions of the King 1:3-7
- C. The Decision of Daniel 1:8-20
- D. The Duration of Daniel's Life 1:21

THE PROPHETICAL HISTORY OF THE GENTILES 2:1-7:28

- A. The Dream of Nebuchadnezzar 2:1-49
 - 1. Dream concealed by Nebuchadnezzar 2:1-13
 - 2. Dream revealed to Daniel 2:14-23
 - 3. Dream revealed to Nebuchadnezzar 2:24-45
 - 4. Description appealed to Nebuchadnezzar 2:46-49
- B. The Decision of Three Jews 3:1-30
 - 1. Stand confident 3:1-12
 - 2. Voice Conviction 3:13-18
 - 3. Accept consequences 3:19-30
- C. The Dream of Nebuchadnezzar 4:1-37
 - 1. Proclamation of the king 4:1-3
 - 2. Description of the dream 4:4-18
 - 3. Interpretation of the dream 4:19-27
 - 4. Realization of the dream 4:28-33
 - 5. Restoration of the king 4:34-37
- D. The Doom of Babylon 5:1-3
 - 1. Sensual revelry of the king 5:1-4
 - 2. Sudden revelation to the king 5:5-12
 - 3. Special request of the king 5:13-17
 - 4. Supernatural revelation for the king 5:18-29
 - 5. Severe retribution of the king 5:30-31
- E. The Decree of Darius 6:1-28
 - 1. A godly prayer life irritates 6:1-9
 - 2. A godly prayer life agitates 6:10-17
 - 3. A godly prayer life activates 6:18-28
- F. The Dream of the Four Beasts 7:1-28
 - 1. Message of the dream 7:2-15
 - 2. Meaning of the dream 7:16-28

THE PROPHETICAL HISTORY OF ISRAEL 8:1-12:13

- A. The Vision of the Rise of the Little Horn 8:1-27
 - 1. Occasion of the vision 8:1-2
 - 2. Description of the vision 8:3-14

- 3. Interpretation of the vision 8:15-26
- 4. Abomination of the vision 8:27
- B. The Vision of the Seventy Weeks 9:1-27
 - 1. The prophecy rewards the prayers 9:1-23
 - 2. The prophecy reveals the accuracy 9:24-27
- C. The Vision of Israel's Future 10:1-12:13
 - 1. Prophet himself perceives the struggles 10:1-11:1
 - 2. Prophetic history predicts the conflicts 11:2-35
 - 3. Prophetic history predicts the end 11:36-12:13
- The efforts of Antichrist at the end time 11:36-45
- The events for Israel at the end time 12:1-13

EXPOSITION

I. THE PERSONAL HISTORY OF THE PROPHET 1:1-21

A. The Deportation of the Vessels 1:1-2

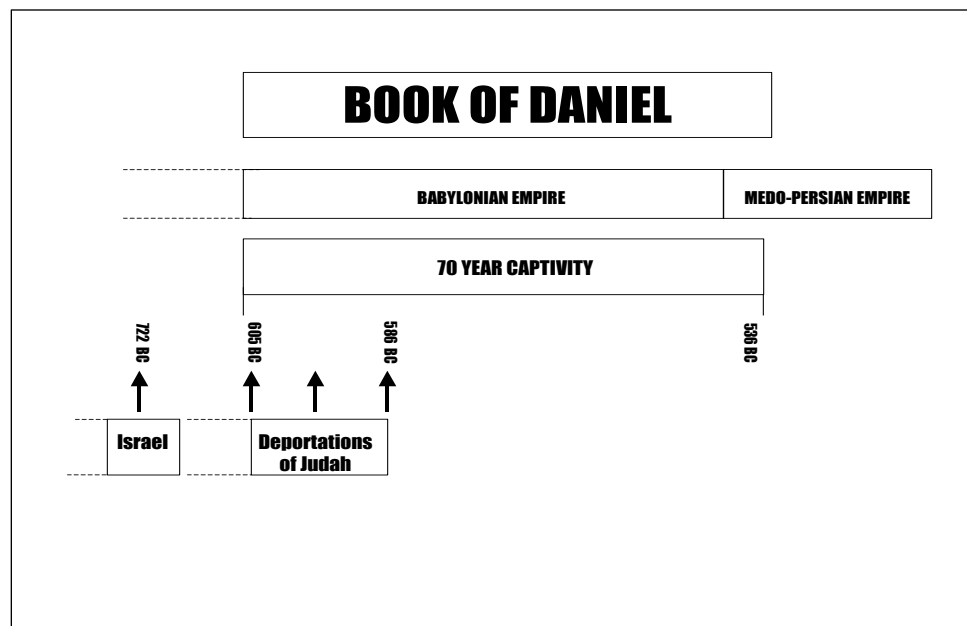
1. The siege of Jerusalem 1:1

- a. Prediction – Jeremiah 27:6 (cf. Jer. 22:24-25)
2 Kings 21:10-15 “spoke thru His servants the prophets...”

b. Period

(1) Process of captivity

- (a) Northern tribes were taken into captivity 100 years earlier (722 BC) by Assyria (Assyria was conquered by Babylon in 610 BC).
- (b) Southern tribes were carried off – this is first of 3 – 605 BC. 2nd in 597 BC (2 Kings 24:8-16). The 3rd deportation was 586 BC (2 Kings 24:18 – 25:12).



(2) Problem of calendars

- (a) Jeremiah 46:2 says Nebuchadnezzar defeated Jehoiakim in the 4th year
- (b) Daniel 1:1 says in his 3rd year

c. Problem → 2 Chron. 36:11-21

(1) Israel ignored the Sabbatic year (that land rest for one full year every 7 years) for over 490 years. 70 year captivity was to make it up (2 Chronicles 36:21). The Law predicted what would happen if Israel disobeyed – Lev. 26:31-35.

(2) Israel was guilty of idolatry (2 Chronicles 36:14-16), particularly epitomized in the “the sins of Manasseh” (2 Kings 24:3-4).

God does not pay at the end of every day, but at the end, He pays.

(Israel
disobeyed
God for 490
years and
seemingly
escaped
judgment.)

Ascension – Yr Dating
(Babylonian Calendar)

Non-Ascension – Yr Dating
(Jewish Calendar)

*Jehoiakim takes
the throne*

	1 st Yr	2 nd Yr	3 rd Yr
	→		* Dan. 1:1
1 st Yr	2 nd Yr	3 rd Yr	4 th Yr
→			* Jer. 25:1-9
608	607	606	605 BC

d. Persons

(1) Jehoiakim – king of Southern tribes (Judah): became king (608 BC) when he was 25 years old (2 Kings 23:36); under siege (605 BC) when he was 28 years old; he was left in Jerusalem as a vassal and ruled for 11 years (2 Kings 23:36; until 598 BC).

(2) Nebuchadnezzar → “Nebo – protect my frontier”. Not the king at the time of this siege (father was sick at the time). This title was used prophetically (Daniel wrote book nearly 70 years later).

2. The sovereignty of Jehovah 1:2

a. Character of God – “Lord” Adonai “Master, ruler”

The Lord was one who gave Judah into Neb’s hand.

THEME: God is sovereign over the affairs of nations.

b. Significance of Shinar

(1) Shinar is a term referring to Babylon (Gen. 10:10; 11:2; Zech. 5:11)

(2) Babylon practiced a Mother-child religion with many gods.

God is not being subjected to the god of Babylon!

B. The Directions of the King 1:3-7

1. Choose the captives, 1:3-4
Requirements for selection were high. “Youths” 15-20 – good-looking honor students.
 - ❑ Physical - handsome in face and body
 - ❑ Mentally - intelligent, knowledgeable
 - ❑ Socially - poised, competent
2. Change the captives, 1:5-7
Daniel was committed to God and was still carried away captive by the Babylonians. Rigorous course of study:
 - ❑ Study literature and language - to change thinking (4b)
 - ❑ Strict diet - to change living habits
 - ❑ New names - to change their way of worship

Principle: The enemy wants us to conform to a worldly way of life. Our enemies? World, flesh, devil.

- C. The Decision of Daniel, 1:8-20 (typical teen – only objected to the food!)
1. The reason, 1:8a
 - a. Did not want to defile himself:
 - 1) Not prepared according to Mosaic Law
 - 2) Had been offered to a pagan god (cf. Ex. 34:15)
 - b. Daniel “made up his mind.” → “Placed it on his heart”. He made the decision to act according to his convictions no matter what the outcome might be. Daniel saw that he was being asked to violate principles of Scripture. He had the courage to say “no.”

Where do these convictions come from? Godly upbringing? Responded under Josiah’s revival? What convictions do you have for which you be willing to die?

2. The request, vv.1:8b-13
 - a. Permission sought, v.8b.
Why demonstrate before he negotiates? Rather than simply refuse to eat, he seeks permission.
 - b. Punishment suspected, vv.9-10
 - 1) God honored Dan’s approach, v.9

(But the commander’s reply doesn’t look favorable at first. On the other hand, the commander could have said “No way. Go back and eat. If you don’t, I’ll have your head!”)

- 2) Commander wanted to do it, but he feared that he himself would die, v.10.

Daniel knew that the commander didn't want the responsibility so he went to the commander's immediate supervisor.

- c. Proposal suggested, vv.11-13

- 1) 10 day "vegetarian diet" - "that which is grown from sown seed"
- 2) Interesting that Daniel should propose this. Either (1) he knew something about nutrition or (2) something about God that the rest missed.

Does the Bible recognize something specific about vegetables? No, God honored Daniel's obedience and blessed him.

3. The response, 1:14

Principles: We must make up our mind not to disobey God's Word. Choices to serve God must be made early. Conviction does not come automatically.

4. The reward 1:15-20

- a. God rewarded them physically in the trial test, vv.15-16
- b. God rewarded them mentally in the final test, vv.17-20
Key: "God gave them knowledge and intelligence..."

- 1) The broad intelligence of the Hebrews, v.17

- 2) The best interview before the king, vv.18-20

10x better than the rest

God intervened and caused their vegetable diet to be even more nutritious than could be imagined.

Principle: God loves to honor the one who obeys the Word when pressured by the enemy to conform to the world system.

It is not necessary to shelve one's faith to advance in higher education.

D. The Direction of Daniel's Life, 1:21

Daniel was given positions in the most powerful world government at the time. He served more capably than others. Daniel continued serving in these world governments until he was into his 80's (never fired!).

II. THE PROPHETICAL HISTORY OF THE GENTILES, 2:1-7:28

This section, written in Aramaic, deals with Gentile nations primarily (begins v.4). Section begins and ends (chapter 2 and 7) with God's revelation concerning 4 great world powers.

A. The dream of Nebuchadnezzar 2:1-49 (The Program of Gentile World Powers)

"Dream of Destiny" – comprehensive view of world history from 600 years before Christ → 2nd coming

Chapter compares the bankruptcy of the wisdom of the wisest of men with God's ability to reveal.

Dream came in response to his thoughts about the future of his kingdom (cf. v.29)

1. The dream concealed by Nebuchadnezzar, 2:1-13

a. The hidden dream, 2:1-3

1) Neb. "had dreams" (more than one) (v.1).

He was deeply disturbed and very apprehensive – couldn't sleep

2) Neb. called for wisest men – the "king's men" (v.2-3)

v.3 - Neb had not forgotten his dream (as KJV in v.5), but wanted to test the powers of his wise men (cf. v.9)

a) Magicians (writers and scholars)

b) Conjurers (claimed power of communication with the dead)

c) Sorcerers (practiced various forms of black magic and witchcraft)

d) Chaldeans (not ethnic group but special priesthood) (spokesmen)

b. The heated dialogue 2:4-11 (Aramaic section begins here)

Note the 3 requests:

1) Round 1 (vv.4-6)

a) Request of Chaldeans, v.4: Willing to interpret (they were skilled) – one problem → needed to know the dream first!

- b) Response of Neb, vv.5-6: must provide dream and interpretation
- 2) Round 2 (vv.7-9)
 - a) Request, v.7
 - b) Response, vv.8-9: “You’re stalling!” “one decree” → already given in vv.5-6. It won’t be changed.
- 3) Round 3 (vv.10-11)
 - a) Request, v.10: In desperation, they admitted their total inability to do what the king had asked. “There is no one else who could declare it... except gods.”
 - b) Admission, v.11: Admits they have no contacts with the gods after all!

Principle - Even the most brilliant of men is incompetent to understand the mind and will of God apart from His revelation.

- b. The harsh decree, 2:12-13
The king’s fears were well founded, so he ordered them all destroyed, including Daniel.

Apparently Daniel was not with those who practiced heathen magic.

- 2. The dream revealed to Daniel, 2:14-23
 - a. Personal request to the king for time, 2:14-16

Curious: Daniel was granted time, whereas the Chaldeans could not “bargain for any.” Daniel was apparently an expert in personal relations.

- b. Prayer request to God for compassion 2:17-18
 - 1) Daniel brought a heavy prayer request to his 3 friends in his house for a prayer meeting.
 - 2) They wanted “compassion from the God of heaven concerning this mystery.”

”mystery” (Persian loan word - mainly chapter 2) “secret”

- c. Praise response to God for the revelation, 2:19-23

God honored their request. Visions and dreams legitimate before Christ and Word.

The seven-fold ascription of praise, even though he still doesn't know what the dream was.

- 1) Wisdom and power belong to Him (v.20) - not Babylonians
- 2) He changes times and epochs (v.21) - God controls events
- 3) Removes and sets up kings (v.21) - not by their power
- 4) Gives wisdom to wise (v.21)
- 5) Reveals profound and hidden things (v.22)
- 6) Knows what is in the darkness (v.22) - whether future events or right now in hearts
- 7) Light dwells with him (v.22) - both actually and figuratively

3. The dream revealed to Nebuchadnezzar 2:24-45

a. The interruption of destruction, 2:24-30

“Therefore...” how soon Daniel went we don't know...

1) King's presence, 2:24-26

v.24 - Daniel thinks of others

v.25 - Arioch grabs glory (Arioch= captain of the king's bodyguard and the king's commander, appointed executioner)

2) God's purpose, 2:27-30

3-fold, each stresses that the glory is God's:

a) “As for the mystery” (vv.27-28)

(1) Inability of all classes of wise men, v.27. Astrologers included for contrast.

(2) Ability of the “God in heaven”, v.28

“Latter days”, v.28

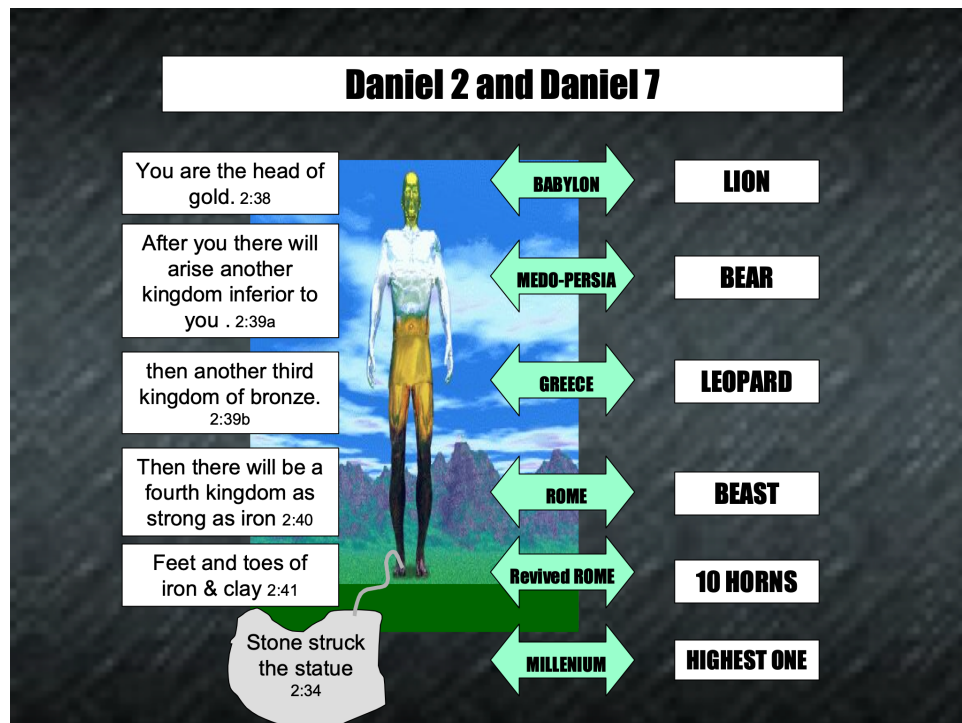
Literally = “in the end (closing part) of the days”, 14x in OT (Aramaic similar to Hebrew)

Refers to the future days to be finished in the times of the Messiah.

For Israel → begin as early as division of land (Gen 49:1) and go thru 2nd Advent.

