Daniel

Lesson notes on the Book of Daniel

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Pure Living in a Pagan Land

(The Convictions of Daniel)

Daniel 1:1-21

2-28-2021

INTRODUCTION: Verses 1-4

***We need to purpose in our hearts not to bend on our Bible convictions (v. 8).**



I. Obedience Will Always be <u>TESTED</u> (v. 5-7)
(The <u>Test</u> of Daniel's Convictions)

II. Obedience Should Always be <u>GRACIOUS</u> (v. 8b-9)
(The <u>Attitude</u> of Daniel's Convictions)

III. Obedience Will Always Require <u>FAITH</u> (v. 10-14)
(The <u>Faith</u> of Daniel's Convictions)

IV. Obedience Will Always be <u>REWARDED</u> (v. 9, 15-21)
(The <u>REWARD</u> of Daniel's Convictions)

Pure Living in a Pagan Land

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(The _____ of Daniel's Convictions)

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(The _____ of Daniel's Convictions)

Pure Living in a Pagan Land

(The Convictions of Daniel)

Daniel 1:1-21

2-28-2021

INTRODUCTION: Verses 1-4

V. 1

"In the third year of . . . Jehoiakim" = 605 B.C.

Babylon conquered Israel in 3 stages.

1) 605 B.C. - First deportation
--Israel's nobility (including Daniel, etc.)

[Note: The 70 years of captivity prophesied by Jeremiah (Jer. 25:11) lasted from 605 B.C. - 536 B.C.]

2) 597 B.C. - Second deportation

3) 586 B.C. - Jerusalem and Temple destroyed

"Nebuchadnezzar king of Babylon" - His father Nabopollaser as still king at this time. Hence, this is a "proleptic" statement.

V. 2

"The Lord gave . . . into his hand" -

The theme of the book of Daniel = *God is sovereign over the history of nations (R.D. Wilson, ISBE, Vol. II, p. 784)

Nebuchadnezzar did not conquer because of his military might and genius, but to fulfill the will of the sovereign God of the universe (cp. Dan. 4:25).

Note: God uses Nebuchadnezzar to accomplish His purpose. Hence, He calls Neb. His "servant" (Jer. 25:9, 27:6, 43:10; cp. God's prophetic reference to Cyrus - as God's "shepherd" - Is. 44:28)

God's sovereignty is evident in the Book of Daniel by:
1. His Miracles (ch. 1-6)
2. His Prophecies (ch. 7-12)

God allowed israel to be taken captive because of her sin.

Jer. 1:16 - The sin of idolatry
2:32 - The sin of forgetting God
3:20 - spiritual adultery
4:22 - willful ignorance
5:30,31 - loving false teachers
6:10 - hating the Word of God
7:10,11 - polluting the Temple

God had warned Israel of impending judgment, but to no avail.

Jer. 4:5-7 - The imminency of God's judgment
5:6 - The fierceness of God's judgment
6:9 - The completeness of God's judgment
8:13 - The certainty of God's judgment

"The vessels of the house of God" - the worship vessels belonging to the Temple. By acquiring the vessels of a Temple, pagans like Nebuchadnezzar would think that his gods gave him victory over the defeated people's God. [i.e. he thought it was proof that his god was stronger] (I Ki. 7:48-51; II Ki. 24:13; Dan. 5:1-3).

"The land of Shinar" = Babylonia (Gen. 10:10; 11:2). Present day Iraq.

NOTE: The requirements or qualifications of the teens chosen (v. 3-4):

1. Family requirements - [Royal (noble) blood]
   "Children" = teenagers (between 13-15 years old)

2. Physical requirements

   a. "No blemish" - no defect, deformity, handicap
   b. "Well favored" - good looking, handsome, pleasing in appearance

3. Intellectual requirements

   a. "Skilful in all wisdom" - intelligent
   b. "Cunning in knowledge" - quick minds
   c. "Understanding science" - good education

4. Personality requirements

   "Ability to stand in the king's palace" - a personality that would fit in with the royal court.

V. 8

"Purposed" = to firmly set in place; to establish; the word points to a firm, once-in-for-all decision.

"Defile" = to pollute, make unclean, to stain

Why did Daniel refuse? Basically, because he wanted to obey the Law of God.

1) Food not kosher (Dt. 14:3-20)
(not the right kind of meat; or not slain in accordance with the Mosaic Law)

2) Offered to idols
(The pagan Babylonians would have asked their "god" to bless the ones who ate of that food. Daniel, therefore, would be giving consent to their gods - Ex. 22:30, 34:14-15)

What is it that defiles us today?
It is not eating certain foods -- Acts 11:5-9; I Tim. 4:3-5; Rom. 14:14; I Cor. 8:4-8)

What defiles people is the sinful attitudes and actions that stem from the heart (SEE: Mark 7:20-23).

You need to purpose in your heart not to defile yourself with:

1) Evil thoughts (Titus 1:15)
2) Fornication (Gen. 34:2; I Cor. 6:18-20; Rev. 14:4)
3) Adultery (Heb. 13:4; Lev. 18:20; Num. 5:13)
4) Incest (Ezek. 22:11)
5) Homosexuality (I Tim. 1:10; Lev. 18:22, 24)
6) Bestiality (Lev. 18:21ff)
7) Innocent Bloodshed (Num. 35:33; Lev. 18:21)
8) Witchcraft & the Occult (Lev. 19:31)
9) Idolatry (Ezek. 20:7, 18)
10) Sinful words (Mt. 15:11; Ja. 3:6)
11) Bitterness (heb. 12:15)
12) Defiling God's Temple (I Cor. 3:17)

***We need to purpose in our hearts not to bend on our Bible convictions (v. 8).**

I. Obedience Will Always be TESTED (v. 5-7)

(The Test of Daniel's Convictions)

In an attempt to sever ties (to cut off) from their heritage, Nebuchadnezzar changed their:

1) Culture (v. 4) - "Learning" = literature, books
2) Language (v. 4) - "Tongue of the Chaldeans" (Aramaic)
3) Diet (v. 5)
4) Names (v. 7)

The name Daniel ("God ("El") is my Judge")
Changed to Belteshazzar ("May Bel protect his life")

The name Hananiah ("Yahweh is gracious")
Changed to Shadrach ("Command of Aku" - the moon god)

The name Mishael ("Who is what God ("El") is")
Changed to Meshach ("Who is what Aku is")

The name Azariah ("Whom Yahweh helps")
Changed to Abednego ("Servant of Nebo")

Regarding Daniel and his three friends, Nebuchadnezzar could change their names, but he could not change their character.

He could take God out of their names, but he could not take God out of their hearts.

*You can't do anything about what people want to call you, but no one can force you to do something against your convictions.
Daniel's decision to not conform to the king's diet meant:

1) He would disobey the king rather than God
(v. 5 - "appointed" = he specifically assigned or commanded the diet. The king ordered the menu; therefore, it was law!)

2) He would lose out on the finest food in Babylon.
("Meat" = dainties of a king; not ordinary meat, but the best, choicest meat anywhere. "The king's meat" = the meat of royalty)
3) He might spoil his chances for advancement
(It was an honor to be selected by Nebuchadnezzar)

4) He might lose his life
(Picture yourself in these circumstances: Teenagers among heathen, barbarious people who wouldn't think twice about killing another king's sons before his eyes and then gouging the king's eyes out [Jer. 39:6, 7]; or roasting someone in a slow fire [Jer. 29:22]) (Newelll, p. 22)

Why not give in? After all --

--They were a long way from home!
(our geographical location should not change our convictions)

--Nobody would have ever known!
(not true; people would have heard. Even if they never knew - God does! And His knowing is what really matters!)

--Everyone else is doing it!
(popularity of a practice does not make it right. Most people are going the broad way that leads to destruction [Mt. 7:13], but this does not mean we should go that way just because everyone else is!

II. Obedience Should Always be GRACIOUS (v. 8b-9)
(The Attitude of Daniel's Convictions)

V. 8

Note: How Daniel handled the government officials (v. 8) in defending (upholding) his convictions.

1) "He requested" - he sought permission; he asked; he did not tell them

We need right attitudes and proper actions in explaining our viewpoints to a world that is adverse to our convictions. The Bible says "it's an honor to cease from strife."

V. 9

"God had brought Daniel into favor..." - God did the same thing for Joseph (Gen. 39:21).

Because Daniel was Godly, the LORD gave him grace and mercy at the hands of his captors (cp. II Chron. 39:9; I Ki. 8:50; Ezr. 9:9; Ps. 106:46 - "He made them also to be pitied of all those that carried them captives").

2) He asked with patience and wisdom

V. 12 - "I beseech thee" is another way of saying please

*Always be ethical, never rude or disrespectful (Ex. Yes, Sir; No, Sir; please; thank you; etc.)

Daniel was known among the lost people of his day as having an excellent spirit (Dan. 6:3)

Daniel treated the officials with kindness and respect.

People deserve respect for:

--Who they are (their position)
--What they do (their productiveness)
--What they are (their personal character)

Daniel respected authority.

Obedience does not have to be obnoxious!

Holding to convictions does not require a harsh, abrasive stand. Just an unmovable one!

III. Obedience Will Always Require FAITH (v. 10-14)

(The Faith of Daniel's Convictions)

ILLUS: Hymn - "Trust and Obey" -- Two essential elements to pure living in a pagan land.

--Trusting God is the key to obeying God.
"I believe therefore I obey"

V. 12
"Ten days"
--a time short enough that it could not possibly by turned down
--a time long enough for God to produce a notable change. (an observable change in only 10 days would be remarkable/truly miraculous. But Daniel had faith in God's faithfulness)

"Pulse" = vegetables/ in contrast to the king's meat
"Water" = in contrast to the king's wine

IV. Obedience Will Always be REWARDED (v. 9, 15-21)

(The REWARD of Daniel's Convictions)

When you decide to do right:

1) God immediately begins working on your behalf (v. 9).

God was already in the process of delivering Daniel.

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7; cp. Gen. 33:4; II Chron. 17:10-11)

2) God will bless you beyond your imagination

Daniel received -

a) Physical blessing (v. 15-16)

Note: God is not promoting vegetarians, but faithful obedience)

b) Intellectual blessing (v. 17, 20)

c) Social (political) blessing (v. 18-21)

V. 19

"Communed with them" = lit. to intensely talk with someone (Piel stem).

Nebuchadnezzar evidently a brilliant man himself, asked them hard questions (v. 20) and found these four men to be outstanding, in a different "league" from the

others.

"Therefore stood they before the king"

Prov. 22:29 - "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean (obscure) men"

God promoted them. Let God promote you! (Ps. 75:6-7 - "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another.").

V. 20

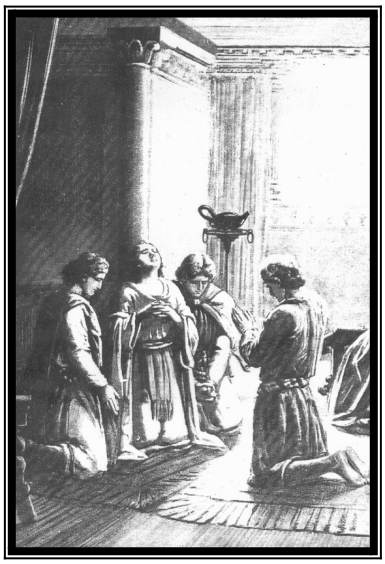
"Ten times" - lit. ten hands better, meaning each one was better than ten men put together.

V. 21

God raised up Daniel to power in order to graciously improve the welfare and life of the Jews in Exile. The Israelites were treated well in Babylon and Medo-Persia because of Daniel [Note: Parallel between Joseph and his family and Daniel and his people - God used those men to protect and deliver them.]

THE GOD OF THE IMPOSSIBLE

(The King's Dream is Revealed)
Daniel 2:1-30
3-7-2021



INTRODUCTION:

***Put your faith in the God of the impossible!**

Two good reasons why:

I. <u>MAN</u> CANNOT DO WHAT ONLY GOD CAN DO (v. 1-13)

A. The Impossible <u>DEMAND</u> of the King (v. 1-6)

B. The Impossible <u>DILEMMA</u> of the Wise Men (v. 7-13)

II. <u>GOD</u> CAN DO WHAT MAN CANNOT DO (v. 14-30)

A. When Daniel Needed Wisdom:
HE PUT HIS <u>FAITH</u> IN GOD (v. 14-19)

1. Daniel's faith gave him:
<u>DISCERNMENT</u> from God (v. 14-15)

2. Daniel's faith gave him:
<u>DEPENDENCE</u> on God (v. 16-19)

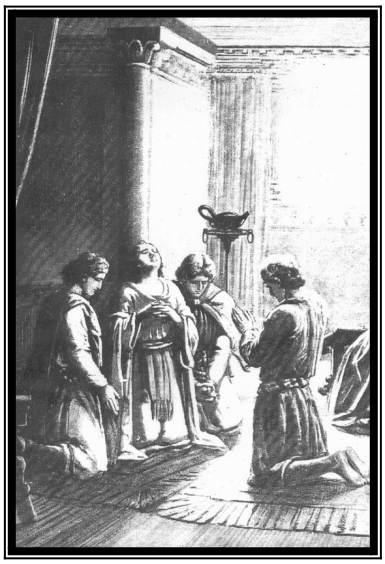
B. When Daniel Received Wisdom:
HE GAVE THE <u>CREDIT</u> TO GOD (v. 20-30)

1. He was <u>THANKFUL</u> to God (v. 20-23)

2. He was <u>HUMBLE</u> before God (v. 24-30)

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B. The Impossible _____ of the Wise Men (v. 7-13)

II. _____ CAN DO WHAT MAN CANNOT DO (v. 14-30)

A. *When Daniel Needed Wisdom:*
HE PUT HIS _____ IN GOD (v. 14-19)

1. *Daniel's faith gave him:*
_____ from God (v. 14-15)

2. *Daniel's faith gave him:*
_____ on God (v. 16-19)

B. *When Daniel Received Wisdom:*
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1. He was _____ to God (v. 20-23)

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Two good reasons why:

I. MAN CANNOT DO WHAT ONLY GOD CAN DO (v. 1-13)

A. The Impossible DEMAND of the King (v. 1-6)

V. 1

"Nebuchadnezzar dreamed dreams" - The king had dreamed the same dream over and over again (Note v. 3- "dream" - singular).

This repeated dream was no ordinary nightmare, but it was a direct message of prophetic doom from God Himself.

The dream was so real, so vivid, so relentless that it caused the king's spirit (i.e. mind) to be troubled (lit. "smitten"). It had a disturbing emotional effect on Nebuchadnezzar.

The dream also caused insomnia. The king was so agitated that he could not sleep. The king could not get the thought of the dream out of his mind. The continual preoccupation of his thoughts about this dream kept him from sleep and mental rest.

V. 2

"Magicians" - These occultic people would evidently seek to find answers by mysteriously allowing "spirits" to move their pen while they yielded themselves to an "automatic dictation"

[Note: The word "magician" ("kartom") is related to the word "pen" or "graving tool" ("karet")]

"Astrologers" - They would seek to find answers from the celestial bodies, or by calling up the spirits of dead people (a necromancer -- BDB).

"Sorcerers" - They would seek to find answers by means of magic potions (drugs) or by casting spells.

"Chaldeans" - They would supposedly have answers because of human wisdom. They were a "class of wise men priests" (Ryrie) (cp. Herodotus 1:181).

None of the men whom Nebuchadnezzar called in knew the true God, hence they looked everywhere else for answers.

V. 3

The reason why Nebuchadnezzar was troubled is because he wanted to know what the dream meant. He could not sleep until his answer came.

V. 4

"Then spake the Chaldeans . . . in Syriac" (lit. Aramaic) -

Important note: From verse 4b until 7:28, the book of Daniel was written in Aramaic (the Assyrian, Babylonian, and Persian language) rather than Hebrew (the Jewish language).

Why the shift? Apparently, to correspond to the Gentile Kingdoms that Nebuchadnezzar dreams about and that God describes in the "times of the Gentiles" portion of this book of Daniel. God has a message for the Gentiles.

Note: When God describes the end of the Tribulation (Dan. 7:25-26) and the establishment of the Messianic Kingdom (Dan. 7:27-28), the Aramaic comes to an end with 7:28.

V. 5

"The thing is gone from me" = The statement does not mean "the dream has slipped my mind...I forgot it." Nebuchadnezzar certainly remembered his dream. He could not get it out of his mind. If he had forgotten the dream, they would have made one up.

But rather the statement means: "The decree has gone out from me" (cp. v. 8, 16)

In other words: "My decision to slay all the wise men in Babylon has been made . . . tell me the dream or else!"

To test the authenticity, veracity, and trustworthiness of the Babylonian wise men, Nebuchadnezzar not only expects them to give him the interpretation of his dream, but the dream itself!

This is the ultimate proof of their true ability to get answers from divinity.

Nebuchadnezzar is not dummy. He knows that if these men are really getting their answers from their gods, then certainly their gods should also be able to tell them what he dreamed.

God, in His sovereignty, no doubt prompted such an idea in Nebuchadnezzar's mind so that He Himself could give the interpretation through His man, Daniel.

Nebuchadnezzar warns them that if they fail to tell him both the dream and its interpretation that he would turn their bodies into shredded coleslaw and their houses into garbage dumps.