For Church → goes thru rapture
 Daniel 2-> = “Times of Gentiles”

- b) “As for you, O king”
 - (1) King wondered about the future
 - (2) God revealed this mystery to Neb.
- c) “As for me”
 - (1) God did not reveal it because Daniel was wise
 - (2) God revealed it to uncover His revelation
- b. The illumination of the dream, 2:31-35
 - 1) The statue, 2:31-33



- 2) The stone, 2:34-35
 - a) Completely different shift in the scene of the dream
 - b) Stone not attached to the statue
 - c) Stone not associated with anything made or fashioned by man
 - d) Force of the stone directed at the feet
 - e) Force of the stone completely crushed the entire statue
 - f) Stone grew and dominated the entire earth

The kingdoms of the world in historical order Compared to the Kingdom of Daniel 2 and 7

WORLD EMPIRE Daniel's symbol	Time period (circa)	Famous ruler	Persecution of Jews and/or Christians
Egyptian	3.300 - 1000 B.C.	Ramses	The Jewish people had become completely enslaved before their liberation.
Assyrian	850 - 626 B.C.	Shalmaneser the 5th.	Israel's 10 tribes were led into captivity in 722 B.C.
1 Babylonian Head of Gold Lion	625 - 539 B.C.	Nebuchadnezzar	The 2 tribes of Judah were carried off in 3 deportations to a 70 year captivity in Babylon.
2. Medo-Persian Arms of Silver Bear	539 - 336 B.C.	Darius the Mede Cyrus the Persian	Cyrus decreed the return of some Jews to their land
3. Greek Belly & thighs of bronze Leopard	336 - 64 B.C.	Alexander the Great	Antiochus Epiphanes desecrated the temple in Jerusalem, 175 - 164 B.C.
4 Roman Legs of iron Terrible beast	65 B.C. - 330 A.D.	Caesars	Jerusalem destroyed in 70 A.D.; Jews expelled; Christians martyred
	(unspecified time gap)		Church Age
Revived Roman Empire Feet mixed iron & clay 10 Horns – Little horn	(final form lasts 7 yrs)	Antichrist	Will persecute Jews and the saints.
Millennial Kingdom Stone cut out of a mountain	1000 yr. reign becomes eternal	Christ	<i>Will be a reign of peace</i>

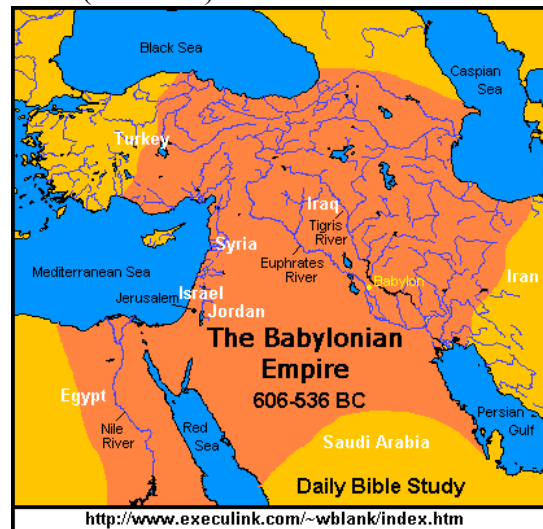
Dr. John Weeks, 2003

c. The interpretation of the dream, 2:36-45

No indication that Neb acknowledged the accuracy of the dream - doesn't stop Daniel.

1) The first three are described, 2:36-39

- a) Head of gold → Babylonian Empire -- Nebuchadnezzar: “king of kings” (cf. Ezekiel 26:7). Neb’s supreme authority is given to him by God. (vv.37-38)



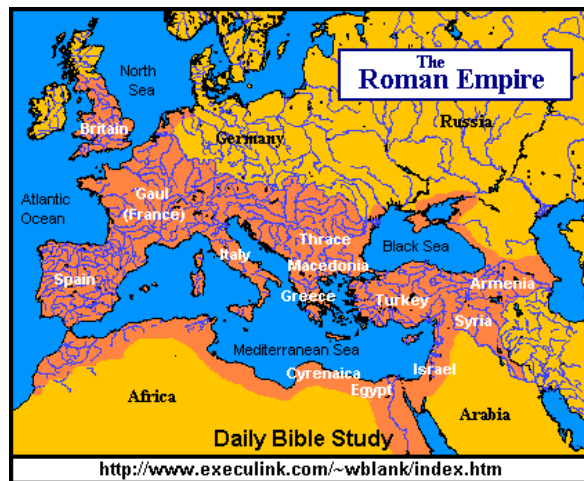
- b) Silver → Medo-Persian Empire (2 arms) (v.39)



- c) Bronze → Greece (reign of Alexander the Great) (v.39)



- 2) The fourth is detailed as the Roman Empire, 2:40-43
 a) The strength of Roman Empire, 2:40. “as strong as iron”. Romans crushed others.



- b) The “feet and toes” represent the “revived Roman Empire,” 2:41-43. (compare Daniel 7:23-25 esp.)
- (1) It will combine strong and brittle (breakable). “clay” → dried, hard potsherd
 - (2) It will eventually develop a federation of 10 kings (cf. Daniel 7:24).
 - (3) It will have internal problems, esp. just before the rise of Antichrist (cf. Daniel 7:24-25).
 - (4) It will be in existence just prior to the return of Christ to set up the millennial kingdom.

- 3) The fifth kingdom is the millennial kingdom, 2:44-45
 - a) God will set up this kingdom
 - b) This kingdom will never be destroyed or succeeded by any other.
 - c) It will end all the other earthly kingdoms.
 - d) It will continue forever.
- d. The implications of the dream
 - ⇒ Amillennial: stone = church (but church hasn't subdued any governments!)
 - sovereign revelation of future world governments!

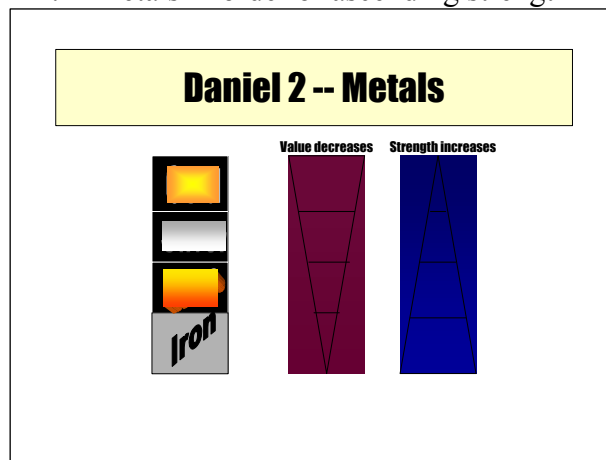
⇒ Critics say it can't be – 2 attacks:

1st attack: v.39 “inferior” shows a mistake because the kingdoms became larger

Answer: in quality, not size

Proof:

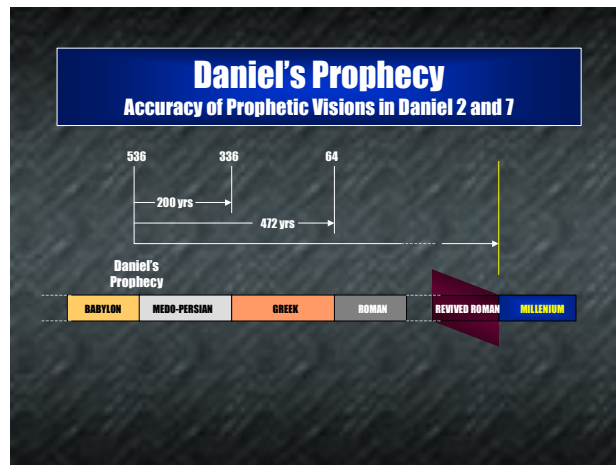
1. Metals in order of descending value
2. Metals in order of ascending strength



2nd attack: Say that order is: 1st Babylon, 2nd Medes, 3rd Persians, 4th Greece

Answer:

1. 5:28 says kingdom given to Medes + Persians.
2. 8:20 says the one ram with 2 horns represents the 2 kings of the one Medo-Persian empire.
3. Rome has not been conquered by human government



4. The description appealed to Nebuchadnezzar, 2:46-49
 - a. Nebuchadnezzar praised God, 2:46-47
King of kings fell on his face before Daniel!
King of kings acknowledged the power of Daniel's God
Probably still polytheistic -- "God of gods"
 - b. Nebuchadnezzar promoted Daniel, 2:48-49.
Ruler over the province of Babylon (1 province among many).
Chief prefect over all wise men.

Principle: The future course of world governments is interpreted for the glory of God.

Principle: God has the whole course of history in His hands! Relax!

- B. The Decision of Three Jews, 3:1-30.
 - Hannaniah, Mishael, Azariah
 - (The Preservation of Israel under Gentile Domination)

Chaps. 2-7: what to remember in a world dominated by godless governments.
Chap. 2 - God is sovereign over future course of world governments.

What if government asks us to do something that violates the commands of God?
Chap. 1 - think of alternative. Chap. 3 - obligated to disobey (with good attitude).

We who desire to obey God rather than men must:

1. Stand confident, 3:1-12

a. The dedication of the image, 3:1-7

- 1) Context - Neb reacted to dream of chap 2; determined to exalt himself with symbol of permanence and object of worship
- 2) Construction of the image (3)- Archaeologists have found 45' sq. and 20' high brick platform 6 mi south of capital (Babylon)- 90' high
- 3) Command concerning the image (2-7)
 - a) Assembly (2-3) – invitation sent out to come to dedication
 - b) Announcement (4-6) – when royal orchestra began playing, everyone was to “fall down and worship”; many thgt it merely political. Not the 3! Ex. 20:3-4. Worship the image or burn!
 - c) Action (7) To stand confident, our faith must take action. “Faith is not faith that does not act.”

b. The declaration against the three Jews 3:8-12

- 1) Reason for the declaration (8) “brought charges” Aramaic→ “ate the pieces of”
Their slander and malicious accusations devoured the Jews piece by piece.
- 2) Rehearsal of the decree (9-11)
- 3) Recitation of the accusation (12) 3 charges:

#1- they disregard you

#2- they do not serve your gods

#3- they do not worship your golden image

When everyone else is doing it, we need to stand confident in decision to obey.

2. Voice conviction 3:13-18

a. Challenge to their conviction 3:13-15

- 1) Challenge of personal questioning 3:13-14

We must be ready to face the persistent quest of the authority we defy.

- 2) Challenge of potential suffering 3:15a

Gave 2nd chance- maybe you misunderstood- let me repeat: I'll strike up the band again

Application: Today, we don't want to lose our job! For them, they would lose their lives!

3) Challenge of powerful delivering 3:15b

Neb challenged the God of the Hebrews to deliver- mistake!

Neb hasn't forgotten chap 2- he just doesn't think any god could do anything to deliver anyone out of a fiery furnace.

b. Confidence of their conviction 3:16-18

What were the consequences? → sentenced, preserved, honored

- 1) Unassuming honesty - They admitted guilt (16) No need of trying to deny the charges.
- 2) Unwavering faith - They declared that if God wanted, He would deliver (17)
No special revelation from God - just awareness of Scriptures.
- 3) Unconditional obedience - They affirmed complete submission to God's will (18)
"But if not..." What?! Doubt? No.
1 - not "if He's not able" but 2 - "if He chooses not to"
v.18 not doubt - but greatest expression of faith possible

Nature of Faith:

Great faith – to remain standing by your convictions Greater faith – to speak out for your convictions when facing a powerful authority Greatest faith – to remain obedient knowing we may suffer Weak faith doubts that God can heal. Great faith recognizes that God may not want to heal.
--

Note: Maybe not different levels of faith, but different levels in the strength of the tests of faith. Prayer: "if it be your will" may be greatest faith.

3. Accept consequences 3:19-30

a. Sentenced by order of the king 3:19-23

- 1) The heat (19)
 - a) Of the king - he was furious and lost his temper. His pride was punctured.
 - b) Of the furnace
Background: like limekiln - opening at top and at the side, thru which ashes could be carried like sloss furnace.

2) The haste (20-21)

3) The harm (22-23) → selective!

The 3 hoped God would spare them, but as they approached the searing flames it became apparent that He wasn't going to. Since God was going to deliver why did He let it go this far? To teach lessons!

Principles: The possibility of remaining true to God -- it is possible. God gives extra grace. God never honors compromise in relation to His Word.

b. Preserved by the power of God 3:24-27

1) Astonishment at the appearance of an Escort (24-25)

Not writhing in pain but walking around and a 4th one "like a son of gods" (KJV mistranslates Aramaic → "the Son of God") (cf. v.28)

Who?

Angel of Lord? - Pre-incarnate Christ

Michael, archangel? - Protection of Israel

The personal presence of the Lord (quote from Deut. 31) (Heb 13:5): He promises to always be with us even in fiery trials.

2) Acknowledgment for examination of the evidence (26-27)

a) Neb recognized defeat by the Most High God (26) and commanded the 3 to come out. (Perhaps the 4th had already disappeared, or Neb didn't want the 4th to come out!)

b) Exam - no hint of fire! (only the ropes gone?) (27)

The personal prospect of enduring the test (1 Cor. 10:13): God always has a way out (even if it is the victory through death)

c. Honored by the decree of the king 3:28-30.

The king had learned a lot, but probably not enough to indicate personal faith in God alone. His decree (1) did not direct people to worship this God (2) nor did he deny the existence of other gods.

Signifies the preservation and deliverance of Israel (Ps. 89:36 and Ps. 89 - whole Psalm): Reign of Nebuchadnezzar symbolic of the entire period of the times of the Gentiles and the 3 Hebrew children were symbolic of the deliverance of Israel through that time.

We who desire to obey God rather than men:

- (1) Must stand confident
- (2) Must voice conviction
- (3) Must accept the consequences

C. The Dream of Nebuchadnezzar – Tree (2nd dream – 1st found in chapter 2)
(The power of God over Gentile authorities)

Chapter is Neb's own words about what happened to him. Like a "state paper" – may have been penned by Daniel at Neb's request.

1. The proclamation of the king 4:1-3

Note: The introduction of chapter 4 is really the conclusion. The chapter is a retrospective look back to the events that changed the king.

He wanted to tell of the miracles God had performed for him personally, so that everyone would note that God's kingdom is eternal.

What a switch from the pride of chap. 3!

Question: What changed his mind about the permanence of his kingdom?

Answer: Given by Neb himself.

2. Description of the dream 4:4-18

a. Confusion of the magicians 4:4-7

Neb's comfort was interrupted by a frightening dream.

Principle: God's revelation can only be understood by one who has the Spirit of God.

b. Choice of Daniel 4:8-9

In the parade of wise men, Daniel finally arrived: "a spirit of the holy gods" (may be singular or plural) - not sure whether God is intended.

c. Characteristics of the dream 4:10-18

1) Prominence of the tree (10-12)

Huge tree visible to whole world and beneficial to every living thing

2) Proclamation of the angel (13-16)

"A (angelic) watcher"- probably an angel.

v.15 changes “it” to “him” suggesting already that the tree symbolized a man and vs. 16 confirms this.

“seven periods of time” = 7 years

3) Purpose of the sentence (17-18)

- Source - not merely angels, but “most high” God
- Purpose - “in order that” everyone might know that sovereignty is given by God.
Prop. I → God is sovereign and rules over all → He appoints theocratic administrators

3. Interpretation of the dream 4:19-27

Introduction, 4:19 -- Daniel’s reaction is the same as Neb’s!
Daniel hesitates because he wanted to spare Neb’s anxiety.
Daniel held the king in high respect.

a. Identifies the tree as Nebuchadnezzar 4:20-22

b. Interprets the action of the angel 4:23-26

Actual interpretation begins v.25

Would lose his throne, position, wealth, respect, and even his sanity.

7 yr. Sentence - until learn lesson: “Heaven rules” (refers to God) (v.26)

Afterward, Neb. would be restored.

Conclusion 4:27 - advice: live righteously (not for salvation but postponement of judgment)

4. Realization of the dream 4:28-33

a. The reaction of the king 4:28-30

All was fulfilled 12 months later. Humanly speaking, he had reason to find satisfaction in a job well done, but not with arrogant pride.

City walls as thick as 6-lane highway. 85’ (8 stories) high. 8 gates, 1 opened onto Processional Way, an elaborately ornamented street leading to 1 of 50 temples. Palace called “The Shining Residence” and famed Hanging Gardens.

b. The revelation of the king 4:31-32

While words were in his mouth, a voice out of heaven pronounced judgment:
”sovereignty has been removed from you”

- c. The retribution against the king 4:33
(related in the 3rd person)

This judgment was in the form of mental derangement called zoanthropy!

Excerpt: *R.K. Harrison reports that he observed a young man with this affliction in a British mental institution in 1946. He describes his behavior as follows: "His daily routine consisted of wandering around the magnificent lawns with which the otherwise dingy hospital situation was graced, and it was his custom to pluck up and eat handfuls of the grass as he went along... He never ate institutional food with the other inmates, and his only drink was water. ...The writer was able to examine him cursorily, and the only physical abnormality noted consisted of a lengthening of the hair and a coarse, thickening of the fingernails. Without institutional care, the patient would have manifested precisely the same physical conditions as those mentioned in Daniel 4:33" (Introduction to the Old Testament [Grand Rapids: Eerdmans Publishing Company, 1969], pp. 1116-17).*

Why did the people of Babylon wait for 7 years? Daniel was no doubt prominent and Daniel knew that God planned to restore Neb to his position.

5. Restoration of the king 4:34-37

Returns to use of the 1st person (he identifies more closely to the positive!)

Some believe this records Neb's conversion; at least a complete change of attitude toward God.

- a. Recognition of God's sovereignty 4:34-35
 - 1) "I raised my eyes toward heaven", 34a

More than looking at the sky—reflects an attitude of humble submission

(1) Ps 121:1—"I will lift up my..."

(2) "heaven" almost = God (cf. v.26 "Heaven rules")

(3) his reason returned, which verifies his attitude.

- 2) "I blessed...praised and honored Him." 34b-35

Respect for greatness of God, especially in 2 areas:

- a) The eternality of God, 34b

None of his gods were permanent, but Neb thought his kingdom would never end.

"ward off his hand" in our idiom means "rap across the knuckles"

- b) Sovereign will of God, 35
None of his gods were ruling, so Neb. thought he was sovereign (cf. 3:15b).
- b. Restoration of Nebuchadnezzar's authority 4:36
What was promised was provided.
- c. Rejoicing of God's servant 4:37

Principle (chapter 4):

God is able to cut down the pride of the most powerful authorities on earth and cause them to turn to Him!

Review of the king's spiritual pilgrimage:

After the dream, still a polytheist, but God is superior.

After the furnace, God is a deliverer, a Savior to be respected among the gods.

After his insanity, God is sovereign – no mention of other gods.

D. The Doom of Babylon 5:1-31
(The punishment of heathen Gentile governments.)

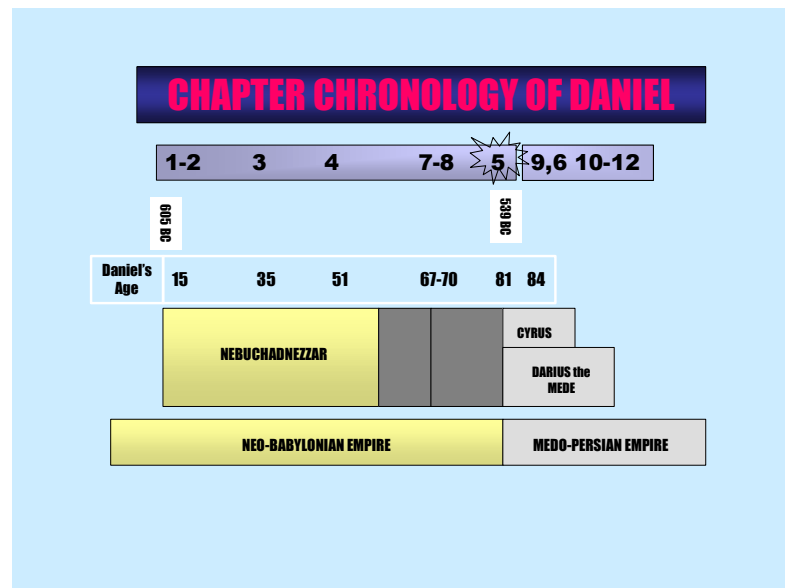
Corruption in government is not unique to America. 500 years before Christ was born, Babylon fell because of corruption.

Background

Chronological:

Chap 5 jumps to end of Babylonian empire (cf. chart “Chap. Chrono. Of Daniel”)

Daniel 81 years old (already had the dream and visions of Daniel 7 and 8 – 67 to 70 years of age)



Critical:

Problem: cf. chap. 5 verse 1

Chapter 5 says “Belshazzar the king”- suggests that Belshazzar was the last king of Babylon. However, history shows that Nabonidus was the last king of Babylon. Is this an historical inaccuracy?

Solution: (Refer to Jensen’s Chart, Daniel and His Contemporaries)

In 1854, Sir H.C. Rawlinson, British Archaeologist, translated Babylonian cuniform documents such as the Nabonidus Chronicle, where Belshazzar was said to be the eldest son of Nabonidus.

Daniel 5:18 says that Nebuchadnezzar was Belshazzar’s father. Perhaps his mother the

Queen married Nebonidus after Nebuchadnezzar's death. Nabonidus would then be Belshazzar's step-father.

The 1st ruler of the kingdom, Nabonidus, had gone out to fight the Persians and the kingship was given to Belshazzar. The Medo-Persian armies had already captured Nabonidus and defeated the Babylonian army in 539 at Opis and Sippara. Only the city of Babylon remained. This also helps to explain how Belshazzar could offer to make someone third ruler (vv.7, 29).

Point: We are always wise to assume that Scripture is correct until man's knowledge can catch up to the statements of the Bible. God's Word rises above man's best attempts to explain it.

1. The sensual revelry of the king: 5:1-4
 - a. Belshazzar's Babylonian blow-out (feast) (1)

Background of feast: Oriental kings (Babylonian and Persian) would throw big drinking parties - sometimes 15,000 people invited. Here, the Medes and Persians trying to break thru the walls. (So...)

Purpose for the feast:

 - To free the minds of the leaders from tense concern.
 - To build the morale of the people
 - To express confidence in the Babylonian deities
 - To show confidence in the fortification of the city
 - Act of defiance against Persian army outside.
 - b. Belshazzar's blasphemy against Jehovah (2-4)
 - 1) Unwise decision
Not just when "took a little sip of wine"
"tasted"- "relished"

(Prov 20:1) - Under influence → made a foolish mistake.
 - 2) Unabashed defiance
Belshazzar called for the sacred goblets taken from the temple of God in Jerusalem. (more than just needing beer mugs)

Purpose → to insult the God of the Jews in the presence of Babylonian deities (v.23)

Act of defiance against God Himself. See Isa. 42:8.
2. The sudden revelation to the king 5:5-12

- a. The interruption of the feast (5-6)
When king saw the 'the hand writing on the wall', he knew something supernatural was taking place - fingers "emerged"... came out of the wall unexpectedly.
Supernatural- feared retaliation by Judean God! God's revelation moved him from intoxicated sin to sober reality.

Why did God choose this unusual method?

Wood's reasons:

- 1. This was public to everyone
- 2. Writing could not be distorted
- 3. Writing would serve as a permanent reminder
- 4. Showed that the wall could not stop everything

- b. The ignorance of the wise men (7-9)
 - 1) Belshazzar (Bel) hoped the priests of Babylonian gods could interpret, but they couldn't (it was God's revelation.)
 - 2) Bel alarmed (v.9) - Why? The only time in the past when these men failed was when the God of heaven had revealed something.
- c. The insight of the Queen (10-12)
Probably the queen mother - not the wife of Belshazzar but widow of Neb (and wife of Nabonidus)
 - 1) She was not in banquet room (still had sense and maturity)
 - 2) "pull yourself together" (v.10)
 - 3) Neb recognized Dan's ability (vv.11-12)

3. The special request of the king 5:13-17

When foolish actions of younger men and women put them into miserable situations, it is often older (godly) people like Daniel who are summoned to bring good sense.

- a. Request (13-16)

Recognized Daniel as from Judah (added), same country from which the drinking vessels were taken

- b. Response (17)

4. The supernatural revelation for the king 5:18-29

Section begins with Daniel's sermon to Belshazzar

a. Observe Nebuchadnezzar (18-21)

God was greater than Neb, the greatest king over Babylon. (Parallel to Lucifer's problem!)

- 1) God gave Neb his greatness (18)
- 2) Neb greater than any other king (19)
- 3) Neb fell because of great pride and arrogance against the Most High God (20-21)

b. Observe yourself, Belshazzar (22-24)

- 1) Your heart (22-23)
Charges Bel with 5 things. "you have":
 - a) Sinned against the light of knowledge (22)
 - b) Exalted yourself against God (23a)
 - c) Been drinking in defiance of God (23b)
 - d) Praised idols and worshipped them
 - e) Not glorified God

Note: His very life breath was in the hands of the God he defied!

- 2) God's hand (24)

Judgment fell from God's hand. Daniel now turns attention to the inscription from the Judean God - "a letter from home"!

c. Observe the writing (25-28)

- 1) The inscription (25)
 - a) Mene – numbered (Aramaic words transliterated into English)
Why repeated? Emphasis
"numbered" and "reckoned" as ended (Wood)
 - b) Tekel – weighed
 - c) Upharsin – divided
- 2) The interpretation (26-28)
 - a) Mene (v.26) – Length of every ruler's reign is determined by God
"Belshazzar, your number is up!"
 - b) Tekel (v.27) – Bel found deficient because he did not glorify God
"Belshazzar, you did not measure up!"

- c) Peres (v.28) (singular form of upharsin- v.25) - Babylonian Empire was divided and given to the Medes and Persians
”Belshazzar, your kingdom is broken up!”

- c. Observe Daniel (29)

Rule as 3rd in kingdom (for one day)!

You can be sure that Daniel had the right perspective on all these accolades from the “world” – He knew they would not last!

- 5. The severe retribution of the king 5:30-31
 - a. The Medes and Persians poured into the city (30)
A map of city of Babylon shows how it could happen.

The Persians diverted the Euphrates River and entered Babylon by the riverbed.



- 1) Verified by Historians: Herodotus describes how the Euphrates River, which bisected the city was temporarily diverted to a new channel. Persian soldiers used the riverbed to enter the city.
- 2) Predicted by the Scriptures
Was God or Belshazzar responsible for the fall of Babylon?

Daniel 2: Head of gold - Babylon
Jer 51:24, 36-37, esp. 57-58 (written just before)

- b. Babylon fell to Darius the Mede (31)

Point: The Gentile's world government, which insistently despises God's holiness, will be judged.

Application: What about our country?

Will God's hand of judgment fall on our nation for our mockery of God's holiness?

It already has!! (Rom 1:18-19, 21-23, esp. 24 ff.)

He is already giving us over in judgment to homosexuality, broken marriages, worship of man thru the teachings of evolution, etc.

We can see if you please, the "hand writing on the wall" of American history. But we can do something about it. In America, government is supposed to be by the people. We are the government. Every one of us is responsible before God.

E. The Decree of Darius 6:1-28 (The power of prayer over Gentile laws)

Return of Jews was made in Cyrus' 1st yr. 538/537 BC (Zerubbabel) (2 Chron. 36:22,23; Ezra 1:1,2).

1. The influence of a godly prayer life IRRITATES ungodly authorities to pass laws forbidding prayer 6:1-9
 - a. Cause of irritation: Plan to promote Daniel 6:1-3
 - 1) Darius 6:1 (5:31; 6:28; 9:1; 11:1)

D.J. Thiseman, from the Nabonidus Chronicle:

1. Babylon conquered by Gubaru, who led Cyrus' army into Babylon via river bed.
2. 18 days later Cyrus arrived and appointed Gubaru to rule in Babylon

[Also, not the same Darius as found in Ezra's day (Ezra 5-6)]

- a) Problem - sources outside the Bible contradict the Bible's statement that Darius the Mede took over the kingdom
- b) Suggested solutions =

Rowley - Book of Daniel makes a mistake here (book: Darius the Mede and the Four World Empires of the Book of Daniel (1935))

D.J. Thiseman - Darius the Mede another name for Cyrus the Persia. But Daniel 9:1 says he was Median, not Persian. Cyrus was the son of Cambyses (not Ahasuerus)

Dr. Whitcomb Darius the Mede (P and Ref, 1973) – Gubaru = Darius the Mede “Governor of Babylon and the Region beyond the River.”

- 2) Divisions 6:1-2
 - 120 “satraps” – ruler given military power over a certain district
 - 3 “commissioners” (“presidents”) – answered directly to Darius
 - Daniel was one of the triumvirate.

Purpose: “might now suffer loss”

- (1) insurrection
- (2) collect taxes

- 3) Daniel 6:3
 - ”an extraordinary spirit” (same as 5:12 description by Queen-mother)

Extra insight and wisdom in way he carried out responsibilities

(Largely from v.4)

- * high integrity
- * high moral standards
- * good attitude

The king apparently planned a promotion

- b. Cure for irritation: Plot to impeach Daniel 6:4-9

- 1) Investigation of Daniel’s life 6:4-5
 - a) Professional life was investigated, 4a
 - How Daniel handled himself on the job
 - b) Personal life was investigated, 4b
 - How he used his leisure time

- 2) Injunction against Daniel’s life 6:6-9

* the lie that appealed to pride , 6-7

* the law that could not be revoked, 8-9

- a) Decided to frame Daniel on basis of prayer life. Observe:

- 1. Daniel wasn’t hiding his faith in order to get ahead

2. Men knew that Dan's convictions were deep enough to keep him from changing even though faced with the penalty of death!

- b) Wanted a binding decree for 30 days (cf. point 1 above)

A decree of the Medes and the Persians remained "unchangeable and irrevocable, because the king was regarded and honored as the incarnation of deity, who was unchanging and unerring (cf. Keil).

- 2. The influence of a godly prayer life AGITATES ungodly authorities to prosecute lawbreakers 6:10-17

Daniel determined not to compromise – he could not worship the king.

- a. The prayer of Daniel 6:10-11

- 1) Comprehension of the document (10a)

Daniel knew the document was signed – he was immediately faced with a major decision.

He did not debate alternatives:

- a) Why not cease praying for 30 days and outwit the enemy?
 - b) Why not change his custom and pray elsewhere in secret? Ans. His testimony would be ruined.
 - c) Why not pray inaudibly as he went about his duties?

- 2) Conviction of Daniel (10b)

Daniel prayed the way he did because he had the Word of the Lord - a letter sent by Jer. 29:1-23 esp. 11-14 (cf. Daniel 9:1-3)

Daniel continued his habit of prayer =

- a) Windows open toward desolate Jerusalem - custom established by Solomon at the dedication of the temple – cf. 2 Chron 6:34-39. (cf. also 1King 8:44-53)

- b) He knelt 3x each day (Ps. 95:6-kneel; Ps. 55:17- 3x)

- 3) Consistency of Daniel (11)

He was so consistent that the other men knew exactly when and where to find him. Daniel was not praying for public show. His purpose was not to impress his colleagues with his religious life. It was a natural result of his fear of God of heaven in a land where idols prevailed.

- b. The prosecution against Daniel 6:12-13
 - 1) First, they verified that the injunction was signed and couldn't be revoked.
 - 2) Then, they charged Daniel with violation, the injunction "one of the exiles from Judah." (not a president!)
- c. The problem of the king 6:14-15
 - 1) Distress of the king (14) – Unlike Neb, he regretted he had been tricked. The king attempted every legal loophole possible: any past cases? Could king reverse own decision? Any chance of pardon in certain cases?
 - 2) Determination of the men (15)
- d. The placement into the lions' den 6:16-17
 - 1) Sentence (16)
 - a) The king's execution had to be carried out the evening of the day in which the accusation was made, according to Oriental custom.
 - b) "den" – subterranean cavern- open at top and side
 - c) Darius' statement not a statement of faith in God but in Daniel's relation to His God.
 - 2) Stone (17)
The king sealed it... no escape
- 3. The influence of a godly prayer life ACTIVATES God's authority to protect by His laws 6:18-28
 - a. Personal concern of Darius 6:18-20
 - 1) His insomnia (18)

Normally such executions of no concern, but Darius liked Daniel. (1) Felt guilty, (2) losing valuable officer, (3) realized he had been tricked.
 - 2) His inquiry (19-20)
 - b. Preservation of Daniel 6:21-23

"Then Daniel spoke"... king relieved "O king, live forever"
 - 1) Established innocence (21-23)

How delivered? God sent his angel
(a) *Michael (protector of Israel) (cf. 11:1) or

(b) Angel of the Lord

Why? Daniel said he was innocent before God and man (king). How can Daniel say that there was no crime against the king?

The spirit (intent) of the king was not the spirit of the law, so that Daniel could say he committed no crime against the king. The real reason is found in the purposes of God. It was not the king's intention to catch Daniel praying (as evidenced by his effort to release Daniel). So although the king has signed the letter of the law he did not intend it to be used against Daniel. Therefore, Daniel was innocent before the king, though guilty before the letter of the law signed. Therefore, we must be alert to the intent of a law as well as its face value. Cf. Mark 7:10f, Matthew 23ff – David and showbread.

Some explain this answer by saying: Daniel did not commit a crime against the king personally, but against the law the king signed. "Against you, O king, I have committed no crime." I.e. you and the law, O king, are 2 separate things.

2) Escaped injury (23)

Why? "because he had trusted in his God." The text does not say that Daniel trusted God "to deliver"! – God is under no obligation.

c. Pronouncement of Darius 6:24-28

Extreme? No – it was the law.

This shows the power of lions and laws. Persian law stated that by guilt of one, the whole household perished.

Darius doesn't confess God to be only true God but he does praise God as superior to all others.

Key Principle: The influence of a godly prayer life may be used by God to overturn the most powerful laws in any nation.

Other lessons:

In God's service, age does not hinder success (Daniel - 82). God's child is immortal until God decides the work is finished.

F. The Dream of the Four Beasts 7:1-28 (The powers of the times of the Gentiles)

- (1) concludes Aramaic section
- (2) Walvoord- “most comprehensive and detailed prophecy” anywhere in the OT

Compare to chapter 2:

- (1) chapter 2 - man’s perspective had intrinsic value, chapter 7 - true character - wild and ferocious
- (2) chapter 7 adds information on the antichrist

SUBJECT OF CHAPTER: The outcome for bestial Gentile dominion.

INTRODUCTION 7:1

(Chap. Chronol. Chart)→ 553 BC 1st yr of Bel’s reign Daniel 52 years old (Before fall of Babylonians and before chapter 5 and 6)

For 1st time in this book, Daniel records what he himself saw - 1st of 4 revelations given to Daniel directly.

1. *OUTCOME DISPLAYED:* Daniel kept looking at the message of the dream 7:2-14

“I was looking” “I kept looking” (10x in chap) → not subjective product of Dan’s imagination but objective revelation

a. Setting of the message 7:2-3

cf. v.17 – “great sea” represents the mass of humanity from which 4 kings arise.

(on “four winds” compare Rev.7)

”winds” refer to heavenly powers and forces by which God sets world affairs into motion.

Turbulence of sea sometimes represents strife of Gentile history (Is. 17:12-13, 57:20 etc.)

b. Scenes in the message 7:4-14

- 1) Scene One - Bestial Gentile dominion rises to power in 4 world kingdoms 7:4-8

First Beast: Winged Lion 7:4

Designation: Babylon, esp. as headed by Nebuchadnezzar, the head of gold.

A number of factors indicate Babylon is meant.