V. 6

The promise of rewards further emphasizes the greatness and urgent desire of the king to know what his dream means (Belshazzar, also in deep distress, made a similar promise - Dan. 5:7, 16).

B. The Impossible DILEMMA of the Wise Men (v. 7-13)

V. 8

"...Ye would gain the time" - You are trying to "buy some extra time" since you know that the decree (death penalty) has gone out from me.

They were hoping the king would become reasonable with time. Hence, they were stalling for time.

Why such a stringent test? Nebuchadnezzar knew this dream was unusual and from God, he knew that the one who was "in touch" with God could be the only one to interpret it.

V. 9

Nebuchadnezzar knows that if they cannot tell him his dream, they also cannot tell him what it means. But rather have conspired together to tell the king some lie so as to change the predicament they were in.

V. 10b

They are saying that Nebuchadnezzar's request is unreasonable, humanly impossible.

V. 11

"It is a rare thing" - No other occurrence of a king or ruler demanding both the interpretation and the dream itself appears in Scripture. This dream is the only one where someone demanded such a high and humanly impossible task. Hence, this dream must have been very important, and must have long-term significance, which it does.

"The gods" - the Babylonians were polytheists, who worshipped a pantheon of false non-existent deities.

V. 12

King Nebuchadnezzar concluded that all wise men were useless and false; therefore, in rage, he commands all the wise men in Babylon to be exterminated.

V. 13

They looked for Daniel and his fellows (his friends - Shadrach, Meshach, and Abednego) who evidently were included among Babylon's list of wise men (cp. 1:17).

II. GOD CAN DO WHAT MAN CANNOT DO (v. 14-30)

A. When Daniel Needed Wisdom: HE PUT HIS FAITH IN GOD (v. 14-19)

1. Daniel's faith gave him: DISCERNMENT from God (v. 14-15)

V. 14

"Daniel answered with counsel and wisdom" - i.e. with discretion and discernment. Daniel again, as in 1:8 and 12, responds with graciousness, tactfulness, a wise choice of words.

In our speech we should be "wise as serpents and harmless as doves" (Mt. 10:16).

"Arioch" - the king's chief executioner

V. 15

"Why is the decree so hasty?" - Even though Daniel was one of the wise men of Babylon (1:17) and one who stood before the king to advise him (2:19), he did not know what was going on.

Evidently, he was not among the "wisemen" who went in before Nebuchadnezzar (2:2). Daniel, keeping himself untainted from the pagan prophets of his day, did not fellowship with them. He was a separatist who did not hang around with the false religious leaders of his day (cp. 5:7, 13 - Daniel is never identified with the world's wisemen. He did not ecumenically join himself to the lying ear ticklers of his day).

2. Daniel's faith gave him: DEPENDENCE on God (v. 16-19)

V. 16

Like the king of Babylon, the ancient Pharaoh of Egypt had a dream from God which troubled him and caused him to seek its meaning from the magicians and wise men of Egypt (Gen. 41:8). After their failure to interpret the dream, a Jew named Joseph was summoned to do so (Gen. 41:14ff). NOTE: He, like Daniel, gave the credit to God for his interpretive ability (Gen. 41:16; Dan. 2:28) and was elevated to a high political position for such wisdom (Gen. 41:39-44; Dan. 2:46-49).

Daniel's faith in God prompted him to ask for some time to pray about this impossible situation.

V. 18

"Desire" - to earnestly seek or ask; to please. Daniel encouraged his friends to fervently pray for God to extend his mercies.

NOTE: The "God of Heaven" = is in contrast to the starry heavens which the Babylonians prayed to.

Also, "God" is singular in contrast to the multiple "gods" of the Babylonians (v. 11).

"Secret" = the mysterious dream of Nebuchadnezzar.

When you need help, what do you do?

1) Many worry
2) Others scheme
3) The wise pray!

In the midst of trials, James said, "If any of you lack wisdom let him ask of God" (Ja. 1:5).

V. 19

"Then was the secret revealed" - God answers prayer!

The answer did not come until after prayer was made.

"Revealed . . . in a night vision" - Daniel saw the same dream that Nebuchadnezzar had.

NOTE: God only gave visions during times when He was outpouring new revelation. He is not speaking through visions and dreams today, but through His Holy Scriptures.

B. When Daniel Received Wisdom:
HE GAVE THE CREDIT TO GOD (v. 20-30)

1. He was THANKFUL to God (v. 20-23)

V. 20

"Blessed be the name of God" (Elohim) - the name Elohim points to the power and strength of the LORD.

V. 21

God controls:

1) Nature's Laws ("times and seasons")
2) Political powers ("kings" = rulers and presidents)
3) Man's wisdom and knowledge
4) Revelation of the unknown (v. 22)
(nothing is hidden from God - Ps. 139:1-12)

V. 22

"he revealeth the deep and secret things" - NOTE: that this theme in Daniel's praise is exactly the same as the "wise men's" complaint in 2:11 !

NOTE: an eternal truth - There are some things that man cannot discover by himself.

"The secret things belong to God" - Deut. 29:29.

*Man cannot discover God - God must reveal Himself to man.

V. 23

Daniel realized that what he had, he had by the grace of God.

Paul realized the same fact -

I Cor. 15:10 - "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

I Cor. 4:7 - "For who maketh thee to differ from another? and

what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

2. He was HUMBLE before God (v. 24-30)

V. 24

"Destroy not" = lit. stop killing the wise men. Implied - Their swords were dripping with blood as they enter Daniel's house.

Daniel had compassion, even for his religious adversaries, hence he requests that they be not destroyed.

V. 25

"I have found a man" - No doubt Arioch would want part of the credit if Daniel's interpretation was found to be true.

V. 26

"Art thou able" - No! But God is able! Daniel will respond by giving credit to God (v. 28).

V. 27

Daniel exalts God's honor by first showing the importance of man.

V. 28

"There is a God in heaven" - Daniel takes no credit to himself, but gives it all to God.

(NOTE: Joseph did the same - Gen. 41:16 - "And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace.")

Daniel is saying, "I'm only a tool"; only a vessel or channel that God fills and uses.

"Latter days" - the future days - the dream of Nebuchadnezzar had historic and prophetic significance (cp. v. 29 - "Come to pass hereafter").

"Latter days" - this phrase appears 14 times in the Old Testament and always refers to prophecy.

Only God can reveal the future!

"What should come to pass hereafter" - Every king thought that his kingdom would never end. God, however, shows this king that His will never end!

V. 29

Only God can show man what the future holds in store. He does so in this book of Daniel and other prophetic Scriptures.

"Read tomorrow's news today -- in the Bible!"

V. 30

Note the humility of Daniel.

Daniel denies that he is superior to any one else.

He discredits his own intelligence as being the cause for the wisdom that is about to flow from his mouth.

SEE: Jer. 9:23-24

God did not reveal it to Daniel because he was so wise, but because He wanted His future plan for the ages known!

"THE KING OF KINGS IS IN CONTROL"

(The King's Dream is Interpreted)

Daniel 2:31-49

3-14-2021

INTRODUCTION: Verses 31-36



***The LORD is sovereign over this world's kingdoms.**
(God is in control!)
Four evidences of God's sovereignty:

I. The LORD <u>ESTABLISHES</u> the power of this world's kingdoms (v. 37-38)

II. The LORD <u>PREDICTS</u> the future of this world's kingdoms (v. 39-43)

III. The LORD will <u>DESTROY</u> this world's kingdoms (v. 44-45; cp. 34-35)

IV. The LORD will <u>REPLACE</u> this world's kingdoms (v. 44-45)
"Thy Kingdom come" - Mt. 6:10

A. Christ's Kingdom will come <u>personally</u> (v. 44a, 45a)

B. Christ's Kingdom will come <u>permanently</u> (v. 44b)

C. Christ's Kingdom will come <u>positively</u> (v. 45b)

CONCLUSION: Verses 46-49

"THE KING OF KINGS IS IN CONTROL"

(The King's Dream is Interpreted)

Daniel 2:31-49

3-14-2021

INTRODUCTION: Verses 31-36



***The LORD is sovereign over this world's kingdoms.**
(God is in control!)
Four evidences of God's sovereignty:

I. The LORD _____ the power of this world's kingdoms (v. 37-38)

II. The LORD _____ the future of this world's kingdoms (v. 39-43)

III. The LORD will _____ this world's kingdoms (v. 44-45; cp. 34-35)

IV. The LORD will _____ this world's kingdoms (v. 44-45)
"Thy Kingdom come" - Mt. 6:10

A. Christ's Kingdom will come _____ (v. 44a, 45a)

B. Christ's Kingdom will come _____ (v. 44b)

C. Christ's Kingdom will come _____ (v. 45b)

CONCLUSION: Verses 46-49

"THE KING OF KINGS IS IN CONTROL"

(The King's Dream is Interpreted)

Daniel 2:31-49

3-14-2021

INTRODUCTION: Verses 31-36

There is much talk of a "New World Order" today!

The theme of Daniel is simply this:

God is in control of the course of history!

He controls kings and kingdoms,
emperors and empires
princes and parliaments

God has controlled yesterday (the past), is controlling today (the present), and will control tomorrow (the future).

The phrase "latter days" (2:28) demonstrates the prophetic significance of this dream.

V. 31

"A great image" = a large statue.

As will be evident, this statue represents the major four kingdoms or empires of ancient history, and the Gentile dominion during the "times of the Gentiles."

This image (statue) represented kingdoms that were:

1) Large in size ("great" = enormous or exalted)

2) Splendid in prosperity ("brightness" = dazzling shining brilliancy)

3) Dreadful in power ("terrible" = fearful appearance, frightening)

V. 32

1. Head . . . . . Gold
2. Chest & arms . . . . Silver
3. Stomach and thighs . Brass
4. Legs . . . . . Iron
5. Feet . . . . . Iron mixed with clay

V. 32-33

NOTE: This image is not meant to describe all of the world's major powers (Ex. It does not describe the Egyptian dynasty nor the Assyrian Empire, which preceded Babylon). Rather, it begins by describing the Empire of Babylon (SEE: V. 38ff) and the following empires to the end of the Gentile-dominated world.

Observations:

1. The Image depicts 4 distinct empires (evident by the four metals - 1) gold; 2) silver; 3) brass; 4) iron)

2. The fourth empire (the "iron" one) has two aspects [two time frames]. Proof:

   a. Legs = iron
   b. Feet = iron/clay

3. Each empire is inferior in worldly quality to its preceding empires. Proof:

   a. The decreasing value of the metals:

      Fine (pure) Gold --- Silver --- Brass --- Iron --- Iron/Clay

   b. The lower level of each part of the image (begins at the "head" and descends to the "feet" [toes, v. 42]).

      Each kingdom deteriorates not in size, scope, or longevity, but in magnificence.

      The downward progression from best to poorest goes contrary tot he theory of evolution. The course of sin will reach its apex when the final stage of the fourth kingdom is fulfilled.

4. Each kingdom is militarily stronger (the metals are progressively stronger, possibly picturing increased military might) [NOTE: V. 40 - "strong as iron"]

V. 36

Daniel, by the wisdom of God, gives the king both the dream and its interpretation.

V. 37

"A king of kings" - Nebuchadnezzar stands out as Premier among the ancient pagan rulers (NOTE: Jesus is "The King of kings" - Rev. 19:16).

***The LORD is sovereign over this world's kingdoms.**
(God is in control!)

Four evidences of God's sovereignty:

I. The LORD ESTABLISHES the power of this world's kingdoms (v. 37-38)

V. 37

"God . . . hath given thee a kingdom . . ." - God is sovereign over the affairs of nations. He gave Nebuchadnezzar what he had.

V. 38

Nebuchadnezzar reigned over all the known world. And it was God who gave him such authority.

Sovereignty -

> Psalm 62:11 - "God hath spoken once; twice have I heard this; that power belongeth unto God."
>
> Psalm 75:6-7 - "For promotion cometh neither from the east, nor from the west, nor from the south." But God is the judge: He putteth down one, and setteth up another."
>
> Cp. Hannah's song - I Sam. 2:6-10
>
> SEE: Daniel 4:34-35

"Thou art this head of gold" - Nebuchadnezzar is personifying the kingdom of Babylon

Babylon was known as "The Golden City" (Is. 14:4).

II. The LORD PREDICTS the future of this world's kingdoms (v. 39-43)

V. 39

Specifically God predicts the:

--Longevity (length)
--Quality
--Sequence (succession)

Of this world's kingdoms.

"After thee shall arise another kingdom" - Specifically a reference to the Medo-Persian Empire under Darius the Mede (Dan. 5:36-31)

"Inferior to thee" (just as silver is inferior to gold - v. 32) - The Medo-Persian Empire was nowhere as great as the Babylonian empire in its highest glory.

"Another third kingdom" = Greece, under Alexander the Great, who sought to conquer the known world and to force his Greek culture and language on the people he conquered.

V. 40

"The fourth kingdom" = Rome, under the Caesars, was "strong as iron" as it cruelly crushed its enemies with its iron swords, weaponry, chariots, etc.

V. 39ff

"This image depicted a period of time referred to as "the times of the Gentiles" (Lk. 21:24), beginning with Nebuchadnezzar (587 B.C.) and continuing through the 70th week of Daniel, until Christ's literal return to the earth. During the "times of the Gentiles," no son of David will proper, ruling over Israel (Rosenthal, June 1990, "Zion's Fire" p. 5)

God gives the same prophecy as this image in chapter 7. However, rather than describing each kingdom as a part of a statue, God describes each kingdom as an animal:

1) Lion - Babylon (v. 4)
2) Bear - Medo-Persia (v. 5)
3) Leopard - Greece (v. 6)
4) Dreadful beast with iron teeth – Rome

   This animal is described as having 10 horns (which correspond to the 10 toes - 2:42). These horns are said to be kings that will reign during the time of the Antichrist (Daniel 7:19-27).

V. 41

In the same fashion in which the Antichrist (the final human global leader) will be fatally wounded and rise again (Rev. 13:3ff), so his kingdom (Rome) will experience a revitalization.

Rome was in power when Christ came the first time, and in some sense she will be when He returns the second time.

Just as there exists a gap in time between the first 69 weeks and the 70th week of Daniel's prophecy (9:25-27), so there exists a gap in time between the legs and the feet and toes.

"Potter's clay" = baked clay that is very brittle.

"The kingdom shall be divided" = a composite; a mixture of "iron" (strong nations) and "clay" (weak nations).

V. 42

Strong nations and weak nations will combine to form a "one world kingdom."

V. 43

This final kingdom will be a mixing ("mingle themselves") but not a genuine unity ("they shall not cleave one to another").

III. The LORD will DESTROY this world's kingdoms (v. 44-45; cp. 34-35)

V. 44

"These kings" = the kings that will be mingled together (v. 43); i.e. the ten toes (v. 42

Some wrong interpret the falling of the stone to Christ's first coming -- An impossibility in light of the fact that there are still Gentile kings (rulers) and kingdoms today. Such kingdoms will end only when Christ returns for His second coming.

NOTE: When Christ returns for judgment, it will be a literal, visible, supernatural, devastating judgment. Jesus did not come "spiritually" in 1914, as the Jehovah Witnesses claim, for some form of "investigative judgment."

V. 45

Whom does the "stone" represent (v. 45)?
Answer: Jesus Christ!

Proof - See v. 34-35:

1) Jesus Christ is called a "stone" or "rock" in Scripture.

--"Spiritual rock" in the O.T. (I Cor. 10:4)
--"Stumbling stone" (Rom. 9:33)
--"Rock of offence" (I Pet. 2:8)
--"Cornerstone" (Eph. 2:20; cp. Mt. 21:42)
--The "foundation" stone (I Cor. 3:11)
--"The Lord is my rock and my fortress" - Ps. 18:2
(cp. Ps. 18:31, 46; 28:1; 31:2-3; 40:2; 42:9; 61:2, 6; 71:3; 78:35; 89:26; 92:15; 94:22; 95:1; cp. I Sam. 2:2; II Sam. 22:3, 32, 47; 23:3)
--The "stone" in prophecy (Zech. 3:9; cp. Rev. 5:6)

2) It's a stone "cut out without hands" - Points to the supernatural nature of the destruction; not of human origin.

The use of "hands" speaks of human effort; Christ accomplishes his work, however, without hands - without human cooperation or "works" (Col. 2:11; Heb. 9:11)

NOTE: Also may have reference to the nature of Christ and point to His uncreated existence

3) The image will be struck at its feet

The feet include 10 toes (v. 42) which are said to be the 10 kingdoms or kings (v. 44). It is Christ Jesus who destroys the 10 kings upon His return at His second coming (Rev. 17:7, 12; 19:19).

4) The phrase "brake them in pieces" - points to Messiah's (Christ's) work of judgment yet to come (Ps. 2:7; Rev. 2:27, 12:5, 19:15).

5) The stone after destroying the world's kings and kingdoms becomes a "great" mountain and fills the earth" (v. 35). This can only refer to Christ who will establish His kingdom (SEE: Isaiah 2:1-4; cp. Micah 4:1-4; Rev. 20:1-10).

V. 35

"Broken to pieces together" - Each kingdom depicted by the image come to an end and a new kingdom comes "after" (v. 39).

This new kingdom thus absorbed the worldly elements of the previous kingdoms. Hence, when Christ destroys the image at its feet, He obliterates the composite of all the world's kingdoms.

All of the world's kingdoms of the past, present, and future Tribulation will end when Christ's returns for Armageddon.
His coming marks the culmination or the final and complete destruction of the times of the Gentiles.