Description:

- a) The impotence of the lion, king of beasts, and the eagle, king of birds corresponds to the importance of the head of gold.
- b) Winged lions guarded the gates of the royal palaces of Babylon, probably the national symbol of the Babylonian Empire.
- c) Both Jer and Ezek, Daniel's contemporaries, used the symbol of a lion and eagle for Neb. (Jer. 4:7; 49:19; 50:17; 49:22; Ezek. 17:13, etc)
- d) The changes that the beast went thru in the last part of verse 4 correspond to the personal history of Nebuchadnezzar. Wings were plucked, and then he was lifted up and restored to former position - human mind given to the beast.

Second Beast: Lopsided Bear 7:5

Designation: Medo-Persia

Description:

Raised - corresponds to greater importance of the Persian portion (cf. 8:3 with 8:20)

Ribs - Lydia 546 BC
Babylon 539 BC
Egypt 525 BC

Medo-Persian continued for over 200 years until 336 BC

Third Beast: Winged Leopard 7:6

Designation: Greece and the conquests of Alex the Great

Description:

- a) Leopard known for its agility and speed – with wings, even more so. Alex the Great conquered the world with amazing swiftness.
- b) The 4 heads - After Alex's death, the kingdom was divided among 4 of his generals (cf. 8:21-22 confirm this).

Fourth Beast: Dreadful Beast 7:7

Designation: Rome - not designated by a single beast. Rev 13:1-10 describes the beast features from all 3 previous animals (refer to Antichrist in Rev.)

Description:

Dominated features: (1) terrible strength (2) 10 horns

Reasons to think Rome:

- a) Rome eventually made the Mediterranean Sea a Roman lake. Mighty legions of ironclad soldiers marched relentlessly over 4 centuries conquering the then known world.
- b) Large iron teeth suggest correspondence to strong iron legs of the image - chap 2.
- c) The actions of the beast - devouring, crushing, and trampling represent conquest and destruction.

Fifth Movement: Little Horn 7:8

Came up among the 10 and devoured 3 - had characteristics of a man

- 2) Scene Two - Bestial Gentile dominion receives judgment from the Ancient of Days 7:9-12
 - a) Scene changes to the courtroom (9-10)

Made ready to dispense judgment

”thrones” lit. “thrown together” – placed in order quickly

Ancient of Days- described: eternally, purity or holiness, justice (“fire”), worthy of worship

”books” - Bible often speaks of books that keep record of the actions of men for the purpose of final judgment by God.

- b) Scene shifts to the beasts (11-12)

v.11 - judgment of “burning fire”- cf. Revelation 19:20. Occurs at beginning of the millennium reign of Christ.

v.12 - backward look at how the power of each was carried on under a new ruler or Empire - 4th however, is completely destroyed and replaced by new kind of kingdom.

- 3) Scene Three - Bestial Gentile dominion is replaced by the millennial kingdom 7:13-14
 - a) “Son of Man” later used by Christ to refer to Himself.

- b) He is given a “kingdom.” It’s everlasting, but not necessarily spiritual in nature. Rather, it is an actual kingdom, just as the other 4 - over the people of the world (all of them).

The point of this vision was to impress on Daniel that the terrible power of Gentile dominion would come to a head and then be judged by God.

c. Reaction 7:15

Not that Daniel didn’t know what he saw, but that what he saw was so terrifying,

Application: Scripture doesn’t underestimate the terrible power of Gentile world governments... neither should we... But we know it’s God’s plan to let it “peak out” and then He will demonstrate His own sovereign power.

2. *OUTCOME DESCRIBED*: Daniel kept listening to the meaning of the dream, 7:16-27

a. Summary of meaning 7:16-18

(Daniel became an actor in the vision - not unusual- Ezek 40-44; Joshua; Revelation)

- 1) 4 Beasts = 4 kings
- 2) v.18 “saints” = saved of all ages.
“kingdom” → millennial kingdom “given,” not earned.

b. Significance of meaning 7:19-27

1) Daniel requests the meaning of the fourth beast (19-22)

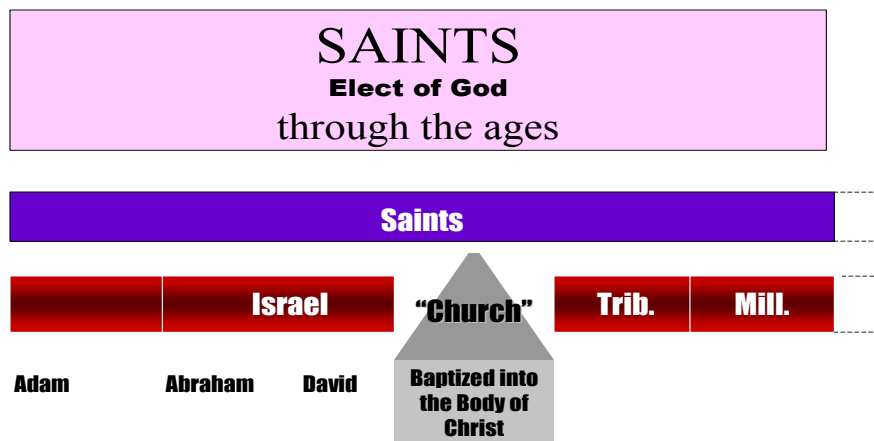
As Daniel reiterates, he adds:

- a) little horn stronger than the others
- b) little horn wages war with the saints and was prevailing
- c) judgment was passed in favor of the saints.

2) Daniel receives the meaning of the fourth beast (23-27)

- a) Roman Empire (23) - 4th king on earth, yet different
- b) Revived Roman Empire (24a) - 10 horns → 10 kings, out of the 4th kingdom, Rome. cf. Rev.17:12.
- c) Rise of the Antichrist (24b-26) = little horn

- (1) His ascension (24b-25a) - His will be different from the 10 kings in power.
- (a) He will first conquer 3 of the 10 rulers.
 - (b) He will boast against the true God of heaven. The language here (Aramaic) suggests that he would say things to set God aside and make himself god (cf. 2 Thess 2:4).
 - (c) He persecutes saints (25a)
The term “saints” is used to refer to the elect of God throughout the ages, and is not limited to the “church.”



- (2) His alterations (25b)
He will try to change natural and moral laws, but won't succeed.
Tries to change what God created to be unalterable.
“time”= 1 yr period “times”= 2 yr period
”1/2 time”= ½ year added = 3 ½ years.

The same phrasing is found in Rev.12:14 in reference to the woman, a symbol of Israel.

Rev.12:6 says 1,260 days → 3½ years (360 days in a year)

- (3) His annihilation (26)
His time will come to an end.

Antichrist will be destroyed at the climax of the battle of Armageddon (Rev 19:19-20)

So the Antichrist is the ultimate expression of bestial Gentile domination.

d) Reign of Christ (27) – “Then” Jesus will reign!

Emphasis here → the greatness of all the kingdoms will be given to the saints!

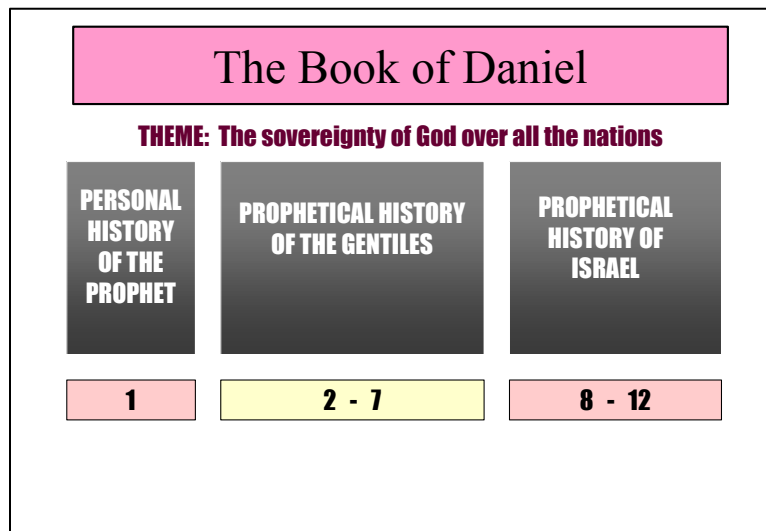
We will reign with Christ! Rev. 20:6, Rev. 5:10 “they will reign upon the earth”, Rev. 2:25-27

c. Reaction 7:28

Daniel pales at the thought of the rise of a vicious ruler who will cause such great suffering for the saints of God.

Though men glory in their “advances” and achievements, God sees human history as brutal and bestial.

Man cannot obliterate himself by nuclear weaponry - this is not God’s plan.



III. THE PROPHETICAL HISTORY OF ISRAEL 8:1-12:13 (Note: Hebrew begins again) From here to end: prophecy as it relates to Israel

2 worst things that could happen to a godly Jew:

- 1) taken out of land
- 2) see temple destroyed

Chap 7 - night/ 4th Empire

Chap 8 - day/ 2 and 3rd empire

Two foundational facts:

- 1) Every godly Jew looked forward to fulfillment of God's promise to Abraham - especially to possess the land and have a Jewish king who would reign forever. (land)
- 2) Every godly Jew realized (what we forget) that ever since Solomon built the temple, God consecrated that place by putting His name there forever. (cf. 2 Chron 7:16) (temple)

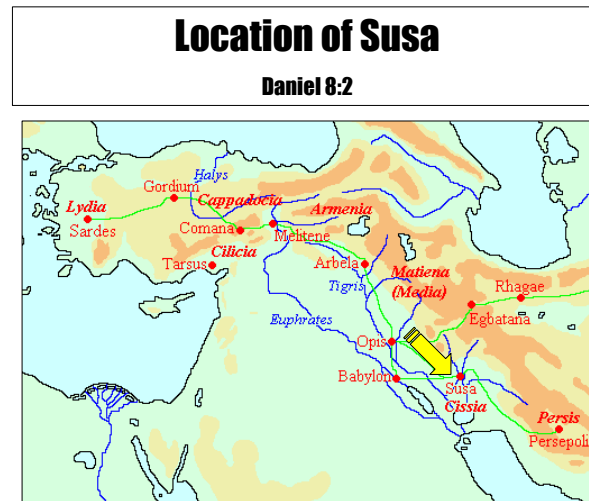
A. The Vision of the Rise of the Little Horn 8:1-27 (Israel's Captivity under Medo-Persia and Greece)

Daniel given prophetic vision of the rise of one who would trample on the Holy Place of God's people. Worst news Daniel could hear.

1. The occasion of the vision 8:1-2
 - a. Period - 3rd year of Belshazzar. (the late Nebuchadnezzar's son, step-son of Nabonidus) = 550 BC (cf. Chap. Chrono. Chart)

- b. Place - Susa (Persian Empire -- branch of Tigris River by Persian Gulf between Iraq and Iran); eventually capital of Persian Empire; home of Queen Esther; city from which Nehemiah came to rebuild the walls (c. 100 years later)

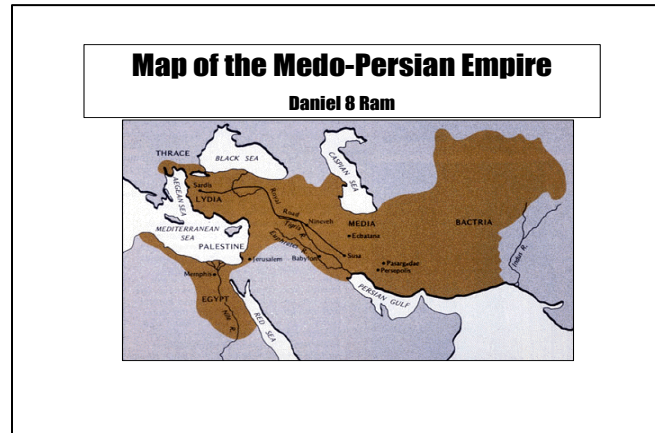
Daniel taken there in the vision because the vision would reveal the future of Medo-Persian Empire whose power would centralize there.



2. The description of the vision 8:3-14
 - a. Vision of the Ram 8:3-4
 - 1) Description (v.3) - 2 horns (cf. v.20- Medo-Persian), one longer than the other

Corresponds to lopsided bear (chap. 7:5) and breast and arms of silver (chap. 2)

Note exactness: Media major power at first, but Cyrus eventually dominated.
 - 2) Domination (v.4) - began conquest with fall of Babylon (539 BC) - 11 years later than the vision.



b. Vision of the male goat 8:5-8

Although the Persian Empire fell in stages, the final blow is what is revealed here.

- 1) Description (5) → Greece (cf. v.21)
"conspicuous horn" = Alexander the Great

Alexander approached the Persian capital from the west with amazing swiftness (recall leopard with wings – 7:6).

- 2) Domination (6-8a)
Alexander defeats the Persian Empire by the canal at Susa.

Sequence of World Empires

Daniel 8 He-Goat



- 3) Division (8b)
After Alexander's death- king divided among 4 generals:
 - a) Cassander- Macedonia (Greece)

- b) Lysimachus- Thrace and Asia Minor
 - c) Seleucus- Syria
 - d) Ptolemy- Egypt
- c. Vision of the growth of the small horn 8:9-14

1) Description of the small horn (9a)

a) Distinctions:

Little Horn Comparisons

Chapter 7

- 1. out of 10 horns of Rome
- 2. rules 3½ years or 1260 days

Chapter 8

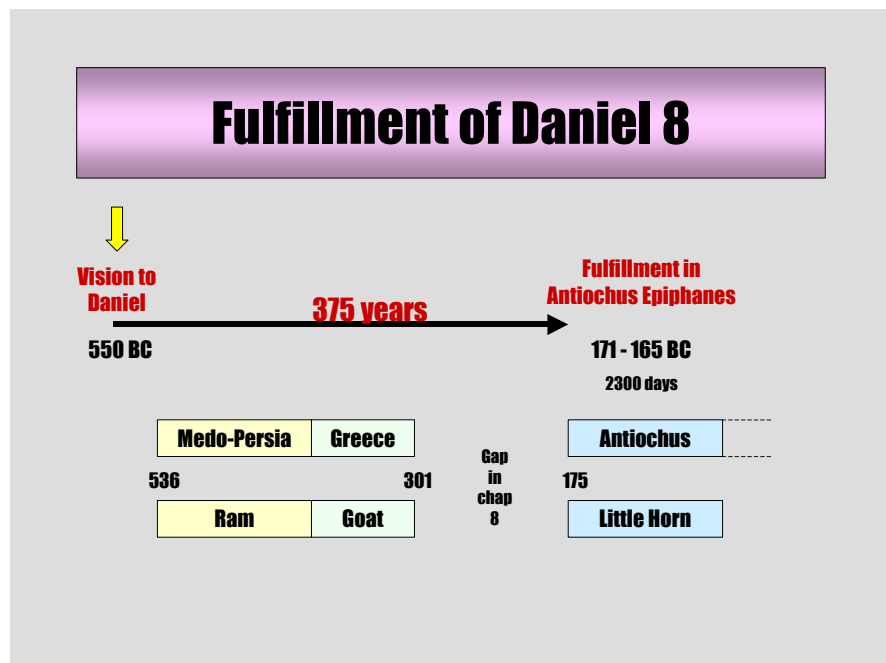
- 1. out of 4 horns of Greece
- 2. rules 2300 days (cf. v.14)

b) Designation:

Antiochus Epiphanes- 8th successor from Seleucus (Syria division)

Antiochus reigned over Syria 175-164 BC.

So this prophecy skips from division of Alexander's (Greek) Empire (301 BC) to 175 BC (125 yrs between v.8 and v.9)



2) Development of the small horn (9b-10)

a) The range (9b)

Growth of Antiochus' rule from Syria as point of reference:

"south" → Egypt

"east" → Medo-Persia

"Beautiful Land" → Palestine

["host of heaven" → Jews]

b) The ravage (10)

Since his 2nd campaign into Egypt met Roman opposition, Antiochus determined to force Greek culture and religion on all his subjects, including Jews.

He made it unlawful to (1) read Torah, (2) observe Sabbath, and (3) practice circumcision.

In one assault on Jerusalem, 40,000 Jews were killed.

3) Defiance by the small horn (11-12)

a) Extension of his defiance (11)

Against God of the Jews. Antiochus exalted himself to point of claiming divine honor.

He called himself Antiochus "Epiphanes"- glorious one.

The Jews called him Antiochus "Epimanes"- the madman!

b) Explanation of his defiance (12) cf. Jer. 7:13-15

What did the Jews do to deserve this?

4) Dialogue between the angels (13-14)

a) Question (13)

2 holy ones in conversation for Dan's benefit - "How long?"

b) Answer (14) - "2,300 evenings and mornings"

2 views:

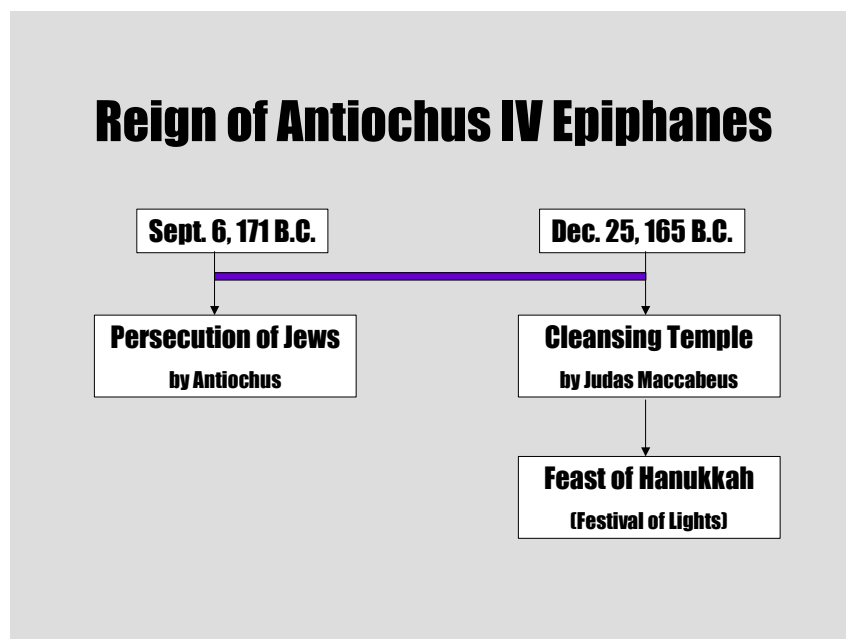
(1) 1,150 days

*since morning and eve sacrifices offered each day
 *7:25 shows that 3½ yrs is approx same number of days (110 more than in 8:14)

- (2) 2,300 full days - since order is “eve and morn” not morning then evening - might suggest Jewish reckoning of one full day, which always begins in evening.