[NOTE: To study the composite nature of the fourth kingdom, SEE: Rev. 13:1-2 cp. with Dan. 7:4-7. A conglomeration of the leopard, bear and lion is pictured, manifesting the whole political Satanic beast system.]

"Chaff" - NOTE: Normally when the metals described become crushed, cut, etc., they retain their weight and value. In this dream, the image was obliterated so that not a trace remained.

IV. The LORD will REPLACE this world's kingdoms (v. 44-45)

V. 44

NOTE: Christ's kingdom does not co-exist with the world's kingdoms. It replaces them!

"Thy Kingdom come" - Mt. 6:10

The reason Jesus told us to pray "Thy kingdom come" is because it has not come yet! But one day it will!

A. Christ's Kingdom will come personally (v. 44a, 45a)

God's kingdom personified by His Son, the Stone (Jesus Christ), will suddenly crush and consume the world's powers in the "Day of the LORD." His kingdom will then stand forever!

B. Christ's Kingdom will come permanently (v. 44b)

Theological note: The four previously mentioned kingdoms were literal, therefore there is no good, hermeneutically consistent reason to not view the last kingdom as literal also!

"Kingdom . . . shall never be destroyed" - the future millennial kingdom (Rev. 20:1-10) is the initial stage of God's eternal kingdom. At the end of the Millennium Christ will deliver this kingdom up to God the Father (I Cor. 15:24-28).

"The kingdom shall not be left to other people" - In contrast to man's kingdoms which were all absorbed by their conqueror, Christ's kingdom will not be taken over by anyone!

C. Christ's Kingdom will come positively (v. 45b)

NOTE: The guaranteed certainty of fulfillment -

"Shall come to pass hereafter"
"The dream is certain"
"The interpretation thereof is sure"

Just as Jesus said: "heaven and earth shall pass away, but My words shall not pass away" (Mt. 24:35).

CONCLUSION: Verses 46-49

V. 46

The king, realizing the authenticity of Daniel's interpretation falls down and worships him.

V. 47

Nebuchadnezzar gives credit where Daniel wanted it to go (cp. v. 28) - to God!

V. 48

Nebuchadnezzar keeps his promise (2:6).

V. 49

Daniel always had the vest interest of his companions in mind. Daniel requests that they work with him. He could, therefore, delegate to reputable, reliable and godly men.

They had oversight over Babylon, and Daniel was even above them.

"To sit in the gate of the king" means to hold a royal office and be a chancellor or prime minister. It's like having an office in the White House adjacent to the President's.

"The tenth decade of the twentieth century may well be the most momentous period of time in the annuls of human history. Men and nations are in convulsions. The planet earth, like a great skein of yarn, is unraveling. Sin, transgression, wickedness, and rebellion are the marching orders of the day.

--Russia is being dismantled.
--Eastern Europe is thrashing about.
--Western Europe has become materialistic and godless.
--Israel and the MIddle East remain a powder keg, ready to explode.
--China remains an isolationist nation and an enigma.
--Many third-world nations continue in poverty and revolution.
--America, the once "Land of the Free and Home of the Brave," has become like a basket of overripe summer fruit (rotten, smelling, and ready for judgment)."

(Rosenthal, p. 7, Zion's Fire, June/July 1990)

Nebuchadnezzar dream has a four-fold application:

1) To the Gentile Rulers - do not grow proud! Your kingdom (reign) will not last forever.

2) To the nation of Israel - Quit struggling to establish your kingdom without the king (Your only hope is the "stone cut out without hands").

3) To the unsaved - "Put not your trust in princes..." (SEE: Psalm 146:3-5, 10)

   Ps. 118:8-9 - "It is better to trust in the Lord than to put confidence in man. It is better to trust in the LORD than to put confidence in princes."

4) To the believer - Love not the world (system) (I Jn. 2:15-17). "Lay not up for yourselves treasures upon earth" (Mt. 6:19-21). Live holy godly lives in view of what is in store for the future (II Pet. 3:10-11).

"FAITH THROUGH THE FIRE"

Daniel 3:1-30
3-21-2021

INTRODUCTION: Verses 1-7

I. True Faith Will Always be <u>TESTED</u> by the World (v. 8-15)
(The <u>Test</u> of Faith)

II. True Faith Will Always be <u>OBEDIENT</u> to the Word (v. 16-23)
(The <u>Tenacity</u> of Faith)

III. True Faith Will Always be <u>REWARDED</u> by the Lord (v. 24-27, 30)
(The <u>Triumph</u> of Faith)

God rewards the <u>faithful</u> with:

A. His <u>Presence</u> (v. 24-25)

B. His <u>Protection</u> (v. 26-27)

C. His <u>Promotion</u> (v. 26-27)

IV. True Faith Will Always Bring <u>Glory</u> to God (v. 28-29)
(The <u>Testimony</u> of Faith)

CONCLUSION:

"FAITH THROUGH THE FIRE"



Daniel 3:1-30
3-21-2021

INTRODUCTION: Verses 1-7

I. True Faith Will Always be _____by the World (v. 8-15)
(The _____ of Faith)

II. True Faith Will Always be _____ to the Word (v. 16-23)
(The _____ of Faith)

III. True Faith Will Always be _____ by the Lord (v. 24-27, 30)
(The _____ of Faith)

God rewards the <u>faithful</u> with:

A. His _____ (v. 24-25)

B. His _____ (v. 26-27)

C. His _____ (v. 26-27)

IV. True Faith Will Always Bring _____ to God (v. 28-29)
(The _____ of Faith)

"FAITH THROUGH THE FIRE"

Daniel 3:1-30
3-21-2021

INTRODUCTION: Verses 1-7

In the "Hall of Fame" - Hebrews 11 - among those heroes mentioned, God calls attention to these three men by saying that they "quenched the violence of fire" (Heb. 11:34)

"It all happened ten miles south of the capital city, in the plains of Dura. Here is the story of a powerful totalitarian government enforcing state religion." (Robert D. Foster, Daniel, "The Challenge", Colorado Springs, p. 14).

V. 1

"An image of gold" - a statue about 90 feet high by 9 feet wide overlaid with gold.

What prompted King Nebuchadnezzar to erect such an image?

1) Evidently He built it in response to his dream of the great image depicted in Dan. 2:31ff.

2) He had it overlaid with gold, no doubt, to honor himself - for in his dream he was depicted by the head of gold (2:32, 38)

His basic motivation was vain glory; pride (cp. Dan. 4) (the image probably resembled the king - cp. Rev. 13:14-15).

V. 2
The king ordered all of Babylon's dignitaries to come to the dedication ceremony of his image.

V. 4
Worship of Nebuchadnezzar's image was universal law.

V. 5
Music is very often connected to worship (whether true or false worship).

--True Worship -

Ex: When the ark was returned to Jerusalem (II Sam. 6:5, 15)

Ex: Solomon's dedication of the Temple (II Chron. 5:12-13)

Ex: Psalm 150

--False Worship -

Ex: The golden calf - Exod. 32:17-19

V. 6

The law was simple: "Bow or burn!"

V. 7

"Therefore" - Because of the serious consequences to anyone who did not bow, "when all the people heard. . ." they submitted.

It's amazing what fear and intimidation will cause people to do.

If, at the worship time, someone were to photograph the scene, in the middle of the picture you would see the glimmering, golden metal statue evidently in the form of a human; you would see an ocean of backs bowed toward the image. And in the midst of these worshippers you would notice three protrusions silhouetted against the background of the horizon -- three figures which stood out in nonconformity to the rest of the scene -- three men who would not so much as bend a muscle to give credence to Nebuchadnezzar's idol.

I. True Faith Will Always be TESTED by the World (v. 8-15)

(The Test of Faith)

V. 8

"Accused" = lit. "They ATE it up." With feelings of jealousy and anti-semitism, they happily devoured these Jews verbally.

"Accused the Jews" - God's chosen people have always been accused.

EX:Daniel accused before Darius (Dan. 6:12-13)
Israel accused before Artaxerxes (Ezr. 4:12-13)
Israel accused by Haman before Ahasuerus (Est. 3:8-10)
God's saints accused by Satan before God (Rev. 12:10; Ex: Job 1:9-11, 2:4-5)

V. 12

"There are certain Jews" - NOTE: Only a very small remnant (three men) refused to bow. God always has His faithful remnant.

Many times to do right, we have to be in the minority, among the few faithful.

"Whom Thou hast set over the affairs of...Babylon" -

The pressures of high position and fame and worldly dignity did not influence the three Hebrews into compromise.

"Because of their high position in the governmental structure, they probably were near the front of the crowd of worshippers where they could be easily seen" (Walton, RBP, Daniel, p. 27)

Rather than simply getting to the point of contention (namely, that the 3 Hebrews didn't worship the king's image), the accusers add on a couple more accusations to increase the wrath of the king toward them.

"Not regarded thee" - a false accusation. Not to bow before the king's idol does not mean that they did not respect the king.

V. 13

"In his rage and fury" - It is amazing how hurt pride (v. 12) can alter the emotions.

Nebuchadnezzar was not know for self-control over his spirit (cp. his rage in 2:12).

V. 15

"Now if ye be ready..." - The king offers them one more chance.

Bowing to the king's image would have been an easy thing to justify. After all:

1)Everyone else is doing it (v. 7)

2)Aren't we supposed to obey government?
(Yes, but not when government commands us to do something against our higher Authority - God's Word. Ex: Dan. 6; Acts 4:19-20, 5:29)

[NOTE: Standing up against the unjust demands of government seems to be a

major theme in the book of Daniel. EX:

Dan. 1 - the mean and wine
Dan. 3 - false worship
Dan. 6 - prohibited prayer
Dan. 7:25 - pressures by Antichrist
Dan. 8:24 - pressures by Antiochus Epiphanies]
3)Merely to bow is not so bad, if in my heart I do not bow.
Is it?

It would be wrong on three counts:

a)It's hypocrisy (Everything about God's people should be sincere and genuine - Our heart should match our life)

b)It's a bad testimony (Because these 3 Hebrews remained true to the end, they no doubt had a tremendous impact on the pagans of Babylon)

c)It's disobedience (Sin is never justified. For them to bow was to violate the clearly stated commands of God)

Ex. 20:3-5b - "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them."

Cp. Deut. 6:13-15, 10:20

"Who is that God that shall deliver you out of my hands?" - Nebuchadnezzar in a mocking manner, full of pride, with feelings of unchallengeable power basically insults their God, saying: "How could your God deliver you out of my hands?"

"When I throw you into the scorching flames, there is no god in the universe that would be able to rescue you from my hand!"

Nebuchadnezzar had the audacity to say this because he did not know El Elyon - the Most High God!

"He did not realize that the God who gave the Jews into his hand (1:2) could also deliver from his hands." (Walton, p. 28).

Why does God allow trials? Basically: to test our heart (Deut. 8:2-3). All trials are essentially a test of our faith (James 1:2-3).

*Job 23:10 - "For He knoweth the way that I take; when He hath tried me I shall

come forth as gold."

It's easy to say we have "convictions" until they are tested.

A true conviction, however, is a belief you are willing to die for.

The test of a man's convictions is what he will compromise.

Whatever you compromise on is not a true conviction with you.

You may be intellectually convinced of some things, but until those convictions alter your life, actions, and reactions, etc., you are not truly convicted.

II. True Faith Will Always be OBEDIENT to the Word (v. 16-23)

(The Tenacity of Faith)

V. 16

"We are not carefully to answer thee" - We do not need to answer you about this matter of who God is and what He can do (v. 15); (He Himself will prove this to you).

V. 17

"If it be so" - If we are executed as you have said.

Ex: Hymn - "He is Able to Deliver Thee."

Can God deliver?

Job 5:19 - "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."

Ps. 27:1-2 - "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell."

Is. 26:3-4 - "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever for in the Lord Jehovah is everlasting strength."

Jer. 1:8 - "Be not afraid of their faces: for I am with thee to deliver thee, saith the

Lord."

Is. 43:2 - "When thou passesth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee."

"He will deliver us" - a confident statement of faith.

How did these three men have so much confidence in their God?

Answer:

1)They had seen His faithfulness in the past (Dan. 1:15, 17ff)

2)They had seen Him answer prayer in their lives (Dan. 2:17-19) (they had already experienced their God doing the impossible)

V. 18

"But if not" - they recognized that though God is fully able, it may not be His will.

They didn't question God's ability, only God's will; not His power but His purpose (perhaps God would not choose to deliver).

Their faith was anchored in God's person, not in His benefits.

"At that time of trial and pressure, it isn't a matter of questioning God's ability or power, but of His will. God can deliver, but if not? God can heal, but if not? God can do the impossible, but if not?" (Foster, p. 15).

"We will not" - a statement of firm conviction.

Their mind was made up; they were not wavering; they (like Daniel - 1:8) had purposed in their hearts not to bend, bow, or budge; but to burn if it was God's will.

These three men had enough character (conviction) not to bow down, even without their leader, Daniel, being present.

The same conviction is needed today:

--We will not give in to the pressures of society to conform to it.

--We will not bend on Bible principles to appease anyone.

--We will not disobey God so that we can obey man.

The same conviction will be needed in the future: When the image to the Antichrist is erected and the mark of the Beast is mandatory (Rev. 13:14-18, 14:9-12).

Too many of God's people lack backbone, persistence, stick-to-it-iveness, courage, grit, and guts.

It is good for you to be "strong-willed" if your will matches God's!

There is a time to be stubborn, a time to be narrow-minded, a time to be inflexible, a time to be "mule-ish."

"They did not attempt to make a deal with God - "God, if you deliver us now,w e will serve you later." (Walton, p. 29).

EX: of people who try to gain God's favor and help by making promises contingent upon His doing something good for them:

Faith obeys! Faith without works is not faith at all! (James 2:18-26)

V. 19

"The form of his visage was changed" -

Nebuchadnezzar went from being infuriated (v.f 13) to apparently cool and controlled (v. 14-18) and back to a red-faced, nose-flaring, salivating wild savage.

Heating the furnace seven times hotter actually accomplished nothing, except to kill the king's own mighty men (v. 22). Actually a cooler flame would have killed the 3 Hebrews more slowly and therefore have been more torturous.

V. 20
"Burning fiery furnace" - a kiln used for refining metal. Evidently, the same furnace used to refine the gold for Nebuchadnezzar's image, will now be used to refine the faith of Shadrach, Meshach, and Abednego.

V. 21
"Coats" = robes
"Hosen" = trousers (pants)
"Hats" = turbans
"Other garments" = other clothing

The king, not wasting any time, had them bound with their full attire on.
V. 22

Because the soldiers acted in haste (in hurried manner) to obey the orders of the king, and because the flames had now reached outside of the furnace itself, they themselves were killed by the fire.

V. 23

"The story mentioned eleven times "Fall down and worship." What do you do when there is no Plan B? They "fell down!" Not to worship the false god stretching 90 feet into the mideastern sky, but they "fell down bound tightly with ropes into the fiery inferno" (Foster, p. 16).

III. True Faith Will Always be REWARDED by the Lord (v. 24-27, 30)
(The Triumph of Faith)

God rewards the faithful with:

A.His Presence (v. 24-25)

V. 24

Our victory over the pressures of the world is our faith (I Jn. 5:4).

"These men were to be microwaved, roasted, grilled, fried, baked, barbecued, and burnt to a crisp" (Foster, p. 16) . . . but the king saw something totally different!

Nebuchadnezzar looking into the furnace's vents sees something unusual.

"Astonied" = astonished, startled, in shock.

V. 25

"Loose" = not bound

"Walking" = not burning

"The form of the fourth is like the Son of God" = the appearance of the fourth one in the furnace looked like a divine being.

To polytheistic Nebuchadnezzar, he thought he saw the Son of one of his gods. IN reality, the One he saw was Jesus Christ, the Son of God! A Christophany of pre-incarnate appearance of Christ.

The safest place in the universe (even in the midst of a fiery furnace), is in the presence of Jesus Christ. I would rather be in the fire with Him, than out of the fire without Him.

This One was . . . "deity in the form of an angelic being . . . This is the same One who walked with Enoch, feasted with Abraham, wrestled with Jacob, spoke to Moses from a burning bush, [provided water to Israel], and later appeared to Joshua as Captain of the Sovereign Host" (Foster, p. 16).

EX: the disciples had no need to worry when int he midst of a storm, for Jesus was sleeping in the lower deck of the ship (Mark 4:35-41).

Jesus says to His children: "I am with you always" (Mt 28:20).

As He said to John: "Fear not" (Rev. 1:17).

B.His Protection (v. 26-27)

V. 27

"the fire had no power" - Jesus Christ who controls the elements -- for He created the elements (Jn. 1:3, 10; I Cor. 8:6; Col. 1:16; Heb. 1:2 -- stripped the fire of its power to consume their flesh or cause a blister or even leave its effect on them -

--Not a hair was singed (the heat of the fire alone, under normal conditions, would have done this).

--Neither were their coats changed - their flammable robes were not scorched.

--Nor the smell of fire - they did not even have the scent of smoke.

The only thing that burned was the rope that bound them! (v. 25 - "loose").

C.His Promotion (v. 26-27)

V. 30 - The three Hebrews were promoted previously for their faith (Dan. 1:19, 2:49, 3:12); now they are exalted even more!

IV. True Faith Will Always Bring Glory to God (v. 28-29)

(The Testimony of Faith)

V. 28

Their unflinching faith and obedience gave God the opportunity to glorify Himself.

When God's children prove their faith in Him, He is glorified by the world (Mt. 5:16) in these ways:

1.He is praised - "blessed..." (v. 28)

a.He is praised for being a personal God ("the God of Shadrach, Meshach, and Abed-nego")

b.He is praised for being a powerful God ("delivered His servants")

"His angel" - lit. His messenger

c.He is praised for being a faithful God ("His servants that trusted in Him")

"changed the king's word" = They defied the king's command and reproved his mocking question (v. 15). The king, who previous said, "Who is that God that shall deliver you out of my hands?" now in humility is forced to say: "There is no other god that can deliver after this sort" (v. 29).

2.He is respected (v. 29)

"No other God" - still a polytheistic statement by the king.

CONCLUSION:

God's Warning about **PRIDE**

Daniel 4:1-37

4-11-2021

INTRODUCTION: Verses 1 - 29.

***Pride must be defeated in the Christian's life!**

How? By understanding three truths about pride.

I. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE MARKS OF PRIDE (v. 30)

A. PRIDE OF SELF-ACHIEVEMENT (V. 30a)

B. PRIDE OF SELF-STRENGTH (V. 30b)

C. PRIDE OF SELF-GLORIFICATION (V. 30c)

II. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE PENALTY FOR PRIDE (v. 31-33)

A. LOSS OF POSSESSIONS (v. 31)

B. LOSS OF POSITION (v.32-33a)

C. LOSS OF PERSONAGE (v. 33b)

III. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE RESTORATION FROM PRIDE (v. 34-37)

A. LOOKING UP TO THE SAVIOR (V. 34)

B. LIFTING UP THE SAVIOR (v. 34b-35)

1. Eternality of God - God is everlasting

2. Sovereignty of God (v. 35)

God's Warning about **PRIDE**

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INTRODUCTION: Verses 1 - 29.

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I. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE OF PRIDE (v. 30)

A. PRIDE OF (V. 30a)

B. PRIDE OF (V. 30b)

C. PRIDE OF (V. 30c)

II. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE FOR PRIDE (v. 31-33)

A. LOSS OF (v. 31)

B. LOSS OF (v.32-33a)

C. LOSS OF (v. 33b)

III. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE FROM PRIDE (v. 34-37)

A. TO THE SAVIOR (V. 34)

B. _____ THE SAVIOR (v. 34b-35)

1. _____ of God - God is everlasting

2. _____ of God (v. 35)

God's Warning about **PRIDE**

Daniel 4:1-37

4-11-2021

INTRODUCTION: Verses 1 - 29.

Today I'd like to warn you about your worst enemy. An enemy you often forget about or overlook. This enemy secretly lurks within the shadows trying to conceal his identity from your notice and from the attention of others.

Your worst enemy is not the murderer, the school bully, the person who gossips about you. He is a deadly foe who often carries out his evil work totally unnoticed by you in your day to day affairs.

And yet when he is around, others sense his presence (though they may not always put their finger on it); for he leaves behind a cold, dark sensation as well as an odorous stench.

This enemy lives in you, and his name is PRIDE!

Open - Dan. 4.

Nebuchadnezzar's testimonial of a judgment while at rest and flourishing. He had a dream of a tree.

King Nebuchadnezzar can be historically proven to have been one of the most influential rulers in history. God allowed this king to destroy Assyria and later Judah. God allowed Nebuchadnezzar to have an overwhelming empire!

But Nebuchadnezzar failed to give God the glory and credit. Even after the miraculous interpretation of his horrifying dream in chapter 2, after God had freed Shadrach, Meshach, and Abednego from the fiery furnace in chapter 3, and even after the warning of judgment to fall upon him if he failed to give glory to God for the kingdom which he had in chapter 4 (verses 17 and 25) -- Nebuchadnezzar did not give the glory to God. He was proud.

***Pride must be defeated in the Christian's life!**

How? By understanding three truths about pride.

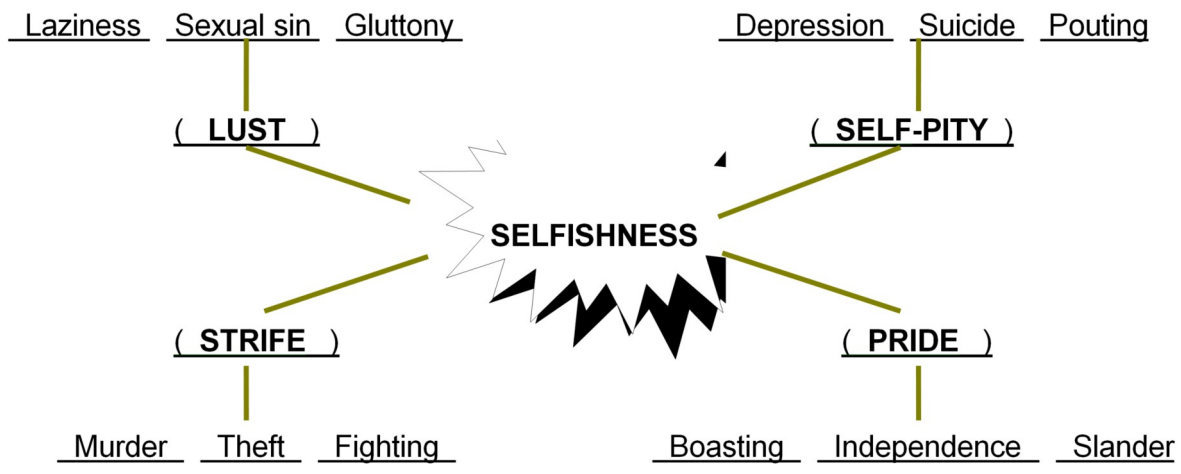
I. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE MARKS OF PRIDE (v. 30)

Nebuchadnezzar had a second frightening dream. Daniel interpreted it and gave the warning (verse 25).

Twelve months later Nebuchadnezzar marched on Egypt and it was actually God who allowed him to conquer and destroy it. He returned home overcome with glory and success and forget God's warning (Ezek. 30:24-26).

As he stood on the top terrace of his famous palace, it is recorded in verse 30 - [READ V. 30]

In this verse there are three marks of pride which can be summed up in one word - "Selfishness."



The middle letter in the word pride is "I"!

It is theologically correct to say that the essence of all sin is selfishness (and pride is a manifestation of selfishness; Pride is selfishness showing itself off).

In verse 30, Nebuchadnezzar is speaking to himself (pride starts in the heart. Jesus

said in Mark 7:21 & 22, "Out of the heart proceeds . . . pride.")

The first mark we must be aware of is:

A. PRIDE OF SELF-ACHIEVEMENT (V. 30a)

Nebuchadnezzar is saying, "This is what I did!" (he boasts of city and its huge walls, temples, hanging gardens, and majestic palace).

Nebuchadnezzar is comparable to the rich man in Luke 12 (read Luke 12:16-20a).

Humorous illustration of the pride of self-achievement: "A woodpecker was pecking away at the trunk of a tree when all of a sudden lightning struck it. Looking back to where the now toppled tree had stood, the proud bird exclaimed, "Look what I did!" (Knights Illustrations, p. 299).
--"I got an 'A' on the test - what did you get?"
--"I ran the 50-yard dash in __ seconds - what did you run it in?"
--"I received an award in ___ - did you receive any?"
--"I led __ people to the Lord this year - how many did you lead?"
--"My church is running __ in attendance - how is yours doing?"
Many preachers have said -- if not openly, then in their hearts -- "Is this not the church that I have built?" "Are these not the souls that I have won?"

Scholar: "Is this not the knowledge that I have acquired?"

Musician: "Is this not the talent that I alone possess?"

[Paul said, "I am what I am by the grace of God."]

B. PRIDE OF SELF-STRENGTH (V. 30b)

Nebuchadnezzar is saying, "This is how I did it."

Man with his fallen depraved nature will do anything but give glory to God.

The unsaved are too proud to trust God's strength for salvation. Even Christians try to live the Christian life by our own power and plan (we try to

do God's work, man's way!).

We are often confident in our muscle, talent, ability, knowledge, etc.

Example of Lucifer: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness" (Ezek. 28:17).

C. PRIDE OF SELF-GLORIFICATION (V. 30c)

(This is a mark that is not always openly boasted over)

You are saying, "This is why I did it" -- self-honor.

What an empty life it would be to live for self-recognition! We as human could never get enough, never be satisfied.

You are more like the devil when you are proud than any other time.

[READ Isaiah 14:13-14 - Lucifer's five "I wills"]

--I am worthy of honor; therefore I want it"
--I deserve the credit; therefore I want it"
--I deserve attention; therefore I want it"
--I deserve praise; therefore I want it"

ILLUS: Giving money so others notice
Acting intelligent so others notice
Acting wrongly/goofing off so others notice
Acting right so others notice

Both of the last two are wrong if you just want someone else (other than God) to notice.

Pride is stealing glory which belongs to God
(Ex: Herod Agrippa - Acts 12:23)

"A man was so humble, he wrong a book about it, called: Humility and How I Attained It

"Let nothing be done through strife or vain glory."

The Examples of Pride are numerous

--The desire to draw attention to ourselves
- Obsession with fitness
- Our hair styles (purple hair)
- Markings on the flesh (tattoos and body piercings)

--Showing off
- Our body
- Our intelligence
- Our "spirituality"/self-righteousness (praying/giving so others notice; showing off how much you know of the Bible)
- Our possessions (Ex: King Hezekiah) (our homes, cars, status, money; our ministry & church)

A proud person seeks the acclamation of men for their work
(Eph. 6:5-8 – "eye-service, as men-pleasers").

A proud person is in love with his own opinions
(he is not a good listener, but loves to talk) (Ja. 1:19).

--Seeking to be a "big shot" (the greatest) (Lk. 9:46) instead of a humble servant (Mt. 20:26-28)

--Atheism ("Pride leads to every other vice: it is the complete anti-God state of mind. . . . It is pride which has been the chief cause of misery in every nation and every family since the world began. Make no mistake about it: pride. . . is the Devil's most e3ffective and destructive tool." (C.S. Lewis, quoted in Not I But Christ, p. 27)

--Always having to be right (can't be corrected)

Pride keeps us from:

1. Admitting wrong, error (apologizing)
2. Learning from others (accepting constructive criticism)

--Always having to win (flesh-driving competition) (Prov. 13:10)
(ex. bragging rights in sports)

--Advancing our own agenda/"It's all about me"

--Consumed with comparison (Lk. 9:49-50) (Measuring themselves by themselves – 2 Cor. 10:12)

> The subtle and insidious pride of holiness ("Let all teachers of holiness, whether in the pulpit or on the platform, and all seekers after holiness, whether in the closet or the convention, take warning. There is no pride so dangerous, because none so subtle and insidious, as the pride of holiness. There grows up, all unconsciously, a hidden habit of soul, which feels complacency in its attainments, and cannot help seeing how far it is in advance of others. It can be recognized, not always in any special self-assertion or self-laudation, but simply in the absence of of that deep self-abasement which cannot but be the mark of the soul that has seen the glory of God (Job 42:5-6; Isaiah 6:5). It reveals itself, not only in words or thoughts, but in a tone, a way of speaking of others, in which those who have the gift of spiritual discernment cannot but recognize the power of self. Even the world with its keen eyes notices it, and points to it as a proof that the profession of a heavenly life does not bear any specially heavenly fruits. O brethren! Let us beware." (Andrew Murray, quoted in Not I But Christ, p. 42).

Because of the pride of self-strength, many young pastors start off with a bang and end up being shot down without a ministry. This is why God warns the pastor not to be "a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6).

A proud person has a critical spirit (he can see the speck of dust in someone else's eye, but not the beam in his own eye – Mt. 7:1-5).

A proud person is generally divisive and shatters unity (Prov. 28:25)

A proud person never or rarely prays. If he does pray in public, he prayers long, elaborate prayers (Lk. 20:47) with fancy words and no sincerity from the heart. "They honor Me with their lips, but their heart is far from Me."

A proud person does not express gratitutde (to God or others) He considers himself ultra-worthy of what he is given.

Pride keeps us from:

Seeking help from God (prayer) and others

A sign of pride is prayerlessness - You are saying I can handle my own life.

God can't use a person who is confident that he is sufficient in his own strength! ***"For we wrestle not against flesh and blood, but against powers and principalities and rulers of darkness in high places."

II. PRIDE CAN BE DEFEATED BY UNDERSTANDING
THE PENALTY FOR PRIDE (v. 31-33)

[NOTE: Nebuchadnezzar drops from first person to third during madness.]

Nebuchadnezzar's penalty came unexpectantly and suddenly - "While the word was in the king's mouth."

Matthew 16:25 - "For whosoever shall save his life shall lose it; and whosoever shall lose . . ." The consequences for selfishness (pride) are always a loss.

ILLUSTRATION:

According to LIFE Magazine, Muhammad Ali spoke of himself before his 1971 fight

with Joe Frazier thus:

There seems to be some confusion. We're gonna clear this confusion up on March 8. We're gonna decide once and for all who is king! There's not a man alive who can whup me. (He jabs the air with half a dozen blinding lefts.)

I'm too smart. (He taps his head.)
I'm too pretty. (He lifts his head high in profile, turning as a bust on a pedestal.)
I am the greatest. I AM the king! I should be a postage stamp – that's the only way I could get licked!

P.S. Ali lost to Frazier! (by A knock out)

(Greens Illustrations, p. 289)

A. LOSS OF POSSESSIONS (v. 31)

That which Nebuchadnezzar had striven for and boasted over and taken pride in was taken from him.

Nebuchadnezzar lost his kingdom.

What is it that you take pride in? What possessions? What Abilities? (Personal Illustration – Loss of typing skill)

(Prodigal Son - in hog pen, eating husk)

As believers we not only lose possessions on earth, but we lost possessions (rewards) in Heaven for works done out of selfishness.

B. LOSS OF POSITION

Nebuchadnezzar went from the king of men to the equivalent of a wild beast for 7 years.

READ verses 32 and 33a.

Nebuchadnezzar was no longer allowed to live in society. He no longer held the position of kingship.

The position of leadership had been transferred to another, possibly the humble man Daniel.

Leon Wood: "One aspect of God's sovereignty in the world, particularly pertinent in reference to Nebuchadnezzar is His superintendence over the election and appointments of national rulers. God permits only those to be placed in office whom He desires."

Nebuchadnezzar lost his position.

A leader who is egocentric has no right to hold the position of leadership.

And a pastor who is proud has no right to stand behind a pulpit.

A musician who is self-centered has no place performing music that is supposed to edify others.

C. LOSS OF PERSONAGE (v. 33b)

"He was driven . . ."

Supernatural judgment, miraculous.

Nebuchadnezzar, who was a man to be respected, was now lowered to such a base condition.

Nebuchadnezzar was humiliated - "God resisteth the proud" (James)

The king was removed from his peers and apparently lived in the woods with animals. He was now in a solitary condition - all alone!

The proud man always stands alone. Who wants fellowship with a boaster? Nebuchadnezzar lost fellowship. He lost normal rationality.

"He was wet with the dew of heaven" -- day and night under the stars, in the winds and the storms.

"Until his hairs were grown like eagle's feathers, and his nails like bird's claws." (v. 33b)

Wood: "In his madness, he may have resisted anyone trying to cut his hair

or trim his nails."

Loss of possessions - what you have
Loss of position - what you were
Loss of personage - how you are seen

ILLUSTRATION:
"A minister, a Boy Scout, and a computer expert were the only passengers on a small plane. The pilot came back to the cabin and said that the plane was going down but there were only three parachutes and four people. The pilot added, "I should have one of the parachutes because I have a wife and three small children." So he took one and jumped.

The Computer whiz said, "I should have one of the parachutes because I am the smartest man in the world and everyone needs me." So he took one and jumped.

The minister turned to the Boy Scout and with a sad smile said, "You are young and I have lived a rich life, so you take the remaining parachute, and I'll go down with the plane."

The Boy Scout said, "Relax, Reverend, the smartest man in the world just picked up my knapsack (back-pack) and jumped out!"
(Greens Illustrations, p. 289)

Prov. 11:2 - "When pride cometh, then cometh shame"

Prov. 13:10 - "Only by pride cometh contention"

Prov. 15:25 - "The Lord will destroy the house of the proud"

Prov. 16:18 - "Pride goeth before destruction, and a haughty spirit before a fall"
I Jn. 2:16 - "The pride of life, is not of the Father, but is of the world

III. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE RESTORATION FROM PRIDE (v. 34-37)

A. LOOKING UP TO THE SAVIOR (v. 34)

Notice the phrase order in verse 34 - First, Nebuchadnezzar looked up, then his understanding returned.

In Nebuchadnezzar's life, humility and a sense of dependence was necessary before restoration could be granted. Dependence is necessary for salvation!

Psalm 123:1-3

Pride is failure to recognize the truth

--the truth about me
(Ex: the tax collector vs. the Pharisee – Lk. 18:9-13)

--the truth about God (has a low view of God)

The essence of humility is truth (recognizing and acknowledging the
truth about God)

"Humility is not denying that you have talent or ability; it is acknowledging God as the source of your talent and ability." (Vincent Sawyer) And knowing that He gave it to you for His glory, not your own.