Though Antiochus died in 164 BC, the established date for restoration and cleansing of the temple under Judas Maccabeus is Dec 25, 165 BC. Working back 2,300 days (about 6 years) brings us to Sept 6, 171 BC, the apparent date when Antiochus began oppressing the Jews.

Dec 25 → Feast of Hanukkah (“Dedication”) or Festival of Lights, in memory of discovery of oil for Temple lamps. Jews → candles in windows.



3. The interpretation of the vision 8:15-26
 - a. Gabriel grants understanding of the time of the end 8:15-19
 - 1) Gabriel instructed to give understanding (15-16)
 - a) The one standing before Daniel was Gabriel
 - b) Sent by God to deliver important message to Daniel (He also brought the answer to Daniel’s prayers in 9:21). He is a heavenly messenger, who also announced the birth of John the Baptist and Jesus (to Mary, Luke 1:26).

- 2) Gabriel interpreted the time of the vision (17-19)
Daniel overcome by presence of a supernatural being.

When is the “time of the end” (vv.17b, 19b)?

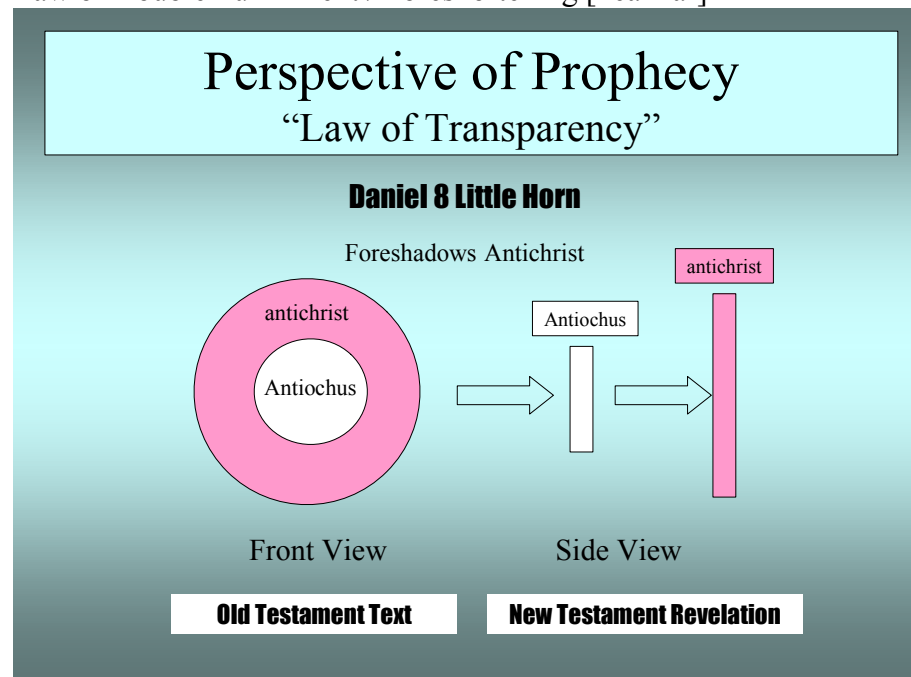
Antiochus’ death? (164 BC) No. 3 reasons why:

- (1) Jewish suffering did not end when Antiochus died.
- (2) The little horn is very similar to horn on the fourth beast back in chapter 7. (although differences have been charted, too)
- (3) The expression “time of the end” occurs again in Daniel 12:4 where it is related to a time near Christ’s 2nd coming.

Conclusion on the “time of the end”—Antiochus Epiphanes is a picture and symbol of the coming Antichrist. God focuses attention on this one great ruler in end times [40% of the chap devoted to him].

Interpretive Law:

Law of Double Fulfillment / Foreshortening [near-far]



- b. Gabriel gives understanding of the kings in the vision 8:20-26

- 1) The ram (20) → 2 horns = Media-Persia
- 2) The shaggy goat (21-22)

Large horn → Greece’s Alex the Great.

”broken” → Alexander’s death; kingdom divided among 4 generals.

3) The little horn (23-26)

a) Gabriel's clarification of the vision (23-25)

Both 1]Antiochus Epiphanes and the 2] Antichrist fit the characteristics of this king:

- (1) He will appear "in the latter period" of the kingdom (v.28)- 1] Latter time of Grecian; 2] Latter time of Roman Empire
- (2) He will appear "when the transgressors have run" their course (v.23)- 1] Sins of Jews after the Exile; 2] Again suffer in Tribulation Period.
- (3) He will have great power not His own (v.24)- 1] Antiochus showed actions which could only be inspired by Satan; 2] Antichrist's power is Satan's (Rev.13:2)
- (4) He will work to destroy the Jewish people (v.24)- 1] Antiochus did; 2] under Antichrist it will be worse
- (5) He will practice deceit to accomplish his purposes (v.25a)
- (6) He will exalt himself (v.25)
- (7) His promise of peace will eventually bring destruction (v.25)
- (8) He will oppose the "Prince of princes" (v.25) – 1] 8:11 says Antiochus removed the sacrifices; 2] Antichrist will be the final opposition to Christ.
- (9) He will be "broken without human agency" (v.25) – 1] Antiochus died of a disease at God's hand; 2] Antichrist will be broken by J.C. at His return in Armageddon

b) Gabriel's comment on the vision (8:26)

(1) Truth of the vision

"evenings and mornings" refers to v.14

2,300 days reassures that desecration of holy things is temporary

(2) Time of the vision

"keep the vision secret" not a good translation. Actually means

“shut up” the vision, i.e., seal it in the sense of “preserve” by making sure that a written record never be lost.

Reason? Vision predicted events that would not happen immediately.

4. The abomination of the vision 8:27

The two worst things that Daniel could hear were told to him in this vision:

- a. The temple would be desecrated.
- b. The people would be trampled and taken away from the land God had promised.

Daniel was given a prophetic vision of the rise of the one who would trample on the Holy Place of God’s people.

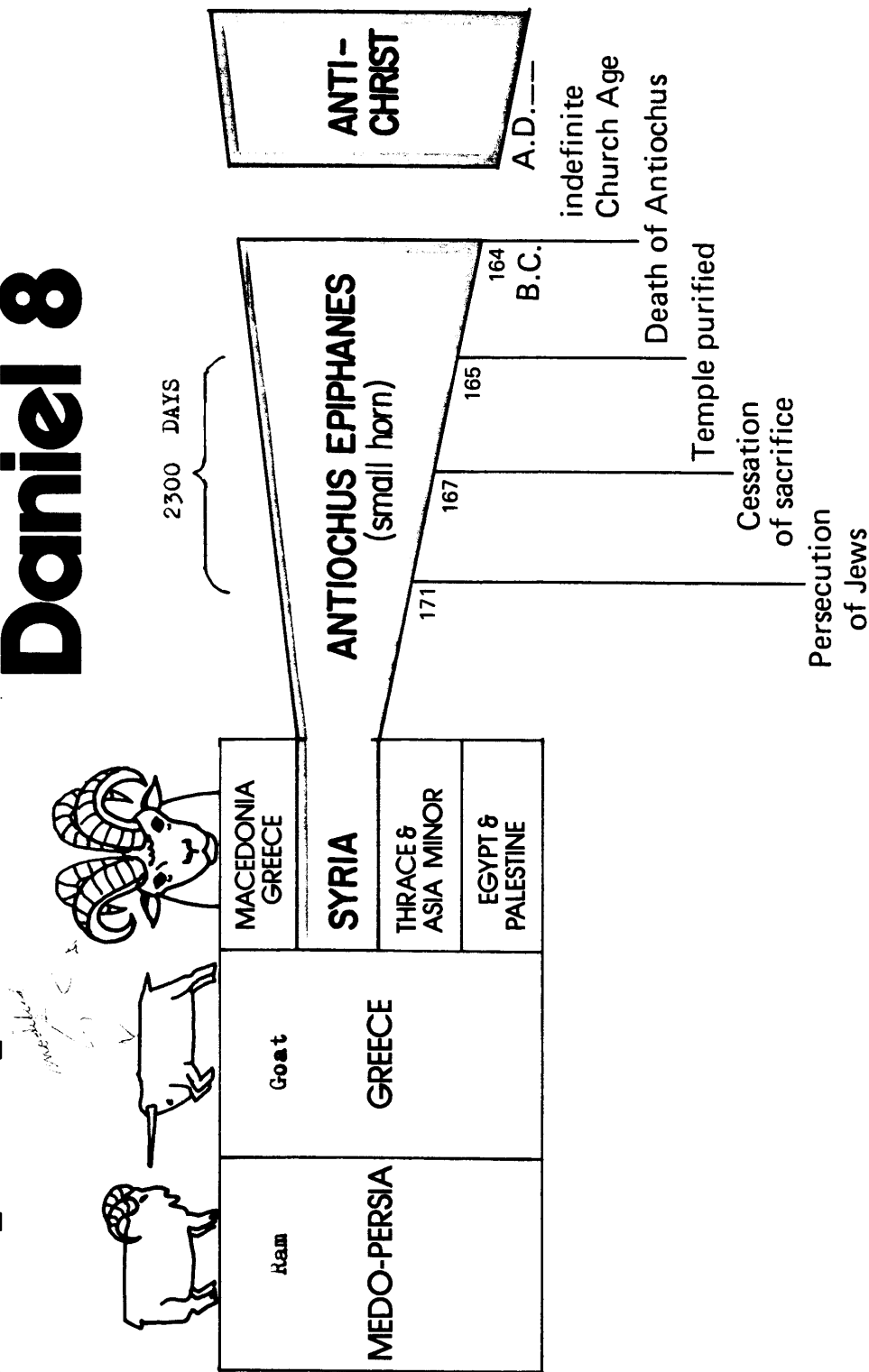
In Luke 21:20-24, Jesus Christ describes a time yet future to Antiochus Epiphanes in which Jerusalem will be trampled and the misery of the Jews will be great.

DANIEL 8

VISION		INTERPRETATION		FULFILLMENT
Two-Horned Ram	v.3	Media and Persia	v.20	Medo-Persian Empire
He-Goat	v.5	Greece	v.21	Greek Empire
Great Horn	v.5	First King	v.21	Alexander the Great
Horn Broken	v.8	King Broken	v.22	Alexander's Death
Four Horns	v.8	Four Kingdoms	v.22	Division of Greek Empire
Little Horn	v.9	Evil King	v.23	Antiochus / Antichrist
Cast down host	v.10	Destroy the holy people	v.24	Persecution of Jews
Sacrifice Stopped	v.11			Temple Sacrifice stopped, 167 B.C.
2,300 days	v.14	Many days	v.26	Antiochus' oppression of Jews
Sanctuary Cleansed	v.14			Temple purified, 165 B.C.
		Will be broken	v.25	Death of Antiochus, 164 B.C.

Superpowers in Conflict

Daniel 8



B. The Vision of the Seventy Weeks 9:1-27 (Israel's Chronology for the Future)

Lehman Strauss - "Here we have what I believe to be the greatest chapter in the entire Bible."

James Denney - "The backbone of prophecy."

1. The prophecy of the seventy weeks rewards the prayers of the prophet Daniel, 9:1-23
 - 2 things make this prayer special:
 1. intercessory (i.e. for others)
 2. effective – answered by God (set heaven in motion!)
 - a. The approach to prayer 9:1-3
 - Setting* (1)
 - * 1st year of Darius (chap 5 events just 1 year earlier) = c.538 BC (chap 6 - lion's den)
 - * Nearly 70 years - actually 67 years since Daniel and his friends were taken captive (605)
 - 1) Should be based on the Word (2)
 - a) Daniel knew the Word - the one of 3 presidents - prayed 3x daily and studied the Word, esp. Jeremiah
 - (1) Read Jer 25:11-12, **Jer 29:10-14.
Noted 70 yrs. Had been 67 for Daniel.
 - (2) Read Jer. 29:13. Wanted to claim God's promise.
Daniel realized he was on the threshold of the fulfillment of prophecy.

10 "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. 11 'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope. 12 'Then you will call upon Me and come and pray to Me, and I will listen to you. 13 'You will seek Me and find *Me* when you search for Me with all your heart. 14 'I will be found by you,' declares the LORD, 'and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the LORD, 'and I will bring you back to the place from where I sent you into exile.'

Note: (i) Daniel believed in the literal interpretation of prophecy, because 70 years meant 70 actual years. He did not symbolize or spiritualize them. (ii) Daniel's belief in the fulfillment of this prophecy did not hinder his normal duties or cause him to focus on this with too much time and attention. It caused him to pray.

Note: Why should Daniel pray for something that God already promised would happen? (i) Daniel read Jeremiah carefully and noted that God said "then you will call upon Me and come and pray to Me..." (v.12). Daniel realized that the Jews were not seeking after God in prayer. (ii) Daniel prayed because he felt he should claim God's promise. (iii) Daniel realized that Scripture is fulfilled on the basis of prayer.

2) Should reflect a sense of need (3)

Jer 29:13 - "I'll bring you back... if you ask Me with all your heart." So Daniel does.

- a) His attitude - convinced of need, "set his face"; humble of heart; meant business.
- b) His actions reflected his attitude - put on appropriate oriental garment:

Fasting - preparation; devotion

Sack cloth (garment of hair) - need

Ashes (sprinkled on head) - humility; grief

b. The act of prayer 9:4-19

1) Address of God 9:4

- a) GOD is great - should produce reverence and repentance
- b) GOD is good - "lovingkindness"- keeps His promises

2) Admission of sin 9:5-14

a) Realize own sinfulness (5-10)

(1) Complete confession of guilt (5-6)

(2) Puts blame on Israel (7-8) "open shame"

(3) Realize God forgives (9-10)

v.9 needs an insertion to understand the thought:

"...to the Lord belongs...forgiveness [that we need], for we have rebelled"

- b) Recognize God's discipline (11-14)
Dt. 28:1-2, 15 (blessing and curse)
 - (1) God's predicted curse, backed by oath, was not sprinkled, but poured
 - (2) Daniel afraid that the people still had not repented (13)
 - (3) Conclusion v.14- "Kept the calamity in store"- The Hebrew word means "watch, wake"- He watched to carry through with judgment

- 3) Asking in prayer 9:15-19
 - a) Ask on the basis of God's reputation 15-17
 - (1) The Exodus was the standard illustration of God's power to deliver His people (15)

This was when GOD made a home for Himself.

- (2) Your city; Your holy mountain (16)
- (3) "for Your sake" (v.17) [v.19]

We need to ask with His reputation in mind.

- b) Ask with earnestness 18-19
 - (1) "Incline Your ear and hear" (v.18)
 - (2) Earnest pleading - notice the verbs (v.19)
We need to be earnest - mean business.

- c. The answer to prayer 9:20-23
 - 1) GOD answered Dan's prayer swiftly: "at the beginning of your supplications" (v.23)

The whole prayer- 3 minutes. Probably a summary of the essence of the prayer, cf. v.20. Otherwise, Gabriel's trip only took 3 minutes!

"came to me in (my) extreme weariness" = NASB
"came to me in swift flight" = NIV
(Hebrew can be either way.)

What is the main thought of vv.20-21?

- 2) The answer was (may) not (be) specifically what (we) was asked.
 - a) Daniel's prayer is for restoration of Israel.

- b) God's answer involves His timing in fulfilling that promise.
Dan was "highly esteemed" because he was:
- Decisive against world (chap 1)
 - Dependant on the Lord (man of faith and prayer (chap 6)
 - Diligent in the Word (chap 9)

2. The prophecy of the 70 weeks reveals the accuracy of the prophetic Word 9:24-27

Introduction: In sports, split second timing separates 1st from 2nd place. Science produced a laser clock that measures pulses of light as short as 3/10 of a trillionth of a second! For God, that's nothing—God's clock perfectly accurate in predicting future events – example here in Daniel 9:24-27.

(read Alva J. McClain's book, *Greatness of the Kingdom*)
(For clearer understanding of these verses, consult the chart)

Remarkable: This is one of the few Bible texts with reference to time of completion.

Interpretation of "weeks":

* Confusion - Western minds think of a "week" as 7 days (70x7=490 days). Hebrew word shebayim "besevened" means a unit of 7 parts.

Question is "seven what?" Like our word "dozen." Could be days, weeks, months, or years.

* Context must decide!

We will show that it means years:

(1) The Jewish calendar had a "seven" of years as well as a "seven" of days. That is, they had a period of years made up of 7 parts, each part being 1 year. The Law specified that just as the people were to rest every seventh day, the land was to rest every seventh year, and that year was called the "Sabbatic Year." See Leviticus 25:2-4.