B. LIFTING UP THE SAVIOR (v. 34b-35)

In verse 34, Nebuchadnezzar lifts up the eternality of God. In v. 35, Nebuchadnezzar lifts up the sovereignty of God.

1. Eternality of God - God is everlasting

"I praised and honored Him that liveth forever"

"Whose dominion is an everlasting dominion"

"Whose kingdom is from generation to generation"

In v. 34, "Him that liveth forever" --- "Alam" is Aramaic and refers to all eternity.

This is in contrast to Nebuchadnezzar himself who would die someday! NOTE: Expression used in greeting the king (Dan. 2:4)

Jesus Christ is the "Alpha and Omega."

2. Sovereignty of God (v. 35)

"All the inhabitants" includes Nebuchadnezzar himself.

Nebuchadnezzar points out that "man is nothing" in comparison to God.

"He does His will" throughout the universe -- literally: "None can strike His hand." The thought is of striking god's hand with the intention of altering its operation.

Keil believes that the expression comes from the custom of "striking children on the hand in chastising them."

"To strike so as to prevent the hand's operation."

Nebuchadnezzar is saying, "If God does something or commands something, it is right, if only because He is the One who does it. Man is not to judge!"

Turn to Jeremiah 9:23 - 24.

Nebuchadnezzar saw himself as he really was!
Job – "I abhor myself in dust and ashes"
Isaiah - "Woe is me"
Peter - "Depart from me"
John - "Fell down as dead"

When we see God as He is, we see ourselves as we really are, and we have nothing in and of ourselves to boast about.

I Cor. 4:7 - "For who maketh thee to differ from another" All we have we have received of God!

This is not to say that we can walk about with the false appearance of humility, like a Pharisee. Or put ourselves down. One is not proud just because he has abilities or talents; one is proud when his attitude toward those abilities is self-centered.

> "Humility is not thinking less of yourself, but thinking of yourself less."
> (C.S. Lewis)

> "He must increase, I must decrease" (Jn. 3:30)

"It's not what you possess, but what possesses you."

Many take pride in their humility. Someone once said, "When you pray, always ask God for humility. But never thank Him for it!"

Nebuchadnezzar was rewarded (v. 36).
Nebuchadnezzar gives a warning (v. 37).

CONCLUSION:

Pride is one sin that we will have to battle all of our lives, so we must be constantly, consciously aware of it.

How? By
1. Knowing the marks
2. Knowing the penalty
3. Knowing the restoration (which is available - I Jn. 1:9 - "If we confess...")

Prov. 8:13 - "The fear of the Lord is to hate evil, pride and arrogancy, and the evil way, and the froward mouth, do I hate."

Christ: The ultimate example of humility (Philippians 2:5-10)

During William Carey's last illness in 1834, he was visited by the Scottish missionary Dr. Alexander Duff, who, in prayer with him, referred to him as "Dr. Carey." As Dr. Duff was leaving, the aged missionary said, "Dr. Duff, you have been speaking of 'Dr. Carey.' When I am gone, say nothing of 'Dr. Carey'; speak only about Dr. Carey's Savior."

Is that your request?

Christian - Have you been too proud to:

--Take a stand for Christ (at school or job)
--Get involved in your youth group at church
--Admit you were wrong
--Ask forgiveness
--Pray

Non-Christian - Have you been too proud to:

--Trust Christ as Savior (you think you are "good enough" because you think too much about yourself - you are proud)
(Pride sends more people to Hell than any other vice!)

"THE PARTY IS OVER!"

Daniel 5:1-31

4-18-2021



INTRODUCTION: (verses 1 - 4)

***No one can mock God and get away with it!**

Three unexpected intrusions that ended Belshazzar's sinful party:

I. THE <u>WORD</u> OF GOD (v. 5-9)
(God's Message of Doom <u>Appears</u>)

II. THE <u>MAN</u> OF GOD (v. 10-29)
(God's Message of Doom is <u>Interpreted</u>)

III. THE <u>JUDGMENT</u> OF GOD (v. 30-31)
(God's Message of Doom is <u>Fulfilled</u>)

"THE PARTY IS OVER!"

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I. THE _____ OF GOD (v. 5-9)
(God's Message of Doom _____)

II. THE _____ OF GOD (v. 10-29)
(God's Message of Doom is _____)

III. THE _____ OF GOD (v. 30-31)
(God's Message of Doom is _____)

"THE PARTY IS OVER!"

Daniel 5:1-31
4-18-2021



INTRODUCTION: Illustration: Titanic:
"God Himself could not sink this ship…"

(verses 1 - 4)
Party life USA - wine, women, & song

"Fools make a mock at sin" (Prov. 14:9).

Belshazzar felt <u>secure</u> inside his walled, "impregnable" kingdom.

Belshazzar's false sense of security was based on:
<u>Military</u> security - the fortification of Babylon
<u>Religious</u> security - the presence of his gods
<u>Economic</u> security - a food supply that would last for over 20 years

Many people today rely on uncertain, weak defenses and live arrogant, carefree lives in defiance of God's Word.

The vessels were kept in the treasure house of Babylon's false gods (1:2) to be perpetual reminders (trophies, prizes, proof) of "the Babylonian's gods victory over the God of Israel" (so they thought).

To drink out of such vessels was to further insult Israel's God and to show God to be subordinate under the one drinking out of them.

Belshazzar is committing sacrilege. He is attempting to humiliate God by using God's vessels in his worship of his idols. God's vessels (like every instrument and piece of furniture in the temple) were not to be defiled and used for profane, common use.

Don't profane that which is sacred!

*Drinking alcohol out of vessels that came from God's holy temple is bad! But not any more terrible than for God's children to be drunk by allowing alcohol to enter their temple -- their bodies! (I Cor. 6:19-20).

V. 4

Can you hear the laughing, joking, cursing, etc., going on at this banquet? Pagan Babylonians making toasts to their gods: "Here's one for our great god - Bel!" . . . "I toast to Aku (the moon god)!" . . . "I down this one in honor of Nebo!" . . . "This time let's drink to Ishtar, my favorite golden goddess!" . . ."Let's hear it for the gods of Babylon! Let's hear it for our fearless leader Belshazzar!"

Can you hear as they mock the God of Israel? They insult His holy name as they, with feelings of triumph over Him, drink out of his vessels.

By drinking out of Jehovah's vessels, in effect they are making Jehovah do <u>obeisance</u> to Belshazzar's gods.

Belshazzar was in essence <u>daring God</u> to do something!

V. 5

God "crashes" Belshazzar's party.

Party time is <u>now over</u>!

The eternal truth of Galatians 6:7 rings loud and clear in Daniel 6 - ""Be not deceived, <u>God is not mocked</u> (snubbed)."

Example: the 42 young teenagers that mocked Elisha and were torn apart by bears (II Kings 2:23-24).

***No one can mock God and get away with it!**

Three unexpected intrusions that ended Belshazzar's sinful party:

I. THE <u>WORD</u> OF GOD (v. 5-9)
(God's Message of Doom <u>Appears</u>)

V. 5

"In the same hour" - God's announcement of doom came immediately, at the height of their hilarity [NOTE: God does not always respond to man's sin immediately, and because of this many wrongly think that they have gotten away with it.]

"Against the candlestick" - Near the <u>lampstand</u> where all could see the writing.

Modern archeology has excavated ancient Babylon and uncovered a large lime plastered wall in the palace complex, measuring 55 feet wide by 169 feet long. It was upon such a surface that God wrote his message of doom (Wood, p. 136).

"Undoubtedly Belshazzar sobered up as fast as any man in history. His flushed face turned pale, his mind panicked, his strength left him, his knees rattled in fear. The other guests would have had the same reaction. Conversations broke off in mid-sentence; people choked on the wine in their throats, terror swept through the banqueting room" (Walton, p. 41).

V. 6

The king's face changed from exuberant laughter and pomp to somber quietness and perplexity. He went from feeling secure and satisfied to being frightened to the point that his knees bucked from under him, and every muscle in his body became limp. As he attempted to regain his posture, in dread and terror his knees knocked together.

Nahum, prophecying about God's destruction of Nineveh, describes her as being "empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them will gather blackness."

V. 7

The king--like his late "father" Nebuchadnezzar--calls for his impotent, ignorant religious advisors to read the writing.

"Third ruler in the kingdom" (cp. v. 16, 29) - Why third? Because Belshazzar was second in command under his father Nabonidus. He rules as a co-regent.

V. 8

The words were written in Aramaic, the language of the Babylonians. However, the brevity of the message left the wise-men dumbfounded.

The words "numbered, numbered, weighed, and divided." were frightening but undiscernible.

Belshazzar, through he could not read it, had a feeling that this was a message of doom.

You mock God when you think you can violate His principles and get away with it.

When you violate God's law of _____, one day you will see the handwriting on the wall saying:

[Ex: "Smoking . . . Cancer"
"Separation . . . Defiled and corrupted by world"
"Homosexuality . . . AIDS"

II. THE MAN OF GOD (v. 10-29)
(God's Message of Doom is Interpreted)

"A message from God takes a man of God to interpret the words of God." (R. Foster, The Challenge, p. 24).

V. 10
"The queen" - possibly the late King Nebuchadnezzar's wife.

V. 11-12
"There is a man in the kingdom" - Daniel had a tremendous testimony! He was noted as a man who knew God and His truth, who had an excellent spirit (v. 12).

Can it be said of you . . .
"There is a man of God in the shop!" . . .
"There is a man of God in the office!" . . .
"There is a man of God living next door!" . . .

Belshazzar is somewhat unfamiliar with Daniel as evidenced by the Queen's detailed testimony about him. Daniel is now over 80 years old.

V. 14
"I have even heard of thee" - Daniel's Godly reputation is evident.

V. 17
"Let thy gifts be to thyself" - Keep your rewards for yourself.

Daniel's service was not for material gain. He was not motivated by filthy lucre.

Contrast Daniel with Gehazi, Elisha's servant (II Kings 5:16, 20-27; **v. 26)

V. 18
"The most high God gave Nebuchadnezzar . . ." - Everything Belshazzar's forefather had was sovereignly bestowed by God.

V. 22
"Thou . . . O Belshazzar hast not humbled thine heart" - The pride of Nebuchadnezzar was passed down to his "son" - WARNING: Your children will often become what you are!

"Thou knowest all this" - Belshazzar had no excuse for his pride. He had no excuse for his mockery of Israel's God. He knew what had happened to his forefather. He heard the former king's testimony (cp. 4:1ff). He knew whom he was disregarding. He was sinning against what he knew to be true (perhaps

this is why he was so frightened, even to the astonishment of his lords - v. 9).

*It is a serious matter to sin against light. Judgment is more severe for those who knew (Lk. 12:48, 20:47; II Pet. 2:20-21).

You mock God when you knowingly and deliberately do something against Him or His work and dare Him to do something about it.

All the time Belshazzar knew he was playing with God. He, like all the wicked, knew there is "a God with whom we have to do!"

V. 23

Belshazzar never learned the secret to victory (James 4:9-10 - "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up.").

"The God in whose hand thy breath is" - our ever breath and heartbeat depends upon God.

When God says that you have breathed your last breath of air, you will never get another!

"Hast thou not glorified" - God deserves and requires glory from everyone!

To not glorify God is to commit a most horrible sin. To ascribe the glory that belongs to God to man or false gods is the height of folly.

V. 25

The word MENE is <u>repeated</u> for emphasis. God is saying, "Your kingdom is <u>all done</u>, <u>all done</u>!"

V. 26

MENE = "God hath <u>numbered</u> thy kingdom, and finished it" - the days of Belshazzar and Babylon were numbered and finished.

Time now expired for this king.

Our days are also numbered - Heb. 9:27 (cp. Ps. 90:12).

V. 27

TEKEL - "Thou art weighed in the balances, and found wanting" - The king had been weighed in God's moral balance (scale) and found light.

Cp. Rom. 6:23 - "All . . . come short of the glory of God."

V. 28

PERES - The singular of "parsin" - "Thy kingdom is divided" - split in two and given to the Medes and Persians.

PERES - The word has the same radicals (consonant letters - P R S) as the word Persia, and is apparently an intentional play on words.

(Persia was the strongest of the two countries in a dual monarchy).

Three statements were written by God:

"Your number is up!

You do not measure up!

Your kingdom is broken up!" (Foster)

V. 29

Belshazzar keeps his promise and rewards Daniel. Perhaps with a motive of altering the outcome of the handwriting, Belshazzar hopes to appease God by honoring God's man.

No one appeases the wrath and judgment of God by getting on the "good side" of the clergy.

III. THE JUDGMENT OF GOD (v. 30-31)
(God's Message of Doom is Fulfilled)

The world may mock now, they may deny God today; but there will be a "pay day someday!"

V. 30

"Herodotus and Zerophon testify that the city was entered by diverting the Euphrates River, and that the enemy entered to find the people in a drunken festival" (on Oct. 11 or 12, 539 B.C.)" (Ryrie Study Bible, p. 1230).

Phase # 1 for the "times of the Gentiles" is now completed. The Head of Gold (Babylon - Dan. 2:38) is now fulfilled. The prophecy of Isaiah 21:1-2 is now history.

The day is coming when the entire "time of the Gentile kingdoms" will be complete and then Jesus Christ will take over the world!

CONCLUSION:

The next time God does some handwriting, it will not be on a wall, but it will be int he sky for the world to read! (Rev. 6:12-17; cp. Joel 2:28-32).

The Day of the LORD is soon approaching!

SEE II Peter 3:10-11.

"Faithful, No Matter What!"

Daniel 6:1-28

5-16-2021

INTRODUCTION:

***Let Daniel's example inspire you to be <u>faithful</u>!**

I. THE PROOF OF DANIEL'S FAITHFULNESS (v. 1-20)

DANIEL HAD:

A. A Faithful <u>Testimony</u> (v. 1-9)

1. He was known for his "excellent spirit" (v. 3)

2. He was known for his spotless character (v. 4-9)

3. He was known for his "continual service" (v. 16, 20)

B. A Faithful <u>Devotional Life</u> (v. 10-11)

He was consistent in spending time alone with God:

1. Daniel didn't care what it might <u>cost</u> him
("knew that the writing was signed")

2. Daniel let nothing <u>interfere</u> or <u>change</u> his habit
("windows open. . . toward Jerusalem")

3. Daniel had set apart <u>specific times</u> to spend with God
("three times a day")

4. Daniel spent time with God <u>consistently</u>
("as he had done aforetime")

II. THE PRIZE FOR DANIEL'S FAITHFULNESS (v. 21-28)

"Faithful, No Matter What!"

Daniel 6:1-28

5-16-2021

INTRODUCTION:

***Let Daniel's example inspire you to be <u>faithful</u>!**

I. THE _____ OF DANIEL'S FAITHFULNESS (v. 1-20)

DANIEL HAD:

A. A Faithful _____ (v. 1-9)

1. He was known for his "_____" (v. 3)

2. He was known for his _____ (v. 4-9)

3. He was known for his "_____" (v. 16, 20)

B. A Faithful _____ <u>Life</u> (v. 10-11)

He was consistent in spending time alone with God:

1. Daniel didn't care what it might _____ him
("knew that the writing was signed")

2. Daniel let nothing _____ or _____ his habit
("windows open. . . toward Jerusalem")

3. Daniel had set apart _____ to spend with God
("three times a day")

4. Daniel spent time with God _____
("as he had done aforetime")

II. THE _____ OF DANIEL'S FAITHFULNESS (v. 21-28)

"Faithful, No Matter What!"

Daniel 6:1-28

5-16-2021

INTRODUCTION:

God desires consistency in our walk with Him (I Thes. 5:16-18).

There is too much "on/off" ... "cold/hot" ... "up/down" ... "in the valley/on the mountaintop" Christianity.

Prov. 20:6 - "Most men will proclaim every one his own goodness: but a faithful man who can find?"

I Corinthians 4:2 - Stewards must be faithful

--Noah (100 years building ark)

--Joseph (in Potiphar's house - Pharaoh's court)

--Paul (in preaching the Gospel)

--Daniel (from captivity as a teenage boy to the lion's den as an old man)

Daniel is now an old man - mid 80's, yet has remained faithful to his God in pagan Babylon and Medo-Persia for 65 plus years.

To be "faithful" means to be reliable, dependable, consistent. It refers to someone who does something with full faith (and no fear of the consequences), someone who is steady - day in and day out - like "clock work."

Several statements are made in Daniel 6 to attest to Daniel's faithfulness (consistency).

EX:"He was faithful" (v. 4)

"As he had done aforetime" (v. 10)

"Thou servest continually" (v. 16, 20)

***Let Daniel's example inspire you to be faithful!**

I. THE PROOF OF DANIEL'S FAITHFULNESS (v. 1-20)

DANIEL HAD:

A. A Faithful Testimony (v. 1-9)

1. He was known for his "excellent spirit" (v. 3)

   "An excellent spirit was in him" - What a tremendous testimony to have in the eyes of the pagan world. Daniel had stubborn convictions with a sweet spirit.

2. He was known for his spotless character (v. 4-9)

   V. 4

   Why such resentment against Daniel?

   1) Jealousy - they heard he was to be exalted (6:3)

   2) Prejudice - they knew he was a Jew (6:13)

   The presidents and princes went about to scrutinize Daniel concerning his personal life as it related to his dealings as chief prince in the Medo-Persian Empire.