(2) Daniel 9:1-2 shows that Daniel knew that the length of the Babylonian captivity had been based on a violation of the Divine law of the Sabbatic Year. Israel had ignored the Sabbatic Year for over 490 years, so they had a 70-year captivity to make it up.

(3) If this passage were understood as days, the whole period would cover little more than one year, which is hardly enough to accomplish all that is included in these verses.

(4) The Hebrew word is found one other time in the book of Daniel (10:2-3), and the context in chapter 10 demands "sevens" of days. The Hebrew construction in chapter ten included the words "of days." Therefore, Daniel could have said "of days" here in

chapter 9 if days were meant. Hebrew construction of “three entire weeks”= “three entire weeks of days.”

*** Conclusion**

The “seventy sevens” must be understood as years. 70 sevens of years (70×7)= 490 years. “your people”= Jews; “your holy city”= Jerusalem

- a. The prophecy of the 70 weeks completely programs events for Israel, 9:24.

NB: 6 things in 2 categories complete God’s program:

- 1) God plans to completely take care of sin. (National conversion of Israel – provided for during the 1st Advent)
 - a) To finish the transgression
 - b) To make an end of sin
 - c) To make atonement for iniquity
- 2) God plans to completely fulfill His promises (2nd Advent).
 - a) To bring in everlasting righteousness
 - b) To seal up the vision and prophecy
 - c) To anoint the most holy.

- b. The prophecy of the 70 weeks accurately predicts events in three major parts 9:25-27.

- 1) PART ONE: Predicted events of the first 69 weeks have been computed to be accurate 9:25

- a) Identify the beginning of the 70 (69) weeks (9:25)

The 70 weeks begin with “the issuing of a decree to restore and rebuild Jerusalem.”

- (1) The decrees

The Four Decrees				
<i>Decree</i>	<i>King</i>	<i>Date</i>	<i>Object of the Decree</i>	<i>Reference</i>
1	Cyrus	539	Rebuilding the temple	Ezra 1 (cf. 6:3)
2	Darius	519	Completion of the temple	Ezra 4:24; 6:1
3	Artaxerxes	457	Beautification of the temple & restoration of worship	Ezra 7:27 (cf. v.11) “to adorn the house”
4	Artaxerxes	444	Rebuilding of the city/walls	

(2) The decision (9:25)

”decree to restore and rebuild Jerusalem,” the city, not the temple.
See Neh. 2:1-8.

(a) “20th year of King Artaxerxes” is known in history as 444 BC

Encyclopedia Britannica sets the ascension date of Artaxerxes at 465 BC→ so 20th year would be 445. How do we account for the 1 year difference? Year one of his reign, according to Persian reckoning, would actually be 464 BC.

(b) “the month Nisan” (Neh 2:1)

According to Dr. Hoehner, the 1st day of this month = our March 4th.

Note: the decree in 444 B.C. came c. 94 years after Daniel received his vision.

b) Identify the end of the first 69 weeks (9:25)

The end of the 69th week is described by the phrase “until Messiah the Prince.” Chronological computation is as follows:

444BC to 33AD	= 476 yrs (1BC to 1AD = 1 yr)
476 x 365	= 173,740 days
Add leap yrs	= 116 days (119 – 3 in 400 yrs)
March 4-29	= 24 days
TOTAL	= 173,880 days

(This is computed according to our calendars.)

Jewish reckoning:

$69 \times 7 \times 360 = 173,880 \text{ days}$

(360 = length of prophetic year in Scripture. Each month = 30 days)

- 1) “Messiah the Prince” is J.C.
- 2) Mar. 29, 33 AD was the date of Christ’s triumphal entry as seen in Lk. 19:28-44. cf. Lk. 19:42, where Jesus references “this day.”
- 3) Messiah is described as a king who is “cut off,” in Daniel 9:26.

“it [Jerusalem] will be built again, with plaza and moat, even in times of distress”

- c) Jerusalem was rebuilt by the time the first 7 weeks were completed (9:25)

$$7 \times 7 = 49 \text{ years}$$

Began with account as recorded in Nehemiah.

Historically, we find no particular significance to the 1st 49 years [c. 395 BC]

<p>2) PART TWO: Predicted events between the 69th and 70th weeks were accurate 9:26</p>

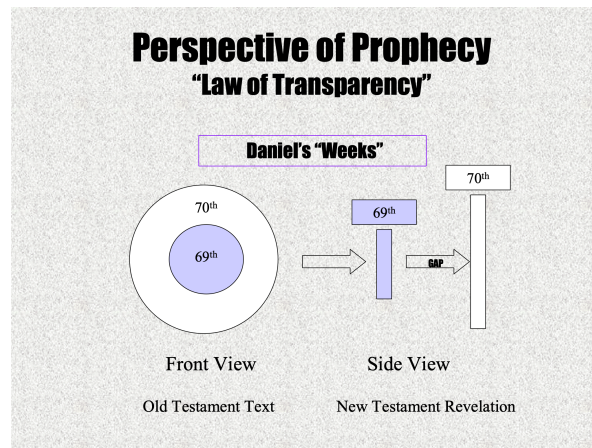
- a) 2 major events are predicted:
- (1) Crucifixion of the Messiah- “will be cut off”
 - (2) Destruction of Jerusalem
 - (a) “people of the prince” = Romans; Could this prince be Antiochus? No.
Scripture interprets this as future to Antiochus → has to be Antichrist:
 - a) context v.27
 - b) Mt. 24:15- Jesus says that the “abomination of desolation” is yet future.
 - (b) Fulfilled [ultimately in Antichrist] in Titus – not prince himself because of v.27

Views:

- 1) Antiochus
- 2) Titus* 70 AD (representative of “the people of the prince” namely Antichrist)
- 3) Antichrist**

- b) Defense of a gap between the 69th and the 70th week:

- (1) Events listed for the 70th week (v.27) have not yet been fulfilled
- (2) The 6 goals (v.24) have yet to be accomplished (for the Jews and Jerusalem!)
- (3) A gap is implied by the natural reading (7 + 62 +1).
- (4) Unseen gaps in prophecy are not unusual. Cf. Isaiah 9:6, etc.
Review: Law (hermeneutical principle) of Transparency.



3) PART THREE: Predicted events of the 70th week will be accurate, 9:27.

1 "week" = 7 years

This one final 7-year period (1) relates to Israel; (2) is literal - as the 69 weeks were calculated to be literal; (3) is called by Jesus the "tribulation" which is immediately followed by 2nd coming.

a) Contrast between 2 princes (27)

v.25 = Christ; v.26b-27 = Antichrist

- (1) People of the prince who destroyed the city in 70 AD were Romans.
- (2) Other scriptures that describe the same confirmation of the covenant call this prince names different from Messiah: (a) "beast" in Rev. 13, (b) "man of sin" 2 in Thess. 2
- (3) Nearest antecedent is in v.26 not in v.25.
- (4) The work of this prince (v.27) rules out Messiah.

3 major movements concern the activities of the Antichrist:

b) Covenant signed (27a)

This is a covenant of peace Antichrist makes with Israel made at the beginning of the 70th week, the Tribulation.

Correlate with the white horse of Rev.6:1-2. Next, the red horse is granted to take peace from earth.

c) Covenant severed (27b)

Middle of week = 3½ years

He will set up idol worship in the temple and set himself up as god

(7:23-25) (11:36 f)

This action by Antichrist is called by Jesus the “**abomination of desolation**,” Matt. 24:15-21.

d) Complete destruction (27c)

Antichrist will be destroyed by Christ at end of the Great Tribulation
– Rev 19:19-20 at the battle of Armageddon.

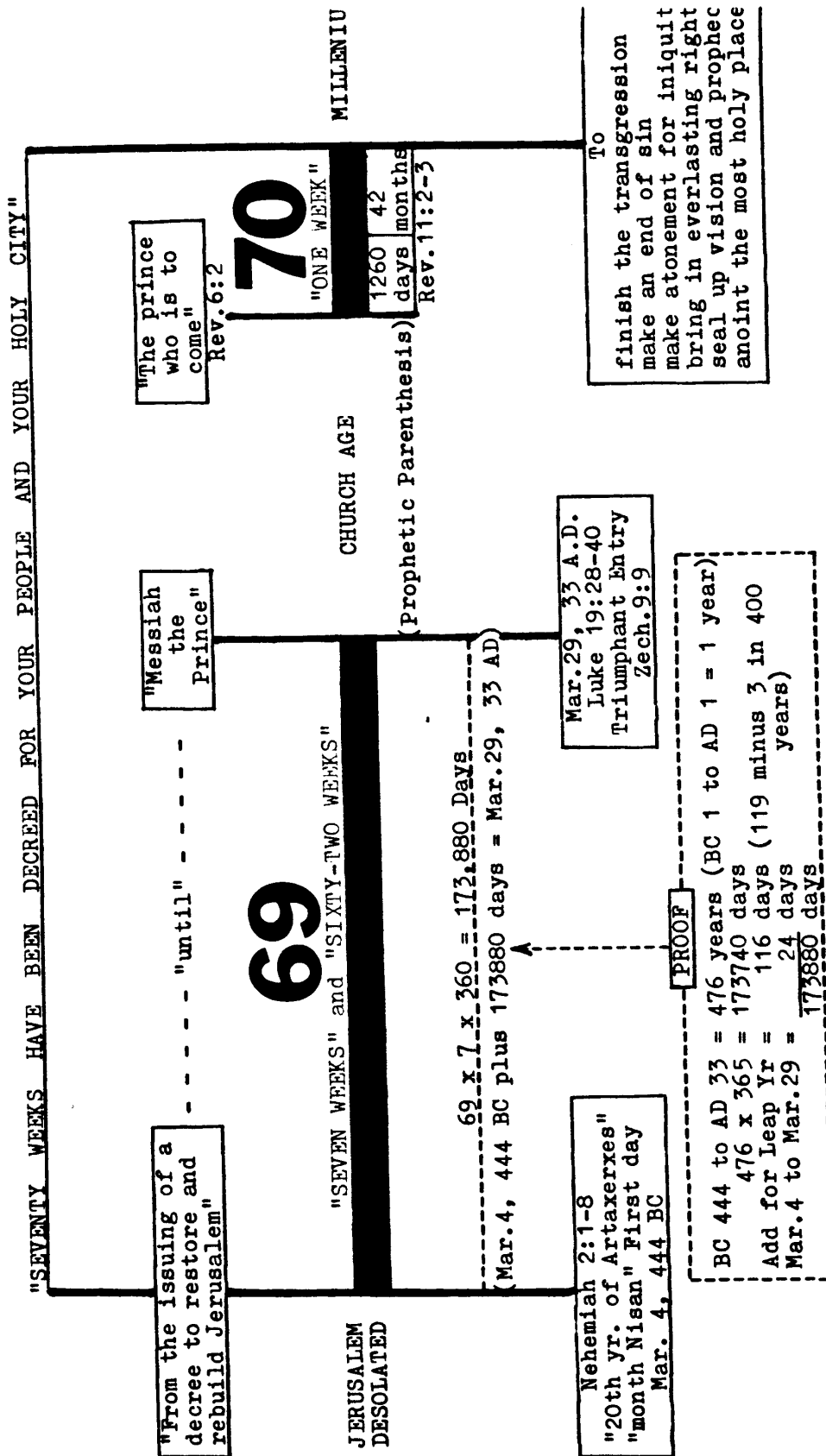
Point: The prophecy of the 70 weeks reveals the accuracy of the Word of God.

What is the purpose of the 70th week?

- * Prepare and cleanse Israel
- * Pour judgment onto the world

What is the extent of the 70th week?

- * Matt. 24:21-22
- * Daniel 12:1



*This chart is based on Alva J. McClain's book, Daniel's Prophecy of the Seventy Weeks, and is adjusted according to the chronology of Dr. Harold W. Hoehner, revised on the basis of recent evidence (1976).

John C. Weeks, teacher

MECHANICAL LAYOUT OF DANIEL 9:24-27

24. Seventy weeks [of years] have been decreed
 for your people and
 your holy city,
 {to finish the transgression,
 {to make an end of sin,
 {to make atonement for iniquity,
 {to bring in everlasting righteousness,
 {to seal up vision and prophecy, and
 {to anoint the most holy place.
25. So you are to know and
 discern that (there will be) seven weeks and
 sixty-two weeks;
 from the issuing of a decree to restore and
 rebuild Jerusalem
 until Messiah the Prince
 it [Jerusalem] will be built again,
 with plaza and moat,
 even in times of distress.
26. Then the Messiah will be cut off and have nothing [crucifixion],
 after the sixty-two weeks
 the people [Romans, 70 AD] will destroy the city and the sanctuary
 of the prince [Antichrist]
 who is to come
 its [Jerusalem] end (will come) with a flood;
 there will be war even to the end;
 desolations are determined.
27. He [Antichrist] will make a firm covenant
 with the many
 for one week [tribulation],
 he will put a stop to sacrifice and
 grain offering
 in the middle of the week
 alone (will come)
 who makes desolate
 on the wing of abominations
 even until a complete destruction is poured out
 one that is decreed,
 one on the
 who makes desolate.

*Text taken from the New American Standard Bible, with italicized words in parenthesis (), and
 interpretive words in brackets [].
 BBC, J. ecks

What are the Key Factors in Deciding on the Timing of the Rapture?

1 Distinction between Israel and the Church

- The divine purpose of Israel relates to earthly fulfillment of specific promises to Abraham's descendants, whereas the Church's promises relate primarily to the heavenly realm as a result of faith in Jesus Christ.
- The physical descendants of Abraham were given specific promises, whereas the Church's promises are given regardless of physical descent.
- Nationally, Israel is one nation, whereas the Church is from many nations.
- For Israel, the Holy Spirit came on some and could be removed, whereas in the Church the Holy Spirit permanently indwells each person.
- For Israel, believers are saints, whereas in the Church, believers are saints who are baptized by the Holy Spirit into the Body of Christ.
- For Israel, God required obedience to the Law that required animal sacrifices for sin, whereas for the Church God requires only one sacrifice, the blood of the Lamb, Jesus Christ.

2 Nature and purpose of Daniel's Seventieth Week

- This period is the time of Jacob's trouble, not the Church's trouble – Jer. 30:7 "Alas! for that day is great, there is none like it; and it is the time of **Jacob's** distress, but he will be saved from it."
- The entire 7 years of the prophecy pertains to the Jews and Jerusalem, not the Church – Dan. 9:24a "Seventy weeks have been decreed for **your people** and **your holy city.**"
- Antichrist is revealed at the beginning of the week in a covenant with Israel, not the Church.
- Antichrist sets up the Abomination of Desolation in the Jewish temple in the middle of this 7 year period.

3 The timing of the Day of the Lord

- Defined: God's supernatural interruption of world affairs to fulfill God's promises to the nation of Israel
- Extent of the time: From the signing of the covenant with Israel by Antichrist until God's destruction of the present earth and heavens.
- The timing of the day of God's wrath
 - God's wrath: God's periodic intervention when His holiness goes into action to punish persistent evildoers
 - Day of God's wrath: God's climactic intervention when His holiness goes into action to progressively punish persistent evildoers found throughout the whole earth for the 7 years just before Jesus comes to set up His kingdom reign.

Day of the Lord

The key book of the Bible that highlights the “day of the Lord” is Joel. Joel’s prophecy shows that the day of the Lord involves God’s intervention in the affairs of human history to accomplish His purposes. Three facets are discernable: (1) the historical, where God intervenes in Israel’s affairs (Zeph. 1:14-18; Joel 1:15); (2) the illustrative, where historical events represent a partial fulfillment of the eschatological Day of the Lord (Joel 2:1-11; Isa. 13:6-13); (3) the eschatological, which includes the Tribulation (Isa. 2:12-19; 4:1; Rev. 4-19), the second coming of Christ (Joel 2:30-32), the millennium (Jer. 30:7-9; Isa. 19:23-25), and the end of the earth and universe (2 Peter 3:10).

Every reference in NAU that uses the phrase "day of the Lord":

Isa. 13:6, Isa. 13:9, Ezek. 13:5, Ezek. 30:3, Joel 1:15, Joel 2:1, Joel 2:11, Joel 3:14, Amos 5:18 *2, Amos 5:20, Obad. 1:15, Zeph. 1:7, Zeph. 1:14, 1 Co. 5:5, 1 Thess. 5:2, 2 Thess. 2:2, 2 Pet. 3:10

NAU Isaiah 13:6 Wail, for **the day of the LORD** is near! It will come as destruction from the Almighty.

NAU Isaiah 13:9 Behold, **the day of the LORD** is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it.

NAU Ezekiel 13:5 "You have not gone up into the breaches, nor did you build the wall around the house of Israel to stand in the battle on **the day of the LORD**.

NAU Ezekiel 30:3 "For the day is near, Even **the day of the LORD** is near; It will be a day of clouds, A time *of doom* for the nations.

NAU Joel 1:15 Alas for the day! For **the day of the LORD** is near, And it will come as destruction from the Almighty.

NAU Joel 2:1 Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For **the day of the LORD** is coming; Surely it is near,

NAU Joel 2:11 The LORD utters His voice before His army; Surely His camp is very great, For strong is he who carries out His word. **The day of the LORD** is indeed great and very awesome, And who can endure it?

NAU Joel 3:14 Multitudes, multitudes in the valley of decision! For **the day of the LORD** is near in the valley of decision.

NAU Amos 5:18 Alas, you who are longing for **the day of the LORD**, For what purpose *will the day of the LORD be* to you? It *will be* darkness and not light;

NAU Amos 5:20 *Will* not **the day of the LORD be** darkness instead of light, Even gloom with no brightness in it?

NAU Obadiah 1:15 "For **the day of the LORD** draws near on all the nations. As you have done, it will be done to you. Your dealings will return on your own head.

NAU Zephaniah 1:7 Be silent before the Lord GOD! For **the day of the LORD** is near, For the LORD has prepared a sacrifice, He has consecrated His guests.

NAU Zephaniah 1:14 Near is the great day of the LORD, Near and coming very quickly; Listen, **the day of the LORD!** In it the warrior cries out bitterly.

NAU 1 Corinthians 5:5 *I have decided* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in **the day of the Lord** Jesus.

NAU 1 Thessalonians 5:2 For you yourselves know full well that **the day of the Lord** will come just like a thief in the night.

NAU 2 Thessalonians 2:2 that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that **the day of the Lord** has come.

NAU 2 Peter 3:10 But **the day of the Lord** will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

The "day of the Lord" is a term that covers a broader period of time than the time indicated by the great day of judgment, or the "day of wrath." See the following references:

"great day of the Lord" occurs 1x:

NAU Zephaniah 1:14 Near is the **great day of the LORD**, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly.

"the great day" also occurs 4 more times (Zeph. 1:14, Jn. 7:37, Jude 1:6, Rev. 6:17, Rev. 16:14), and all except Jn. 7:37 indicate a day of future judgment:

NAU John 7:37 Now on the last day, **the great day** of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink.

NAU Jude 1:6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of **the great day**,

NAU Revelation 6:17 for **the great day** of their wrath has come, and who is able to stand?"

NAU Revelation 16:14 for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of **the great day** of God, the Almighty.

Selected references that indicate the future wrath of God:

Isa 59:18; Isa 63:3-6; Ezek. 20:33-34; 22:20-31 (?); Ezek. 36:5-11; 38:18-23; Nah. 1:2-7; Zeph. 1:14-18

Matt. 3:7; Luke 21:23; Rom. 2:5; Rom. 5:9

NAU Romans 5:9 Much more then, having now been justified by His blood, we shall be saved from the **wrath of God** through Him.

Eph. 5:6; Col. 3:6; 1 Thess. 1:10

NAU 1 Thessalonians 1:10 and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who rescues us from the **wrath** to come.

NAU 1 Thessalonians 5:9 For God has not destined us for **wrath**, but for obtaining salvation through our Lord Jesus Christ,

Rev. 6:16-17; Rev. 11:18

NAU Revelation 11:18 "And the nations were enraged, and Your **wrath** came, and the time *came* for the dead to be judged, and *the time* to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."

NAU Revelation 14:10 he also will drink of the wine of the **wrath** of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

NAU Revelation 14:19 So the angel swung his sickle to the earth and gathered *the clusters from* the vine of the earth, and threw them into the great wine press of the **wrath** of God.

NAU Revelation 15:1 Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, *which are* the last, because in them the **wrath** of God is finished.

NAU Revelation 15:7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the **wrath** of God, who lives forever and ever.

NAU Revelation 16:1 Then I heard a loud voice from the temple, saying to the seven angels, "Go and pour out on the earth the seven bowls of the **wrath** of God."

NAU Revelation 16:19 The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce **wrath**.

NAU Revelation 19:15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce **wrath** of God, the Almighty.

4 Imminency of the Lord's return

God's Word teaches that His people should expect the Lord to return at any moment, and that they should live in light of His imminent return.

Verses that suggest imminency of the Lord's return:

NAS 1 Corinthians 1:7 so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,

NAS Romans 8:23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body.

NAS Galatians 5:5 For we through the Spirit, by faith, are waiting for the hope of righteousness.

NAS Philippians 3:20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

NAS Hebrews 9:28 so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without *reference to* sin, to those who eagerly await Him.

<553> apekdechomai

Meaning: to await eagerly

Origin: from 575 and 1551

Usage: awaiting eagerly(1), eagerly await(1), eagerly wait(1), wait eagerly(1), waiting(2), waiting eagerly(1), waits eagerly(1).

"coming"

NAS Matthew 24:44 "For this reason you be ready too; for the Son of Man is **coming** at an hour when you do not think *He will*.

1 Th. 2:19; 3:13; 4:15; 5:23; 2 Th. 2:1

NAS Hebrews 10:37 For yet in a very little while, **He who is coming will come, and will not delay**.

NAS James 5:7 Be patient, therefore, brethren, until the **coming** of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.

NAS James 5:8 You too be patient; strengthen your hearts, **for the coming of the Lord is at hand**.

NAS 2 Peter 3:12 looking for and hastening the **coming** of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

NAS 1 John 2:28 And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His **coming**.

NAS Revelation 3:11 **'I am coming quickly**; hold fast what you have, in order that no one take your crown.

NAS Revelation 22:7 "And behold, **I am coming quickly**. Blessed is he who heeds the words of the prophecy of this book."

NAS Revelation 22:12 "Behold, **I am coming quickly**, and My reward *is* with Me, to render to every man according to what he has done.

NAS Revelation 22:20 He who testifies to these things says, "Yes, I am **coming** quickly." Amen. Come, Lord Jesus.

NAS 1 Corinthians 16:22 If anyone does not love the Lord, let him be accursed. Maranatha.

NAS 1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. 3 And everyone who has this hope *fixed* on Him purifies himself, just as He is pure.

NAS 1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

NAS Titus 2:13 looking for the blessed **hope** and the appearing of the glory of our great God and Savior, Christ Jesus;

NAS 1 Peter 1:13 Therefore, gird your minds for action, keep sober *in spirit*, fix your **hope** completely on the grace to be brought to you at the revelation of Jesus Christ.

"thief in the night"

NAU 1 Thessalonians 5:2 For you yourselves know full well that the day of the Lord will come just like a **thief in the night**.

Related texts:

NAU 1 Thessalonians 5:1 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2 For you yourselves know full well that the day of the Lord will come just like a **thief in the night**. 3 While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape. 4 But you, brethren, are not in darkness, that the day would overtake you like a thief; 5 for you are all sons of light and sons of day. We are not of night nor of darkness;

NAU 2 Peter 3:10 But the day of the Lord will come like a **thief**, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

NAU Revelation 3:3 'So remember what you have received and heard; and keep *it*, and repent. Therefore if you do not wake up, I will come like a **thief**, and you will not know at what hour I will come to you.

The church is to look for a Person, not for indications of the tribulation, followed by His coming:

NAU Titus 2:12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

END OF EXCURSUS 1: How does the Church and the rapture relate to the 70th week of Daniel 9? What are the key factors in the timing of the Rapture?

The key factors were the distinction between Israel and the Church, the nature and purpose of Daniel's 70th week, the timing of the Day of the Lord, and the imminency of the Lord's coming.

It seems best to conclude that the Lord will return and meet His Bride, the Church in the air just prior to the beginning of Daniel's 70th week when God begins again to deal with the nation of Israel.

EXCURSUS 2: What are some Selected Factors to Consider in the Post-Tribulation Rapture Position?

"Is the Lord coming back today?"

"No."

"Is the Lord returning in the next 5 years?"

"No."

This is a recent conversation with someone who takes the post-tribulation rapture viewpoint. Thankfully, this person was being very honest. In other words, this person does not believe that the return of Christ is imminent or unexpected at any moment. It is true that for someone who takes the position that the rapture occurs after the tribulation, the following things must happen before the Church can hope to see the return of Jesus Christ. Those that are **bolded are the more obvious events to look for.** This list is also a useful summary of some events during the tribulation period, Daniel's 70th week.

Someone who believes in a Post-Tribulation rapture needs to look for these things to occur during Daniel's 70th week (the Tribulation) before the Lord will return:

1. The restrainer is taken out of the way (2 Thess. 2:7-8).
2. The antichrist is revealed (2 Thess. 2:3-4, 8).
3. The antichrist signs a covenant of peace related to the nation of Israel (Dan. 9:24-27).
4. The antichrist goes out to conquer and dominate (Rev. 6:2; Dan. 11:36-39).
5. Because Satan is thrown to the earth and has a short time, he empowers antichrist and apparently **restores antichrist to life** in imitation of the resurrection of Christ (Rev. 13:1-4).
6. The false prophet performs miraculous signs and **makes a talking image of antichrist that kills anyone who does not worship the image** (Rev. 13:11-15).
7. The false prophet sets up **an economic system that requires people to have the mark of the beast** (Rev. 13:16-18).
8. The antichrist breaks the covenant with Israel (Dan. 9:24-27).
9. Because Satan knows his time is short, he tries to persecute Israel, who is sovereignly protected by God for 3 ½ years (Rev. 12:13-17).
10. **Antichrist makes war with the saints from every nation of the world** (Rev. 13:7; Dan. 7:25).
11. **The antichrist sets up the abomination of desolation in the temple in Jerusalem** and boasts arrogantly (Dan. 7:24-25; 9:24-27; cf. Rev. 13:5-6; 2 Thess. 2:4).
12. The antichrist is attacked from the North and South, launching a world-wide war lasting up to 3 ½ years (Ezek. 38-39; Dan. 11:40-45).
13. God grants authority **to two witnesses to prophesy for 3 ½ years with power to prevent rain, turn water to blood, to strike the earth with plagues, and to breathe fire to destroy anyone who tries to stop them** (Rev. 11:1-6).
14. **The whole world is plunged into economic disaster** (Rev. 6:5-6).
15. **¼ of the world population dies by famine, disease, and wild beasts** (Rev. 6:7-8).
16. Saints from every nation on the earth are martyred in great numbers (Rev. 6:9-11; 7:9-14).
17. **A worldwide earthquake occurs where every mountain and island is moved out of place** (Rev. 6:12-14).
18. **The sun becomes blackened** (Rev. 6:12).
19. **The moon becomes blood-red** (Rev. 6:12).
20. **Thousands of stars fall to the earth** (Rev. 6:12).

21. 144,000 celibate Jews receive a special seal on their foreheads (Rev. 7:1-8).
22. God sends thunder, flashes of lightning, and another earthquake to the earth (Rev. 8:5-6).
23. God sends **hail, fire, and blood to burn up 1/3 of the earth, trees, and grass** (Rev. 8:7).
24. God sends a burning mountain into the sea, and **1/3 of the sea becomes blood**, killing 1/3 of sea life (Rev. 8:8-9).
25. God sends a burning star that strikes **1/3 of the fresh waters and they become bitter and lethal** (Rev. 8:10-11).
26. **1/3 of the sun, moon, and stars are darkened** (Rev. 8:12-13).
27. Hideous, locust-like, demonic creatures are released from the bottomless pit inflict **5-month long torments** onto people (Rev. 9:1-12).
28. Four evil angels release 200 million demonic horsemen that **kill 1/3 of the world's remaining population** (Rev. 9:13-21).
29. Antichrist succeeds in killing the **2 witnesses whose bodies lay in the open for 3 ½ days until they are resurrected and taken to heaven with enemies watching** (Rev. 11:7-12).
30. **When the 2 witnesses ascend into heaven, a great earthquake hits Jerusalem and 10% of the city falls and 7,000 people die** (Rev. 11:12-13).
31. Another round of lightning, thunder, a worldwide earthquake and a great hailstorm hits the earth (Rev. 11:19).
32. An angel announces an eternal gospel to every nation under heaven (Rev. 14:6-7).
33. God sends **a plague of ulcerous sores on all people with the mark of the beast** (Rev. 16:1-2).
34. **God cause the sea to become blood and everything in the oceans die** (Rev. 16:3).
35. Another angel is sent to **cause all fresh water to become blood** (Rev. 16:4).
36. Another angel **causes the sun to scorch people with fierce heat** (Rev. 16:8-9).
37. A fifth angel darkened antichrist's whole kingdom and caused terrible physical pain (Rev. 16:10-11).
38. A sixth angel dried up the Euphrates River so kings from the east could come to Har-megedon (Rev. 16:12).
39. Out of the mouths of Satan, the Antichrist, and the false prophet proceed 3 demonic spirits that gather **the kings of the whole world to Har-megedon** (Rev. 16:13-16).
40. A seventh angel sent more **lightning, thunder, and a worldwide earthquake that splits Jerusalem into 3 parts and causes the cities of the nations to collapse** (Rev. 16:17-19).
41. **Every island disappears and mountains are not found** (Rev. 16:20).
42. God sends **a worldwide hailstorm with 100-pound hailstones** (Rev. 16:21).
43. Babylon (whatever that means – it is a “mystery”) is destroyed (Rev. 17-18).

etc., etc., because this is a selective list.

According to the post-tribulationist, after these events the saint in the Church can look for the Lord to return.

END OF EXCURSUS 2: What are some Selected Factors to Consider in the Post-Tribulation Rapture Position?

Clearly, the person who believes in a post-tribulation rapture does not believe that the Lord could return at any moment now. Also this view requires those who are alive as members of the Church at the time to experience the wrath of God poured out in the Great Tribulation as described in the above list, and this view requires that the saints of the Tribulation are members of the Body of Christ.

C. The Vision of Israel's Future 10:1-12:13 (Israel's Course in the Seventy Weeks, cf. 10:14)

Chaps 10-12 records the last and climatic vision of Daniel.

- prologue 10:1-11:1 angel's struggle
- monologue 11:2-12:4 angel's message
- epilogue 12:5-13 angel's dialogue

1. The prophet himself perceives the struggles over the prophecies, 10:1-11:1 = kind of prologue

Introduction (10:1)

Introductory summary – “message” (3x used in v.1) revealed to Dan

- 1) In response to Dan's desire to understand (v.12)
- 2) Concerned “what will happen” to the Jews “in the latter days” (v.14)

- a. Daniel expressed grave concern about the crisis in Israel, 10:2-3.
 - 1) Reason for his concern

536 BC was 3 years after Cyrus' decree to allow a small remnant (49,897 – Ezra's census 2:64-67) to return to the land of Israel under Zerubbabel. Daniel was perhaps too old to return (c. 84). But he knew that the work of rebuilding was opposed, until the workers finally quit. Daniel's hopes were shattered. [This was what caused concern and mourning of v.2]

- 2) Reflection of his concern

Mourned for 3 weeks of days, which extended into the Passover Feast. Normally every Jew is joyful at this time - not Daniel.

- b. Daniel experienced a great vision of the Christ of Israel 10:4-9
 - 1) Experience of the vision 10:4-6

- a) Where he was - c.35 miles from the capital, by the Tigris River on a business trip with several associates - probably other governmental officials.
- b) Who he saw- “a certain man, dressed in linen”
An angel? A theophany?
- c) Correlate to the One John described in Rev. 1:13-15. This one “dressed in linen” is asked a question as though He had superior knowledge.

Conclusion (tentative): The man of vv.5-6 = Pre-incarnate Christ.

Different from the messenger of vv.10ff (probably Gabriel) and different from Michael, your prince.

* Linen suggests purity.

* Belt was pure gold.

The sound of His words gave the impression of power and strength.

2) Effect of the vision 10:7-9

Compare to Paul's experience on Damascus road (Acts 9:3 and 7?). The men with Daniel did not see the vision of Christ but may have seen a supernatural light or heard unusual sounds, much like the men with Paul (appearance assures Daniel of the glory and power of God).

So overwhelming, he collapsed in weakness into semi-consciousness, especially at the powerful sound of His words. Cf. John - felt at feet as a dead man.

c) Daniel was encouraged during the angel's explanations of the conflicts over Israel, 10:10-11:1.

1) Daniel's encouragement by the angel 10:10-11

The hand could have been Christ's, probably Gabriel's. He has been "sent" to Daniel (by higher authority).

2) The angel's explanation of Daniel 10:12-14

(a) The angel explained his mission 10:12-13

(1) His duty 12

God heard Daniel on day 1, 21 days earlier. God sent the answer the first day!

(2) His delay 13

"prince of the kingdom of Persia" – evil heavenly being, fallen angels seeking to influence the affairs of nations. Angels appear to be assigned to nations.

Each country of world has an angel who is instrumental in directing the course of that nation for good or evil.

Application: Persia is today's Iran and Iraq! Whenever God's work advances, Satan's forces are aroused.

- (b) The angel explained his message, 10:14.
To give understanding to Daniel.

”what will happen to your people”- Israel
”in the latter days”= from Daniel’s time to end

(here) a. “afterpart” end of place or time time viewed as continuum
(elsewhere) b. “end; cut off” (cf. 8:17, 11:35-40, 12:4,9), terminus,
often a cut off in judgment.

- 3) Daniel’s encouragement by the angel 10:15-19
 - (a) Touch for speech 15-17

Daniel speechless - astonished
Daniel expressed his fear of talking with such majestic and heavenly
beings, lest he be judged.

- (b) Touch for strength 18-19

Perhaps another angel (there were 3 heavenly beings cf. 12:16)
Daniel again addressed: “man of high esteem” (cf. 9:23; 10:11, 19)

- 4) The angel’s explanation to Daniel 10:20-11:1
 - (a) To reassure Daniel that in the [constant] warfare in the spirit world he
would seek to maintain Israel’s welfare, with Michael’s help.
 - (b) Main reason - to reveal “what is inscribed in the writing of truth.”
God has documented what will come to pass on earth so that what is
about to be revealed to Daniel is simply an abstract of the divine
record.

verse 11:1

1st year of Darius→ Daniel 6 in lion’s den. This angel helped Michael when Daniel thrown into den –
resulting in Daniel’s deliverance and changing of the king’s policies to favor Israel.

1st year of Darius → Daniel 9 received prophecy of 70 weeks!