   No doubt they examined his:

   --ethics (money management; honesty; integrity, etc.)
   --loyalty (to King Darius)
   --ability (his competency to hold such a position of authority)
   (Daniel is over 80 years old at this time; his mind was as sharp as ever!)
   --morality

   EX: the Supreme Court nominees (Bork; David Souter)

   "Neither was there any error or fault found in him" - This does not mean that Daniel was sinless, but that he was "blameless" (I Tim. 3:2 - no one could point a finger at him to discredit him).

They "thoroughly monitored Daniel's behavior. Did Daniel work well? Was he honest in his dealings? Was he fully loyal to the king? they observed . . . they inspected . . . they inquired and checked with his secretary and staff. They could uncover NOTHING! They went after it again and again. There must be some chink in his public armor. There must be some instance of neglect, some hasty word spoken, some person mistreated, some necessary paper work overlooked. If they could find a molehill of a mistake, they would make it into a mountain of unpardonable misdemeanor. They could uncover NOTHING!" (Foster, p. 26)

V. 5
When the godless people cannot find any basis to attack you, they then will attack your religion.

"They failed to find a weakness, so they exploited Daniel's strength. Would he give up a life time habit of Quiet Time for 30 days?" (Foster, p. 28).

V. 7
"All the president's of the kingdom . . ." - An outright lie! They did not consult Daniel, and he was the premier president (6:2).

"Save of thee, O King" - An attempt to appeal to ("butter him up") Darius's pride.

Why just "thirty days?" -

1) It was long enough to catch Daniel
2) It was short enough to not get the pagan priests angry

You might say that the threat of being thrown into the lion's den put "teeth into the law."

V. 8
The pagan presidents knew that Daniel would not violate any existing law, so they then made one (legislated a new law) so as to trap him.

3. He was known for his "continual service" (v. 16, 20)

V. 20
"Whom thou servest continually" - Daniel was not a "fair weather" Christian; was not a "Sabbath Day" Jew.

He served his God consistently and daily.

B. A Faithful Devotional Life (v. 10-11)

Three questions:

--What does any relationship need to make it healthy? - Communication

--What should be our primary relationship? - God

--Do you communicate with God consistently?

*Your answer to this questions reveals whether or not prayer is a conviction with you.

He was consistent in spending time alone with God:

1. Daniel didn't care what it might cost him
("knew that the writing was signed")

Civil disobedience to government is justified for the believer when man's law comes into conflict with God's law.

It could have cost Daniel his life! What a high price to pay to pray.

Are you willing to sacrifice whatever it will take to meet with God on a consistent basis? (less sleep; TV; recreation, etc.)

If you are convicted about the need to meet God daily, you will make the time and effort.

2. Daniel let nothing interfere or change his habit
("windows open. . . toward Jerusalem")

"Toward Jerusalem" - cp. I Kings 8:44; II Chron. 6:20, 21, 36-39).

Why didn't Daniel pick another room to pray in?

--This was his room that faced Jerusalem (I Ki. 8:44)

--He was accustomed to pray in this location

--He did not want to lose his testimony (others knew his habits)

Many things will interfere with your prayer life, if you let them.

Examples:

(SEE: Interference in Acts 16:1ff)

How did they know that Daniel was making "supplication" (asking something of God)?

--In the O.T. and even in the N.T., when they prayed, they prayed <u>out loud</u>

3. Daniel had set apart <u>specific times</u> to spend with God ("three times a day")

We should pray: at all times; throughout the day ("without ceasing") . . . Yet we still need those times alone (set apart).

EX:--The Lord Jesus
--King David (Ps. 55:17)

"Three times a day" (cp. David - Ps. 55:17).

To the Jew, praying three times a day was associated with the morning, noon, and evening sacrifice (cp. Acts 3:1; 10:30).

We need good prayer habits <u>before</u> a time of crisis to encourage us in a time of crisis (EX: Dan. 2:6, 9, 10).

Human nature: Whatever you decide to do at "any time" and in "any manner" will probably be done at <u>no</u> time and in <u>no</u> manner!

Schedule God into your day! (make Him your priority)

We forget <u>optional</u> things; we never forget <u>needs</u>.

Is your devotional time a need? It should be!

4. Daniel spent time with God consistently
("as he had done aforetime")

"As he did aforetime" - Daniel didn't begin praying to spite those who opposed him (he had been praying all along).

V. 12

"The Law of the Medes and Persians" could not be changed - even by the
king! (cp. v. 8, 15).

Other historical support for irreversible laws according "to the Medes and
Persians" -

--Esther 1:19; 8:8
--Diodorus Siculus (BIC 17 paragraph 30:5, 6)

V. 14

Darius feared God, so much as to later confirm Cyrus' decree and to allow the Jews to rebuild their temple without hindrance (Ezra 6:1-12).

No doubt Daniel's testimony spawned such an attitude and such favor on the part of Darius.

"Till the going down of the sun" - Medo-Persian law called for the execution of a penalty the same day as the sentencing.

Darius is like Herod (Mark 6:26) who did not want to kill John the Baptist, but because of his irrational words (an oath) would not reverse it.

V. 15

This is the first time that the principle of law being above the ruler is seen among the Gentile world (The USA Government functions this way as a democratic republic; our country is governed by laws not mere rulers).

V. 16

Daniel didn't fuss, fight, or become furious. Rather, he was cool, calm, and collected (Foster, p. 29).

"He will deliver thee" - lit. "May he deliver thee." In other words, the king is saying, "God must deliver you (because I have done all I could to save you and have failed)."

V. 18

The distressed king
--would not eat
--would not be entertained
--could not sleep

"Daniel's enemies undoubtedly spent the night riotously celebrating the death of Daniel" (Walton, p. 53).

V. 20

"A lamentable voice" - a voice of anguish (a voice of fear, concern, and sorrow)

II. THE PRIZE FOR DANIEL'S FAITHFULNESS (v. 21-28)

V. 22

"Innocency was found in me" - God never promises deliverance to the guilty, the sinful, those who knowingly violate God's principles and then ask God to "vial them out"; but He does deliver the righteous!

God's deliverance from the lion's mouth is mentioned elsewhere in Scripture:

--The psalmist (ps. 91:9-16 *v. 23)
--Paul (II Tim. 4:17)
--Daniel (Heb. 11:33)

V. 23

"Because he believed in his God" - Daniel was faithful because he was <u>full</u> of <u>faith</u>!

<u>Faith</u> is the victory! (I Jn. 5:4)

V. 24

The principle of Gal. 6:7 (sowing and reaping) is again vindicated!

EX: <u>Haman</u> hung on the gallows he built for Mordecai (Esther 7:9-10).

Psalm 7:15-16 - "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

Psalm 94:23 - "And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."

To have wives and children thrown in also was typical of the cruelty of the Persians (cp. Herodotus III).

[It is not a Hebrew (or Biblical) practice - Deut. 24; Ezek. 18]

V. 26

God is noted as "steadfast forever..."

Daniel's consistency (faithfulness) was simply a reflection of his God's consistency.

"FOUR KINGDOMS AND THE KINGDOM TO COME"

(Daniel's Night Vision)
Daniel 7:1-28
5-23-2021



INTRODUCTION:
***The kingdoms of this world will one day be replaced by the kingdom of our Lord!** Two Evidences:

I. The <u>MESSAGE</u> of Daniel's Night Vision (v. 1-15)
(Daniel's Dream Described)

A. The Four Beasts From the Sea (v. 1-7)
1. Lion = Babylon
2. Bear = Medo-Persia
3. Leopard = Greece
4. Beast with Iron Teeth = Rome

B. The Little Horn With the Big Mouth (v. 8-11)
1. Ten Horns = ten end-time kings that will reign simultaneously (v. 24; Rev. 13:1; 17:12-17)
2. Little Horn = the Antichrist (v. 24b-25; Rev. 13:6-7)

C. The Son of Man and His Kingdom (v. 12-15)
1. Son of Man = Jesus Christ
2. Ancient of Days = God the Father

II. The <u>MEANING</u> of Daniel's Night Vision (v. 16-28)
(Daniel's Dream Interpreted)
The Antichrist will be a man noted for his:
1) <u>Blasphemy</u> (he will talk about God with contempt and set himself up as God - II Th. 2:4).
2) <u>Persecution</u> (oppression of Jew and Christian - Rev. 12-13).
3) <u>Power</u> He will attempt to change that which only God has the right to change:
--"Times" = set times (the calendar; holidays, etc.)
--"Laws" = moral laws of right and wrong - Is. 24:5;
natural laws - lying wonders are ahead! (II Th. 2:9-12)

How long will Antichrist dominate with such a free reign? For 3-1/2 years (the final half of the Tribulation - cp. Dan. 12:7; Rev. 12:14). "A time (singular) and times (dual) and the dividing of time" - the Aramaic grammar points to 3-1/2 years. Compare Dan. 9:26, 27 - "in the midst of the week (seven)"; Rev. 13:5 - "42 months"; Rev. 12:14 - "times, time, and half a time"; Rev. 12:6 - "1,260 days."

Three practical lessons can be learned from Daniel 7 -
1) God's <u>sovereignty</u> - God <u>controls</u> kings and kingdoms
2) The Bible's <u>authority</u> - God <u>predicts</u> the future
3) The Believer's <u>confidence</u> - God <u>promises</u> to reward His saints.

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A. The _____From the Sea (v. 1-7)
1. Lion = _____
2. Bear = _____
3. Leopard = _____
4. Beast with Iron Teeth = _____

B. The _____ With the Big Mouth (v. 8-11)
1. Ten Horns = _____ that will reign simultaneously (v. 24; Rev. 13:1; 17:12-17)
2. Little Horn = _____ (v. 24b-25; Rev. 13:6-7)

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1. Son of Man = _____
2. Ancient of Days = _____

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2) _____ (oppression of Jew and Christian - Rev. 12-13).
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"FOUR KINGDOMS AND THE KINGDOM TO COME"

(Daniel's Night Vision)
Daniel 7:1-28
5-23-2021

INTRODUCTION:

Daniel 7 begins the prophetic section (chapters 1-6 were historic).

It is estimated that over one-third of the Bible is prophecy, yet prophecy is perhaps the most neglected and misunderstood theme in Scripture.

"Just over 100 years ago, Archbishop Trench said while preaching in Westminster Abbey, 'The most important chapter in the Bible is Daniel seven. It is the only chapter that, left out of the Bible, would leave the rest of Holy Scripture unintelligible'." (Foster, p. 31).

"The last six chapters of Daniel are not just to instruct or satisfy our curiosity; they are intended to warn, to alert, to urge us to be ready for the tremendous events ahead" (Foster, p. 31).

***The kingdoms of this world will one day be replaced by the kingdom of our Lord!**

Two Evidences:

I. The MESSAGE of Daniel's Night Vision (v. 1-15)

(Daniel's Dream Described)

A. The Four Beasts From the Sea (v. 1-7)

V. 1

God gave Daniel this vision during Babylon's reign, evidently because Babylon was involved in the prophetic revelation that Daniel received (v. 4).

"Dream and visions" - Daniel's dream and vision was a direct message from God. God does not directly speak through dreams and visions today.

This method of revealing divine truth was restricted to His selected prophets, etc., for the purpose of being put into written form - Scripture (Num. 12:6).

V. 2

"The four winds of the heaven" = symbolic of God's sovereign control over the "great sea" (of humanity - "the earth" - v. 17).

V. 3

The four beasts (wild animals) that Daniel saw represent kings (v. 17) or kingdoms (v. 23).

V. 4

These four beasts "represent the rulers of the four world empires previously described in Nebucchadnezzar's dream in chapter 2."

Nebuchadnezzar's Dream (ch. 2)	Daniel's Vision (ch. 7)	Interpretation
Head of Gold=	Lion=	Babylon
Chest & Arms of Silver=	Bear=	Medo-Persia
Belly & Thighs of Brass=	Leopard=	Greece
Legs of Iron=	Beast w/iron teeth=	Rome
--10 toes of iron/clay=	--10 horns =	Eschatological league of 10 nations

Using animal figures to symbolize nations is common. Even today you have heard of the Scottish lion, the Chinese dragon, the russian bear, and the American eagle.

"Lion . . . eagle's wings" = symbolic of royalty, strength, and speed. The lion represents Babylon (Jer. 4:7, 13). "Winged lions" were often used to represent Babylon in ancient Babylon.

"Wings were plucked" = could refer to Nebuchadnezzar's madness when he was judged for his pride (Daniel 4:32-33).

"Lifted up . . . stand . . . a man's heart was given to it" - Evidently a reference to Nebuchadnezzar's restoration (Dan. 4:34-37). Nebuchadnezzar's heart was changed into that of an animal (Dan. 4:16), then back to a man.

V. 5

"A bear" = symbolic of fierceness.

The bear represents the Medo-Persian Empire known for its fierceness in battle (cp. Is. 13:17-18).

"Raised up itself on one side" - Possibly symbolic of Persia's military might over the Median Empire.

The three ribs in the mouth of the Bear evidently represent Medo-Persia's conquest over Libya, Egypt, and then Babylon.

V. 6

"A leopard" - symbolic of speed.

The leopard represents the Grecian Empire, which under Alexander the Great conquered the known world with tremendous speed.

"Four wings . . . four heads" - After Alexander's death, the Greek Empire was divided into four heads (cp. Dan. 8:8)

1) Asia Minor - under Lysimachus;
2) Syria - under Seleucus
3) Egypt - under Ptolemy
And 4) Macedonia - under Casander

V. 7

"A fourth Beast with great iron teeth" - symbolic of terror, slaughter, cruelty, ferociousness.

"It was diverse" = different than the previous 3 beasts. This beast is indescribable. It could not be compared to any known animal like the previous beasts were.

This beast has 10 horns, which represent a confederacy of 10 kings (v. 24).

Some have wrongly interpreted these 10 kings as 10 Roman Caesars. But these will be contemporary kings who reign at the same time, and will be destroyed supernaturally by Christ and be replaced by Christ's kingdom.

B. The Little Horn With the Big Mouth (v. 8-11)

V. 8

"Another little horn" = the Antichrist

"Eyes" ... "Mouth" - This description identifies this "little horn" as a person, a human being.

Note the paradoxical nature of this individual - He is a "little horn" yet his mouth boasts of "great things."

"Little" speaks only of his beginnings; he starts off small but through diplomacy he will during the first 3-1/2 years of the Tribulation exalt himself (with Satan's power) globally.

V. 9

"I beheld till" - Daniel saw an arresting panoramic view of history that ends when thrones are "cast down" and the Ancient of Days sits to judge and reign.

"The thrones were cast down" = Two views:

1) The Gentile thrones (kings and kingdoms) are destroyed ("cast down")

2) The Lord's thrones (the rule of Christ and His saints 0 v. 18; Rev. 20:4, 6) are "Placed into position" ("cast down")

"The Ancient of Days" = God the Father (NOTE: He is distinguished from the Son, v. 13).

--the whiteness of His garment - points to His purity (c. Mk. 9:3)

--the white hair - points to His wisdom (cp. Rev. 1:14)

--the fiery nature of His throne and its wheels - points to His holiness and awesome power to judge (Heb. 12:29).

V. 10

"Thousand thousands ministered" = the saints (believers of all ages)

"Ten thousand times ten thousands" = the sinners to be judged? (unbelievers to appear before the Great White Throne - Rev. 20:10-15).

"The books were opened" - the omniscient God has every work of man recorded.

V. 11

"The voice of the great words" - sparked a particular interest in Daniel (v. 20). Daniel is amazed because the loud, boasting Antichrist still kept blaspheming God even up until the end (SEE: Revelation 13:5, 6).

"The beast was slain, and his body destroyed, and given to the burning flame" - the Antichrist (who personifies and represents the revived Roman Empire) will be cast alive into the Lake of Fire when Christ returns for Armageddon (Rev. 19:20; 20:10).

C. The Son of Man and His Kingdom (v. 12-15)

V. 12

"The rest of the beasts" - the previously described three beasts (v. 4-6) had their kingdoms and power taken away successively, yet their philosophies and systems were absorbed by the kingdoms that took them over and in this sense "their lives were prolonged."

During the fourth kingdom (Beast), Babylon, Medo-Persia, and Greece no longer rule, but their system remains as a conglomeration or a blending into an eschatological beast which is described as both a leopard, bear, and lion (Rev. 13:1).

"They had their dominion taken away: yet their lives were prolonged..." (Dan. 7:12). "The first three kingdoms were overthrown (dominion removed), yet instead of being completely destroyed, they were actually assimilated into the next kingdom.

"However, when Christ established His kingdom, He will not assimilate the ungodly Gentile kingdoms into it. Those kingdoms, then combined in the revived Roman Empire, will be completely destroyed. He will then establish a kingdom made up entirely of saints" (Walton, p. 58).

V. 13

"The Son of man came with the clouds of heaven" - a reference to Jesus Christ and the Rapture

> --Mt. 26:64 - "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
>
> --Mk. 14:62 - "And Jesus said, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
>
> --Rev. 1:7 - "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Just as Rome was in power at Christ's first coming, sos he will be in power (in a revived sense) prior to Christ's second coming.

V. 14

"There was given him" - God the Father presents to Jesus the Son a kingdom (cp. Ps. 2:6-9).

"There was given Him" :

--"Dominion" - authority to rule
--"Glory" - honor, reverence
--"Kingdom" - organized empire

This kingdom must be understood literally. If the first four kingdoms are literal, so must the fifth kingdom be understood (Bookman notes, ch. 7, p. 6).

Christ will reign!

--His kingdom will be universal ("All people, nations, and languages" will serve Jesus Christ).

--His kingdom will be eternal (the Millennium [1,000 years] is only the first stage of His eternal kingdom - Rev. 20:4-6).

"Thy kingdom come" (Mt. 6:10) - is the heart throb of every Christian.

To live in a state of total justice and peace; the experience of utopia; no more cursed earth, no more crime and corruption, awaits the saints of God.

V. 15

The vision had a devastating effect on Daniel. He had an upset stomach and a distressed mind after experiencing the impact of this extremely significant vision.

II. The MEANING of Daniel's Night Vision (v. 16-28)

(Daniel's Dream Interpreted)

V. 16

"One of them that stood by" - A saint in Heaven (v. 10), or an angel interpreted the vision for Daniel.

V. 18

God's saints will literally rule and reign with Christ (Rev. 20:4, 6) and will enjoy Paradise, Utopia, forever!

V. 19

Daniel was intrigued by the fourth beast. Why? Because this beast has eschatological significance. This beast will have "end time" fulfillment. God wanted us to know the details of this beast.

V. 20

"More stout" - more imposing; more fearsome. The Antichrist will impress the godless world by his clout, power, personality, and boastful mouth.

V. 21

The Antichrist's war against the saints will occur in the second half of the Tribulation. (cp. Rev. 13:7; Rev. 12:11-13).

The Antichrist will oppose God's people who live in the coming Tribulation (Rev. 13:7). Many will be martyred (Rev. 6:9-11), but they die "in the Lord"and are called "blessed." (Rev. 14:13).

V. 22

When Jesus Christ returns (who is also identified as the "Ancient of Days"), the prevailing bloodshed of the Antichrist will end!

V. 23

Ancient Rome conquered with such force.

V. 24

"The ten horns...are ten kings that shall (future) arise (come to power)" - these ten kings will be the final stage of Gentile dominion (SEE: Rev. 17:12-24).

When the Antichrist comes to power, he will subdue three nations!

V. 25

"There lived a French King, Louis XIV, who stated in a famous speech: "I am France!" With similar egotism, the Antichrist will make a speech in the near future: "I am the empire! I am God!" (Foster, p. 33).

The Antichrist will be a man noted for his:

1) Blasphemy (he will talk about God with contempt and set himself up as God - II Th. 2:4).

2) Persecution (oppression of Jew and Christian - Rev. 12-13).

3) Power -- He will attempt to change that which only God has the right to change:

--"Times" = set times (the calendar; holidays, etc.)
--"Laws" = moral laws of right and wrong - Is. 24:5;
natural laws - lying wonders are ahead! (II Th. 2:9-12)

"They shall be given into his hand" - It is God who will allow Antichrist to temporarily rule over the world to fulfill His purposes.

How long will Antichrist dominate with such a free reign? For 3-1/2 years (the final half of the Tribulation - cp. Dan. 12:7; Rev. 12:14).

"A time (singular) and times (dual) and the dividing of time" - the Aramaic grammar points to 3-1/2 years. Compare Dan. 9:26, 27 - "in the midst of the week (seven)"; Rev. 13:5 - "42 months"; Rev. 12:14 - "times, time, and half a time"; Rev. 12:6 - "1,260 days."

V. 26

Payday someday! God's judgment will one day be in session! The Triune Godhead ("They") will strip Antichrist of his worldwide power and melt his kingdom! (Rev. 16:10-11)

V. 28

At the end of this vision, Daniel had an "Excedrin" headache, and a troubled appearance. But he did what all Christians living today should do - he kept the matter in his heart!

Verse 28 concludes the Aramaic section of the book of Daniel.

CONCLUSION:

Three practical lessons can be learned from Daniel 7 -

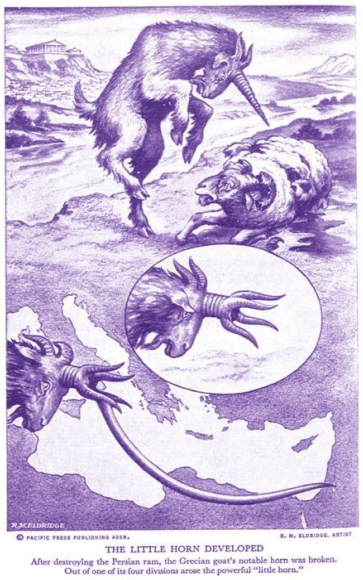
1) God's sovereignty - God controls kings and kingdoms

2) The Bible's authority - God predicts the future

3) The Believer's confidence - God promises to reward His saints.

"LEARN FROM THE PAST TO PREPARE FOR THE FUTURE"

(Daniel's Vision of the Ram, Goat, and Little Horn)
Daniel 8:1-27
6-6-2021



INTRODUCTION:

I. The <u>SUBSTANCE</u> of Daniel's Vision (v. 1-14)
(Prophecy Fulfilled in the Past)

A. The Conquest of the <u>Ram</u> (Medo-Persia) (v. 1-4, 20)

B. The Conquest of the <u>Goat</u> (Greece) (v. 5-14, 21a-23)

1. The Great Horn of Greece (Alexander the Great) (v. 4, 8, 21b)
2. The Four Horns of Greece (Greece's four generals) (v. 8, 22)
3. The Little Horn of Greece (Antiochus Epiphanes) (v. 9-14, 23)
   a. He invades Israel (v. 9)
   b. He torments Israel (v. 10)
   c. He exalts himself against God (v. 11)
   d. He desecrates the Temple (v. 11-14)

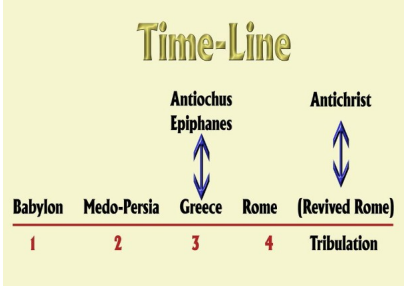
II. The <u>SIGNIFICANCE</u> of Daniel's Vision (v. 15-27)
(Prophecy Foreshadowing the Future)

A. Daniel's Vision has <u>End-Time</u> Significance (v. 15-22)

B. Daniel's Vision of <u>Antiochus</u> is a Foreshadowing of <u>Antichrist</u> (v. 23-25)

Characteristics of a man who does not fear God - Antiochus Epiphanes, like the future Antichrist, is characterized by:

1. <u>Fearless contempt</u> for that which is <u>holy</u> (v. 11-14)
2. <u>Satanic power</u> to accomplish wickedness (v. 24)
3. <u>Bitter opposition</u> to God's people (v. 10, 24b)
4. <u>Deceitful trickery</u> to lead astray those who don't know the Bible
   a. Magical <u>signs and wonders</u> (v. 23b, 25a)
   b. False promise of <u>peace</u> (v. 25b)
5. <u>Blasphemous pride</u> against God (v. 11a, 25c)
6. <u>Personal destruction</u> by God (v. 25d)
   (Pay day some day!)

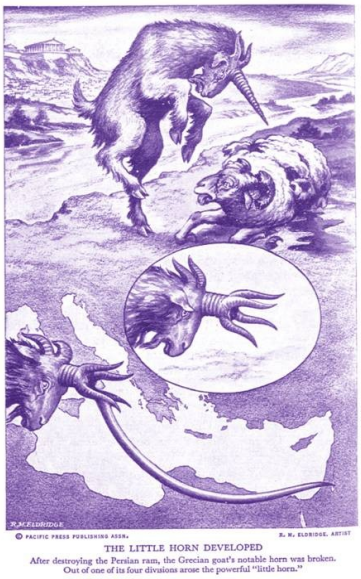


CONCLUSION: V. 26-27
**A Message to Israel:*

Learn from the past to prepare for your future!

"LEARN FROM THE PAST TO PREPARE FOR THE FUTURE"

(Daniel's Vision of the Ram, Goat, and Little Horn)
Daniel 8:1-27
6-6-2021



INTRODUCTION:

I. The <u>SUBSTANCE</u> of Daniel's Vision (v. 1-14)
(Prophecy Fulfilled in the Past)

A. The Conquest of the <u>Ram</u> (_____) (v. 1-4, 20)

B. The Conquest of the <u>Goat</u> (_____) (v. 5-14, 21a-23)

1. The Great Horn of Greece (_____) (v. 4, 8, 21b)
2. The Four Horns of Greece (_____) (v. 8, 22)
3. The Little Horn of Greece (_____) (v. 9-14, 23)
   a. He _____ Israel (v. 9)
   b. He _____ Israel (v. 10)
   c. He _____against God (v. 11)
   d. He _____ the Temple (v. 11-14)

II. The <u>SIGNIFICANCE</u> of Daniel's Vision (v. 15-27)
(Prophecy Foreshadowing the Future)

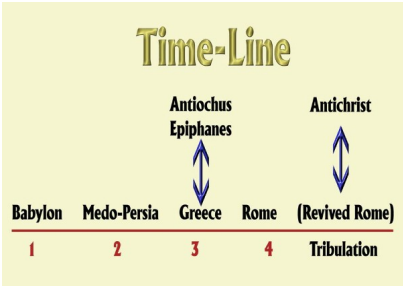
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Characteristics of a man who does not fear God - Antiochus Epiphanes, like the future Antichrist, is characterized by:

1. _____ for that which is _____ (v. 11-14)
2. _____ to accomplish wickedness (v. 24)
3. _____ to God's people (v. 10, 24b)
4. _____ to lead astray those who don't know the Bible
   a. Magical _____ (v. 23b, 25a)
   b. False promise of _____ (v. 25b)
5. _____ against God (v. 11a, 25c)
6. _____ by God (v. 25d)

(Pay day some day!)



CONCLUSION: V. 26-27
**A Message to Israel:*

"LEARN FROM THE PAST TO PREPARE FOR THE FUTURE"

(Daniel's Vision of the Ram, Goat, and Little Horn)
Daniel 8:1-27
6-6-2021

INTRODUCTION:

Review the visions of Daniel 2 & 7.

I. The SUBSTANCE of Daniel's Vision (v. 1-14)

(Prophecy Fulfilled in the Past)

A. The Conquest of the Ram (Medo-Persia) (v. 1-4, 20)

V. 1

"A vision appeared" - Daniel could visibly see a panoramic motion picture produced by God in the "studios" of Heaven.

Daniel received this vision in 551 B.C. ("the third year of Belshazzar" - 8:1).

"After that which appeared unto me at the first" - Daniel's first vision is described in chapter 7 and unveiled the four major world powers (along with the escatological "10-horned" confederacy of the future revived Roman Empire).

Now, in chapter 8, God gives Daniel details about two of the kingdoms that would follow Babylon. Namely, Medo-Persia and Greece.

One characteristic of good journalism is to give a broad overview of an event and then go back and fill in the details. This is what God does in chapter 8.

V. 2

"I was at Shushan . . . the significance of this location is that in Daniel's vision, he is transported from Babylon to the place that was the capital of Medo-Persia. It is from this perspective that God gives Daniel revelation about the impending future of the Medo-Persian Empire.

V. 3

"Ram" = symbolizing the kingdom that would have its capital at Shushan, namely Medo-Persia (cp. v. 20)

"Ammianus Marcellinus, a fourth century historian, states that the Persian ruler bore the head of a ram as he stood at the head of his army" (Wood, p. 208).

Keil quotes ancient literature as representing the Persian kingdom "under the form of a ram with clean feet and sharp pointed horns" (Keil, p. 290).

"Two horns" - One symbolizing the Medes and the other the Persians.

"One was higher than the other" - Corresponds to the "Bear" raised up on one side - 7:5).

"The higher came up last" - "Though Persia was the younger kingdom, under Cyrus it became the dominant one in 550" (Ryrie, KJV Study Bible, p. 1234).

V. 4

"West...north...south" - the conquest in three territories corresponds with the three ribs int he mouth of the bear (7:5).

The Ram moves from the east to the west, north to south. Medo-Persia was east of Babylon and was an unconquerable kingdom, until Greece arose to world power.

B. The Conquest of the Goat (Greece) (v. 5-14, 21a-23)

V. 5

"Goat" - symbolizing the Kingdom of Greece (cp. v. 21).

"On the face of the whole earth" - describes the vastness of Greece's conquest (Alexander the Great's goal was to conquer and Hellenize the whole world).

"And touched not the ground" - Describes the swiftness of Greece's conquest (Alexander's army just glided from victory to victory without delay).

1. The Great Horn of Greece (Alexander the Great) (v. 5, 8, 21b)

"A notable horn" - describing Alexander the Great, the sole dictator and military commander of the Grecian Empire.

Alexander conquered Medo-Persia in merely three battles:

1) at the Granicus River - 334 B.C.

2) at Issus - 332 B.C.

3) at the battle of Guagemalla - 331 B.C.

V. 7

"He was moved with choler against him" - Greece charged Medo-Persia head on with vehement anger, in a furious rage.

2. The Four Horns of Greece (Greece's four generals) (v. 8, 22)

V. 8

At the pinnacle of Alexander's conquests, Greece was a mighty empire under his singular leadership [Hence, the "great horn" (singular)]. However, after the death of Alexander, his kingdom was divided among his four generals (hence, the "four notable horns").

--Cassander - Macedonia
--Lysimachus - Thrace, Asia Minor
--Seleucus - Syria
--Ptolemy - Egypt

The four horns parallel the four heads on the leopard of 7:6).

3. The Little Horn of Greece (Antiochus Epiphanes) (v. 9-14, 23)

This "little horn" which comes up out of one of the four horns of the Greek Empire is not the same as the "little horn" which came up in the midst of the 10 horns of the revived Roman Empire described in 7:8.

The little horn of Daniel 7:8 is obviously distinct from that of Daniel 8:9 –

Daniel 7	Daniel 8
Associated with 10 horns	Associated with four horns
Arises as a separate horn out of head of the beast	Arises out of one of the four horns
Associated with the fourth beast – Rome	Associated with the third beast - Greece
Continues over Israel for 3 1/2 years	Continues over Israel for 2,300 days
Destroyed and replaced by the eternal kingdomto replace him	Broken off - nothing said of the kingdom

This "little horn" is not the Antichrist, but was an historical figure (named Antiochus Epiphanes) who was much like the Antichrist will be.

Antiochus reigned from 175-164 B.C.

Antiochus was the 8th ruler of the Seleucis Dynasty, which ruled over Syria (north of Palestine) after Alexander's death.

a. He invades Israel (v. 9)

The "pleasant land" = Israel (the land of Palestine is called the pleasant land - Jer. 3:19).

b. He torments Israel (v. 10)

"And it waxed great" - the little horn (v. 9) - Antiochus

"And indeed it so came to pass that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, and what he wrote many years before they came to pass"

(Josephus, Ant. X, 11, 7).

"The host of heaven" - God's people, the Jews, who were horribly persecuted by Antiochus (Ryrie note).

"The stars" - Again a reference to God's people - the 12 tribes of israel who are compared to "stars" (Gen. 37:9-10; Rev. 12:1; Cp. Gen. 15:5, 22:17; Jer. 33:22).

c. He exalts himself against God (v. 11)

"The prince of the host" = the Lord Himself. Antiochus, like the future Antichrist, was lifted up in pride against God.

d. He desecrates the Temple (v. 11-14)

V. 12

"The daily sacrifice" - Antiochus desecrated (polluted) the Jewish Temple when he in 168 B.C. offered a pig on the altar made to Zeus in God's Temple, and also erected an image of Zeus in the Temple.

Principle: Opposition to the truth will sometimes prosper.

(Even today, many of those who most vehemently oppose God's truth and ways seem to prosper. But consider their end! It will not be successful forever (SEE Psalm 73:1-19).

"2,300 days" - Some view the word "days" (lit. Hebrew "evenings and mornings") as referring to 2,300 evening and morning sacrifices, which would be 1,150 days, a period of three years, 2 months, 10 days - From 168 B.C. to 165 B.C. (Lange, Hoekema).

V. 14

A better view is to view it as literal days - Slightly over six years - "The period from 171 B.C. (when peaceful relations between Antiochus and the Jews came to an end) to Dec. 25, 165 B.C. (when Judas Maccabeus restored the Temple for its proper worship). (Ryrie note)

The Jews regained the Temple and cleansed it of the idolatry on Dec. 25, 165 B.C.

*this event is commemorated by the Jewish celebration of

Hanukkah each year near Christmas time.

II. The SIGNIFICANCE of Daniel's Vision (v. 15-27)

(Prophecy Foreshadowing the Future)

A. Daniel's Vision has End-Time Significance (v. 15-22)

V. 16

Gabriel - God's messenger angel who brought several important messages to the Jewish people (cp. 9:21; Lk. 1:19, 26).

V. 17

The reference to the "time of the end" (cp. v. 19) is evidently describing the end of Grecian tyrannical rule over the Jews, which is a pre-figuring (a foreshadowing, a type) of the end of Roman rule over the Jews.

Also, it has prophetic significance by paralleling the Greek Ruler - Antiochus with the future world ruler Antichrist.

V. 19

"The indignation" - God was righteously indignant (angry) toward Israel because of her sin and disobedience, and therefore allowed the Jewish nation to undergo severe opposition by Antiochus. The future time of "Jacob's Trouble" will be for the same reason.