Lessons from Chapter 10:

1. God’s purpose for Israel appeared to be frustrated. When God’s purposes appear to be
frustrated in our lives, we need to do what Daniel 10 teaches:

- a) React as Daniel did → pray hard and long
- b) Realize what Daniel learned -- Prayer moves angelic powers.
 - 1. God’s purposes cannot be denied
 - 2. God’s purposes may appear delayed

2. Our real warfare is not against other people. It is against satanic forces.

2. Prophetic history predicts the conflicts of the 69 weeks 11:2-35

“And now I will tell you the truth.” (what is “inscribed in the writing of truth” 10:21)

a. Course of mid-east conflicts 11:2-20

1) Persia 11:2

a) “Three more kings are going to arise” (after Cyrus in Persia:)

(1) Cambyses (530-522)

(2) Pseudo-Smerdis (522)

(3) Darius I (Ezra 5-6) (521-486) “Darius the Great”

b) “A fourth” king

Xerxes I (486-465 BC) Same as Ahasuerus - husband of Queen Esther in the book of Esther.

5th = Artaxerxes (464-423) (Malachi)

6th = Darius II (423-404) (Nehemiah)

2) Greece 11:3-20

a) Ascension of Alexander the Great 11:3

Corresponds to:

belly & thighs of bronze - 2:32

leopards with wings - 7:6

shaggy goat - 8:21-22

b) Division of Alexander’s Empire 11:4

”Parceled out toward the four points of the compass”

(1) Ptolemy- Egypt (south of Palestine)

(2) Seleucus- Syria (north of Palestine)

(3) Cassander- Greece (Macedonia)

(4) Lysimachus- Asia Minor and Thrace



c) Dissensions between the Ptolemy's and Seleucids 11:5-20

NB After the breakup of Alexander's empire among his four generals, continual conflict developed between the kings of the South (The Ptolemy dynasty), and the kings of the North (The Seleucid dynasty). Each desired to subjugate the other's territory and thus attain to Alexander's former glory.

Period #1 - Formation of rival dynasties 11:5-6 (323-246 BC)

The king of the South gave his daughter, Bernice to marry Antiochus Theos, the king of the North, who had divorced his 1st wife Laodice. Eventually Antiochus Theos took back his 1st wife who took revenge by murdering Bernice.

Period #2 - Domination by the Ptolemy Dynasty 11:7-9 (246-240 BC)

Ptolemy III, the brother of the murdered Bernice, attacked the king of the North in revenge and returned to Egypt (v.7) with 40,000 talents of silver and other booty (v.8). A "revenge" counter by the king of the North (Seleucus II of Syria), failed (v.9).

Period #3 - Domination by the Syrian Dynasty 11:10-19

Egyptian rule over Palestine brought to an end (v.16)

(a) Antiochus the Great struggled with Egyptian forces (10-13). At first success (v.10), then defeated by Ptolemy III Philopater (11-12). Syria would dominate from this time on (v.17f)

(b) Finally, aided by Philip V of Macedon and some of the Jews, Antiochus the Great defeated Egypt. This brought an end to the Egyptian rule over the Beautiful Land- Palestine (14-19).

Period #4 - Beginnings of Syrian Oppression 11:20

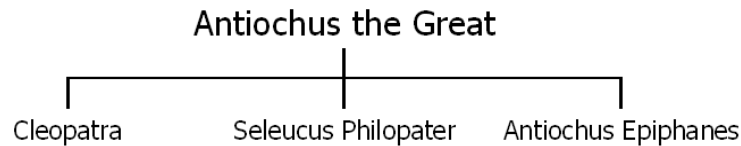
Seleucus IV Philopater, who oppressed Israel, the Jewel, will arise. (see chart of families below)

b. Concentration of mid-east conflicts 11:21-35

Details up to this point have provided a background for the debut of Antiochus Epiphanes: "A despicable person"; the "little horn" in Daniel 8:9-14

1) Antiochus' ascension to power 11:21-24

a) He stole the crown from his nephew. Note the following family genealogy:



(All 3 were children of Antiochus the Great)

- b) At the death of Antiochus the Great, the crown passed on to Seleucus Philopater, who was assassinated. The crown then passed on to Philopater's son, Demetrius Soter, who was then a hostage in Rome, due to his grandfather's failures against Egypt. (v.21)
 - c) Antiochus Epiphanes took advantage of this situation, and by means of craft, cunning, and bargaining, lifted himself into power as king of Syria. (v.21)
 - d) Antiochus then gained control of Palestine by removing Onias III as the Great High Priest of Israel, and placing Melanus into the position, who was sympathetic with Antiochus. Thus Melanus became a pawn for Antiochus and helped him control the affairs of Israel. (v.22)
 - e) Antiochus played Robin Hood to gain the favor of the masses. (v.24)
- 2) Antiochus' attacks against Egypt 11:25-30a
- a) The first attack 171 BC (see discussion at 8:13-14)
 - (1) Egypt's king was Ptolemy Philometor (181-145), who was the son of Cleopatra. This makes him the nephew of Antiochus.
 - (2) Antiochus defeated another one of his nephews. (25)
 - (3) Following the battle, Antiochus offered friendship to Philometor as part of a scheme to subjugate the rest of Egypt.
Reason: The Egyptians in Alexandria quickly appointed the brother of Philometor, Ptolemy Euergetes, to be the new King of Egypt when they heard of the defeat of Philometor.
 - (4) Antiochus then proceeds to push on to Alexandria the capital of Egypt. This failed and Antiochus departed for Syria, passing through Palestine. (27)
 - (5) Antiochus vented his frustrations of the failures with Egypt by launching a persecution against the Jews. A part of the reason for this was that opposition was mounting against Melanus by the loyal Maccabean. (28)

b) The second attack against Egypt 168 BC

- (1) Antiochus marched his army back through Palestine to the border of Egypt, and was preparing to invade. (29)
- (2) To his surprise, Rome had come to the military aid of Egypt, and was prepared to help defend Egypt. Handed a letter from the Roman Senate. Then he hesitated, the Roman consul drew a circle around Antiochus and told he must decide before stepping out. "ships of Kittim" probably meant "Cyprians" but came to refer to any territory along the northern coast of the Mediterranean Sea (Wood, p.300), including the Romans who were gaining power.
- (3) Antiochus backed down from a war with Rome, and retreated back to Syria (30a) frustrated and humiliated that he had gone to Egypt for nothing.
- (4) En route to Syria, he passed again through Israel, and this time he really took out his revenge on the Jews. At this time, he deseccrated the altar in the temple with a pig, murdered thousands of Jews, and set himself up as a god in Israel. This really heated up the Maccabean revolt which led to the overthrow of Antiochus in 165 BC (v.30b-35)

3) Antiochus' abominations in Israel 11:30b-35

- a) He set up the "abomination of desolation" (30b-31). He erected an idol of the Greek god Cyrus in the place of the brazen altar. He offered a pig on the altar of the Jewish temple.
- b) Those led by the Maccabee brothers (Maccabean revolt – names of Apocryphal books) resisted Antiochus Epiphanes, but were slaughtered by the thousands (vv.32-35).

The approximate 135 specific prophecies in the first 35 verses of this chapter (11) have been fulfilled in history with accuracy.

NB Transition from the historical Antiochus (v.35) to the future Antichrist (v.36)

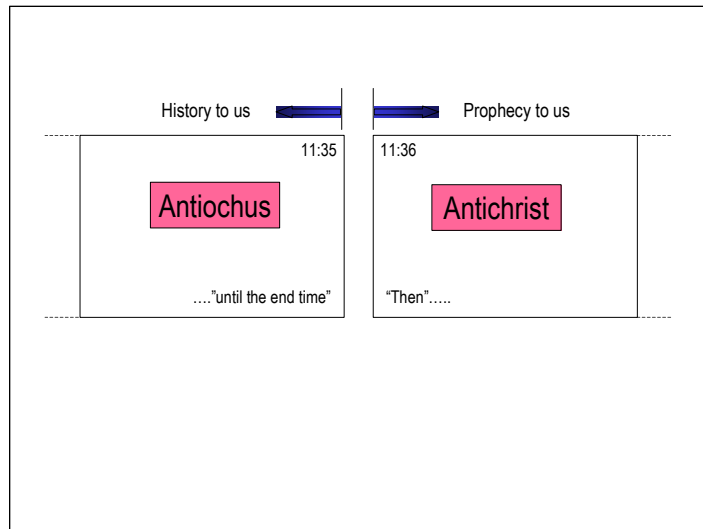
1. Textual indicators

- a) "the king" (11:36) – cf. v.21 "a despicable person" (Antiochus not much of a king) cf. 11:21 with 11:27; here "the king"
- b) Both the king of the South and the king of the North come against him (11:40)

Whereas Antiochus Epiphanes was called one who attacked the king of the South.

c) Antichrist is the one on the scene when “the indignation is finished” (11:36)

2. Interpretive law—Law of Transparency (Double Fulfillment)



3. Other factors to note the shift at 11:36

1. Lack of historical fulfillment of vv.36-39 in life of Antiochus.
2. Though Antiochus' end would not be written, all of the history which impacted Israel has been.
3. Though Antiochus considered himself deity, never did he think himself above deity. Antiochus told Jews to worship Zeus.
4. The character of this one (vv.36-39) agrees with correlative Scripture describing Antichrist.

3. Prophetic history predicts the end of the 70th week 11:36-12:13

Key: “The end time” (qetz) “end; cut off”

cf. notes on “the time of the end” “the little horn” (Antiochus picture and symbol of coming Antichrist)

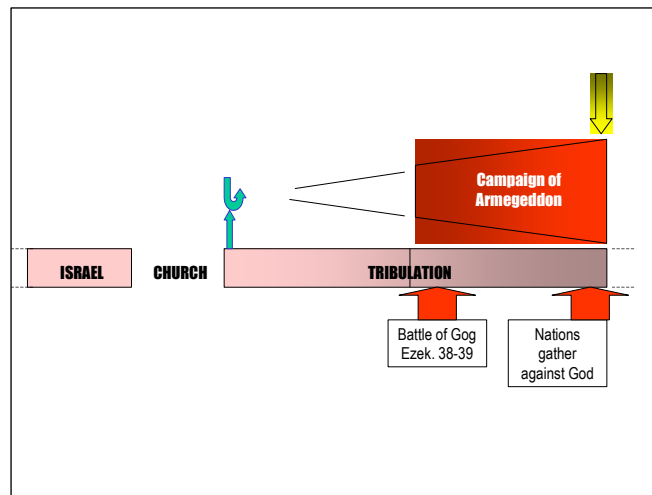
8:17,19; 9:26 [11:6, 13, 27, 35, 40, 45; 12:4, 6, 9, 13 (24)]

- a. The efforts of Antichrist at the end time 11:36-45
 - 1) His religious character 11:36-39

This build up of power could take place anywhere in world
 “Indignation is finished” - cf. Daniel 8:19 → ”final period of indignation”

“what is decreed”→ i.e. concerning the 70 weeks (cf. Daniel 9:27)

- 2) His military campaigns 11:40-45
 Armageddon military campaign begins here



- a) Pincher movement produces aggression (11:40)
- King of South, Egypt, attacks Antichrist
 - King of North storms against Antichrist
 - Antichrist invades several countries
- b) Antichrist invades the Promised Land of Palestine (“Beautiful Land”) (11:41)

Some will be “rescued”

- c) Antichrist continues to defeat countries; he defeats Egypt and gains plunder (11:42-48)
- Egypt falls
 - Gains plunder
 - Libyans and Ethiopians
- d) Antichrist is diverted by rumors from the East and North (11:44)

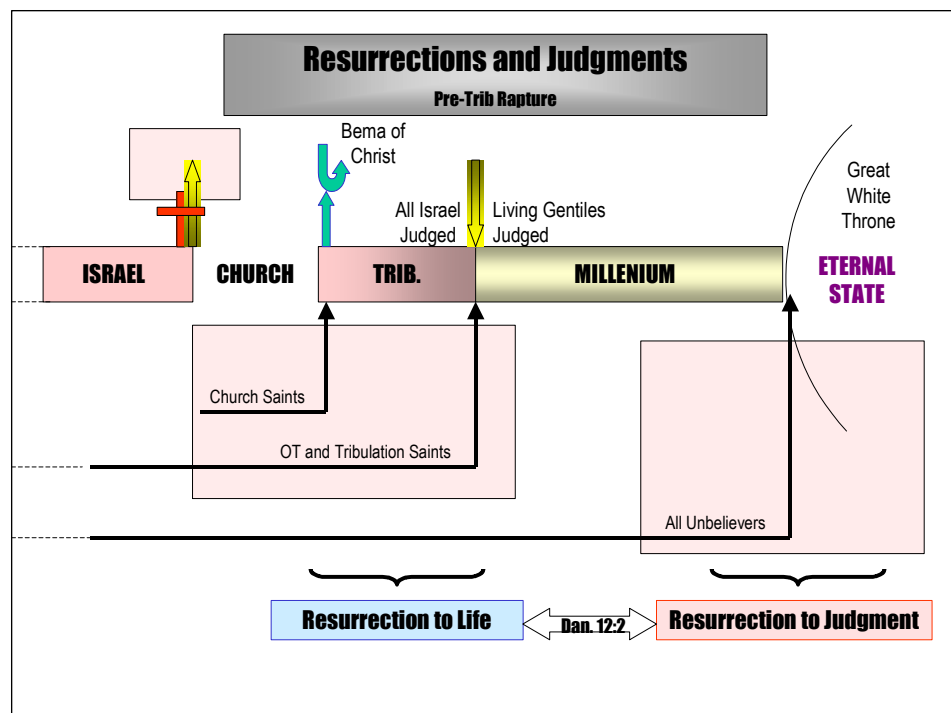
“annihilate many” cf. Zech. 13:8-9
 cf. Ezek. 38- would be included here

- e) Antichrist will set up temporary world headquarters either (1) between Mt. Zion and the Mediterranean or, (2) in Jerusalem, between Dead Sea and Mediterranean (11:45)

- b. The events for Israel at the end time 12:1-13
 - 1) The program for the righteous 12:1-3 (in the end time)
 - a) Their rescue 12:1
 - (1) The “time” when Michael arises to defend Israel = middle of 70th week. Cf. Revelation 12:7-17 → Michael and his angels with Satan and his angels. Michael’s victory precipitates the Great Tribulation, because Satan will vent his wrath through the Beast against Israel (the woman, Rev. 12) for 3 ½ years (cf. Daniel 12:7 and compare Rev. 12:14) On unusual distress, cf. Mt. 24:21-22.
 - (2) Some Israelis repent and acknowledge Jesus as Messiah and Savior. These will have their names written in the book of life (cf. Rev. 13:8). These will be “rescued” at the Second Coming of Christ.
 - b) Their resurrection 12:2

”Many” here cannot refer to all Jews because some were resurrected at other times.

 - (1) Some were raised when Christ arose - Mt. 27:52-53 (though may have received earthly body only).
 - (2) The “dead in Christ” were already raised at the beginning of the Tribulation (according to the Pre-Trib. view).



c) Their rewards 12:3

Righteous Israel will be rewarded (in the end times- Tribulation).

Righteous Israel is described 2 ways:

- (1) "those who have insight" = they will see the evil of their generation, and put their confidence (faith) in eternal values instead.
- (2) "those who lead the many to righteousness"

They will be instrumental in witnessing to others. Reward? "Shine brightly" will be a glory similar to the stars of the sky.

2) The preservation of the revelation 12:4 (in the end times)

- a) To "conceal" and "seal up" the book doesn't mean it was not to be read by anyone else, but that it should be preserved. It will be best understood by those living in the end-time.
- b) The end-times are to be characterized by people who pursue answers to questions about the end of the world.

Usually understood as:

Increased travel
Increased knowledge

Start of the Epilogue section, 12:5

3) The plan of the retribution 12:5-7 (in the end time)

a) Question 12:5-6

Daniel looked around and saw he was not alone with the one angel. He became involved in a 4-way conversation with 3 spirit beings- one over river was pre-incarnate Christ.

”end” refers to the 70th week (Tribulation)

”wonders” refers to all Daniel was given, especially concerning the activities of the Antichrist—“How long will he be allowed to cause trouble and distress for Israel?”

b) Answer 12:7

With the solemnity of an oath (with angels as 2 witnesses)

”time, times, and half a time” (Daniel 7:25) already determined to be 3 ½ years

From the time that Antichrist breaks the covenant with Israel and begins his persecution of that nation until the end of those persecutions is 3 ½ years (cf. Rev. 12:14 with 12:6 → 1,260 days)

Purpose: Shatter the power of self-sufficiency of the Jews so that they will be ready for the Messiah to rescue them.

4) The prediction of the realization 12:8-13 (in the end times)

a) Question 12:8

Daniel heard, but was not understanding (though after the whole revelation he understood- cf. 10:1)

Question: “What is the latter end of these?”

His question differs from the angel’s in 2 ways:

- “What” not “how long” - Daniel apparently understood the 3½ years from Daniel 7:25

- "Latter end" not just "end" - Perhaps he understood that the strength of Israel would be broken, but not how any would survive the holocaust.

b) Answer 12:9-13

(1) Realization of the end-times excludes certain people 12:9-10

- Any who are not living in the end time will not understand 12:9
- Those who are wicked will not understand 12:10

2-fold purification:

- Saints purified
- Wickedness of human heart will be shown.

(2) Realization of the end-times includes extra days 12:11-12 (see chart for possible events)

(3) Realization of the end-time for Daniel personally 12:13

- Rest in death
- Resurrected at the end-time (beginning of millennium) - for allotted portion in millennium!

CHRONOLOGY IN DANIEL 12