V. 20-21

God's interpretation:

1) Ram with two horns = Media and Persia

2) Rough goat with one horn = Greece under the king Alexander

*What an amazing prophecy, where God is so specific. Many modern critics of the book of Daniel attempt to date the Book after the Greek Empire, since they cannot accept such accurate predictive prophecy).

V. 22

"Broken" - Alexander died in 323 B.C. (at the young age of 31-32).

B. Daniel's Vision of Antiochus is a Foreshadowing of Antichrist (v. 23-25)

"The latter time of their kingdom" - toward the end of the kingdom of the four horns, Antiochus Epiphanes came to power.

V. 23

Just as transgressors abounded prior to the coming of Antiochus, so transgressors will abound prior to the coming of Antichrist (II Th. 2:7-12; I Tim. 4:1; II Tim. 3:1-5).

Antiochus in many ways is a type or a prefiguring of the future Antichrist.

Proofs:

1) Both are depicted as little horns"
(Antichrist - 7:8; Antiochus - 8:8)

2) Both are depicted as "great" (powerful) leaders
(Antichrist - 7:8, 11, 25; Antiochus - 8:9)

3) Both seek a throne at Jerusalem
(Antichrist - II Th. 2:4; Antiochus - 8:9 - "the pleasant land")

4) Both oppose Israel
(Antichrist - 7:21, 25; Antiochus - 8:10, 24)

5) Both desecrate the Jewish Temple
(Antichrist - 9:27; Mt. 24:15; Antiochus - 8:11, 12)

6) Both are characterized by a fierce (fearsome) countenance
(Antichrist - 7:20; Antiochus - 8:23)

7) Both get their power from another
(Antichrist - 13:2, 4; Antiochus - 8:24)

8) Both "prosper" for a while
(Antichrist - 7:24-25; Antiochus - 8:24)

9) Both are effective at practicing deception
(Antichrist - II Th. 2:9-10; Antiochus - 8:25)

10) Both are lifted up in pride against God
(Antichrist - 7:11, 25; Antiochus - 8:25)

11) Both are destroyed without the hand of man involved

(Antichrist - 7:11; II Th. 2:8; Rev. 19:20; Antiochus - 8:25)

Characteristics of a man who does not fear God - Antiochus Epiphanes, like the future Antichrist, is characterized by:

1. Fearless contempt for that which is holy (v. 11-14)

V. 11

The abominable desecration by Antiochus is described in I Maccabees 1:20-24; 41-50.

The Tribulation Temple will be desecrated and trampled on by the wicked Antichrist and by the anti-semitic Gentiles for 3 1/2 years at the end of the Tribulation (Dan. 9;27; Mt. 24:15; Rev. 11:2).

2. Satanic power to accomplish wickedness (v. 24)

Just as Antiochus derived his power from Satan, so Antichrist will be empowered by the Devil (Rev. 13:4).

3. Bitter opposition to God's people (v. 10, 24b)

V. 24

Ancient secular historical accounts of the bitter persecution of Israel by Antiochus -

I Maccabees 1:29-32; 1:52-61

II Maccabees 6:18-31; 7:1-42

Josephus, Ant. X, 11, 7

IV Maccabees

4. Deceitful trickery to lead astray those who don't know the Bible

   a. Magical signs and wonders (v. 23b, 25a)
   b. False promise of peace (v. 25b)

5. Blasphemous pride against God (v. 11a, 25c)

V. 25c

Epiphanes means illustrious - This man sought to attract attention and admiration to himself. Extremely proud (Wood, p. 212).

*6. Personal destruction by God (v. 25d)
(Pay day some day!)

CONCLUSION: V. 26-27

V. 26

"Shut thou up the vision" - Daniel is told to seal up this prophecy; protect these words because they would surely be fulfilled.

God's Word will be fulfilled! Every jot and tittle!

Mt. 5:18 - "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Lk. 16:17 - "And it is easier for heaven and earth to pass, than one tittle of the law to fail."

Mt. 24:35 - "Heaven and earth shall pass away, but my words shall not pass away."

Cp. Mk. 13:31, Lk. 21:33

V. 27

"But none understood it" - the vision was beyond anyone's ability to comprehend it at the time it was given. More revelation was needed (Ex: Daniel 9-12; the book of Revelation).

Question: why did God reveal much of prophecy with symbolic language (Ex: animals, horns, etc.)?

Answer: To hide prophetic truth from those who don't want to know it, and to reveal it to those who need to know it and are diligent enough to study it out.

Today, more than ever, we must be diligent to study God's Word!

***A Message to Israel:**

Learn from the past to prepare for your future!

The saying posted at Jonestown (regarding the Guyana cult suicide) said:

"Those who don't learn from history are condemned to repeat it."

So it will be with the Jewish people who will believe the lie of peace with Antichrist, like they did with Antiochus (v. 25).

They will also have their temple desecrated and be severely persecuted themselves by the Antichrist, like they were by Antiochus.

How important it is to learn from the past! And to not make the same mistake twice.

"APPROACHING THE THRONE OF MERCY"

(The Prayer of Daniel)

Daniel 9:1-23

6-27-2021



INTRODUCTION:

In order to experience revival in our lives,
***We need to rightly approach God's throne of mercy!**

How did Daniel approach God's throne? He prayed to God with:

I. Whole-Hearted <u>SERIOUSNESS</u> (v. 3)

II. Holy <u>REVERENCE</u> (v. 4)

III. Honest <u>CONFESSION</u> (v. 5-14)

What is honest confession of sin?

A. <u>Call sin</u> what it is (v. 5-10)

B. Take <u>personal responsibility</u> (v. 11-14)

IV. Humble <u>PETITION</u> (v. 15-19)

Daniel petitions the Lord for mercy based on:

A. God's <u>righteousness</u> (v. 16a; cp. v. 2)

B. God's <u>glory and honor</u> (v. 16b-17)

C. God's <u>desire and ability to forgive</u> (v. 18-19; cp. v. 9)

CONCLUSION: V. 20-23
God is quicker to answer prayer than we are to pray.

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IV. Humble _____ (v. 15-19)

Daniel petitions the Lord for mercy based on:

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B. God's _____ (v. 16b-17)

C. God's _____ (v. 18-19; cp. v. 9)

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"APPROACHING THE THRONE OF MERCY"

(The Prayer of Daniel)

Daniel 9:1-23

6-27-2021

INTRODUCTION:

Does life ever seem like a dark cloud has surrounded you: and there's no clearing in sight?

The feeling that life has lost its sunshine, its light, its sweetness (life seems bitter), its jubilence (life seems blah), its prosperity (it seems nothing is going right).

The hymnwriter had this experience as she penned: "Sometimes the clouds of trouble be-dim the sky above, I cannot see my Savior's face, I doubt His wondrous love . . . When sorrow's clouds overtake me, and break upon my head, when life seems worse than useless, and I were better dead . . ." ("It's Just Like His Great Love" - p. 184).

The nation of Israel in the days of Daniel had this plight.

Israel had been in captivity for 67 years. At least two generations of children have been born who find themselves bearing the consequences of their parents', grandparents', and great-grandparents' sins.

The former songs and joys of Jerusalem and the Promised Land are but a memory
(SEE: Psalm 137:1-4).

V. 2

"I Daniel understood by books" - lit. scrolls. Referring to the Holy Scriptures which were originally inscribed on scrolls.

"Seventy years" - SEE: Jeremiah 25:8-11; 29:10-14

Why the number "seventy"? According to II Chron. 36:21, Israel's captivity was to last 70 years because of their failure to give the land 70 Sabbatical years of rest (SEE Lev. 25:2-7).

606 B.C. - 605 B.C. -1st deportation of Jews from Babylon

536 B.C. -Zerubbabel starts to rebuild the Temple

_____

70 years exactly!

(Daniel is counting the years of captivity from when he was deported in 606 B.C.)

586 B.C. -Temple & city destroyed

516 B.C. -Temple dedicated

_____

70 years

Most often <u>the cause</u> of our misery, our sorrow, our discouragement (depression), our troubles, etc., **<u>is our sin</u>**. Sin ruins things! It did so for Israel. It will do so for us.

--Our present circumstances are a result of past choices.

--We are reaping for what we have sown (Gal. 6:7).

--The degenerating condition of America is due to the corruption that is in the land.

The only answer is a revival from God!

The secret to revival: II Chron. 7:14 (humility, prayer, and repentance)

In Daniel 9, the Prophet Daniel, desiring a reviving for his nation, follows this key to revival as he approaches God's throne to beseech the King for mercy and forgiveness.

In order to experience revival in our lives,

***We need to rightly approach God's throne of mercy!**

How did Daniel approach God's throne? He prayed to God with:

I. Whole-Hearted SERIOUSNESS (v. 3)

V. 3

Daniel's seriousness in prayer is evident by the following:

A. Daniel gave God his full attention

"I set my face unto the LORD"

Daniel turned his eyes away from anything earthward, and set them Heavenward.

Hymn - "Turn your eyes upon Jesus, Look full in His wonderful face"

B. Daniel sought the LORD with intensity

"To seek (Plead) by prayer and supplications"

When one seeks God with all his heart, he finds Him (Jer. 29:13 - "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.")

C. Daniel sought the LORD with sacrifice ("with fasting")

To "fast" is to go without food and to take the time normally spent preparing and consuming food, and to use that time to get alone with God.

It is not easy to go without food, especially when one's life is scheduled for two or three meals daily. Perhaps this is why we rarely fast.

D. Daniel sought the LORD with TEARS

"Sackcloth and ashes" - Symbols of mourning and distress

"The effectual, fervent prayer of a righteous man availeth much" (Ja. 5).

Both Ezra (Ezra 9:5-15) and Nehemiah (Neh. 1:4-11) followed the same pattern of prayer as Daniel did.

II. Holy REVERENCE (v. 4)

"My God" - You cannot pray to God unless He is your God. He only hears the prayers of His children.

"O Lord" - Adonai = Master, ruler, sovereign

"Great and dreadful" - God's presence and power is awesome! Demons tremble (shudder) at the thought of Him (Ja. 2:19); Moses was so terrified when he stood in God's presence that he said, "I exceedingly fear and quake" (Heb. 12:21).

When we approach God, we are coming before the One whose very presence melts mountains; the One who is a "consuming fire" (Heb. 12:29). He is holy, holy, holy (Is. 6).

The only reason we can have any level of boldness when approaching His holy presence is because of the blood of Jesus (Heb. 10:19).

God is no "cream puff" in the sky; He is no "softy"; He is no indifferent, detached, old, gray-haired, impotent Being aloofly sitting in Heaven.

He is "great and dreadful."

"Keeping the covenant" - God is faithful to His Word (His promises and warnings).

III. Honest CONFESSION (v. 5-14)

What is honest confession of sin?

A. Call sin what it is (v. 5-10)

V. 5

Note the specific words for sin in verse 5 -

1. "Sinned" = missed the mark
2. "Iniquity" - to twist or pervert something good into something bad (distorted in heart and action)
3. "Wickedly" - criminal law breaking; to be guilty of violating God's law
4. "Rebelled" - to turn against; to revolt.

   Rebellion is not neutrality toward God and His Word but it is determined (willful) opposition to God and His Word.

"Rebellion is as the sin of witchcraft" (I Sam. 15:23)

Is alcoholism a "disease" or a sin?

Is drug use a "Problem" or wickedness?

Is homosexuality an "alternative lifestyle" or abomination?

Is abortion a "woman's right" or is it murder?

Is premarital sex a "biological need" or is it perversion?

Is adultery an "affair" or is it unfaithfulness?

Let's call sin what it is!

V. 6

To not listen to God's preacher is serious sin.

V. 7

"Confusion of faces" - a paleness of the face caused by embarrassment. To be ashamed. To feel shame.

In contrast to God, who is perfectly righteous, all Israel deserved the shame that came because of their sin.

B. Take personal responsibility (v. 11-14)

When someone takes responsibility for sin, they are saying:

1) **I** am guilty
2) **I** deserve what I have coming to me.

1. Daniel prayed and said: "I (as well as my people) am guilty."

Though Daniel was a righteous man, even one of the most upright to ever live, who according to God fits into the ranks of Noah and Job (Ezek. 14:14, 20), he was still a sinner in need of God's forgiveness.

Note how he includes himself among those of apostate Israel. What humility! What a keep sense of wretchedness! (cp. Rom. 7).

Note the first person pronouns in vv. 5-18 (27 references to "we...us...our") - "my sin" - v. 20

"His people's sin was his sin; their failure, his failure; their reproach, he makes his own" (Foster, p. 38).

When problems arise in any social setting (whether school, home, church, etc.), rather than pointing fingers at others, we must take responsibility for our part in the problem.

As long as we blame society, others, circumstances, Satan, etc., for our sin, we are not being honest with ourselves and forfeit God's forgiveness.

2. Daniel prayed and said: "I deserve what I have coming to me."

V. 11

"Therefore the curse is poured upon us" -

The curse referred to is found in Deut. 28:15-68. Israel's disobedience to God's Law demanded the curse to be poured out.

*There are always consequences to sin.

There is always a price for disobedience.

Daniel is saying: "God, we deserve the curse You sent upon us!"

V. 12

"He hath confirmed His words" - What God says, He does!

The LORD, though very patient with Israel, fulfilled His promise of judgment for Israel's disobedience.

V. 12-13

"God was bound by His word to punish them. Had He not punished them, He would have made Himself a liar" (unfaithful to His word) (Walton, p. 73). (EX: How a parent destroys his credibility by not carrying out threatened discipline).

V. 13

When people get deep into sin and even face the horrible consequences for it, many still do not come to God in repentance, but harden themselves and persist in their miseries (cp. the wicked living in the Day of the LORD - Rev. 16:9-11).

V. 14

"Therefore hath the LORd watched upon the evil" - the LORD "kept the calamity in store" (NASV).

God's judgment may be delayed, but it is never late.

*God is right in all He does!

IV. Humble PETITION (v. 15-19)

Daniel petitions the Lord for mercy based on:

A. God's righteousness (v. 16a; cp. v. 2)

V. 16a

Daniel is saying: "LORD, have mercy on us based on Your righteousness."

God can have mercy upon us today because all of His righteous demands against sin have been satisfied by Jesus Christ.

Therefore, He is both "just (righteous) and the justifier of him which believeth in Jesus" (Rom. 4:26).

He is faithful and just (righteous) to forgive us" (I Jn. 1:9).

As far as Israel was concerned, God was righteous to turn away His wrath, since He promised in His Word a restoration after 70 years (cp. Dan. 9:2; Jer. 25:11, 12; 29:10).

God is righteous to fulfill His Word!

Whenever you pray according to His will (as revealed in His Word), He has obligated Himself to answer your prayer (I Jn. 5:14-15).

God is bound by His own Word!

B. God's glory and honor (v. 16b-17)

Daniel's prayer is self-less. He is more concerned about the reputation of God than anything else.

The worst loss when a Christian sins is not the embarrassment he faces, but it's the dishonor that His God receives from the world.

V. 16b

Daniel appeals to God for mercy on His people because of their reproachful testimony among the surrounding pagans.

Because Israel was an object of scorn among the pagan nations, so their God was an object of ridicule. His name was "profaned among the heathen" because of their sin and His consequent judgment (Ezek. 36:21-23, 32).

*Cp. Moses appealed to God's testimony as a basis for Him to withhold judgment on Israel - Ex 32:11-13; cp. Dt 9:28.

V. 17

"For the Lord's sake" - cp. v. 19 - "For thine own sake" = Daniel is praying that God would restore Israel, not because they deserve it, but for God's own holy reputation and glory.

*When you pray for forgiveness, for revival, etc., is it because you are concerned about God's glory?

The main reason we should desire God to cleanse us is not for our benefit, but for His good pleasure and honor!

Both the city (Jerusalem) and the people (Israel) were called by God's name (v. 18, 19). It was God's city; they were God's people. Therefore, it would bring honor to God to grant mercy.

C. God's <u>desire and ability to forgive</u> (v. 18-19; cp. v. 9)

V. 18

"For Thy great mercies" - No one deserves mercy. If it were deserved, it would not be "mercy."

> A mother once approached Napoleon seeking a pardon for her son. The emperor replied that the young man had committed a certain offense twice, and justice demanded death. “But I don’t ask for justice,” the mother explained. “I plead for mercy.” “But your son does not deserve mercy,” Napoleon replied. “Sir,” the woman cried, “it would not be mercy if he deserved it, and mercy is all I ask for.” “Well, then,” the emperor said, “I will have mercy.” And he spared the woman’s son. (Luis Palau, “Experiencing God’’s Forgiveness“, Multnomah Press, 1984)

When you have failed the Lord, you cannot appeal to your goodness as a basis for His forgiveness, but to His mercy.

God's mercies (plural) are many, "great" and eternal - "His mercy endureth forever" (Ps. 136).

CONCLUSION: V. 20-23

God is quicker to answer prayer than we are to pray.

God's answer to Daniel's prayer was on the way before he ever got up from off His knees.

As a matter of fact, Gabriel interrupted Daniel's prayer in "mid-stream."

"<u>Whiles</u> I was speaking (v. 20) . . ."

"<u>Whiles</u> I was speaking in prayer (v. 21) . . ."

"<u>At the beginning</u> of thy supplications (v. 23) . . ."

God is more anxious to answer prayer than we are to pray!

God is more desirous to forgive than we desire to be forgiven.

As we will see, God goes above and beyond the immediate request of Daniel (that being the restoration of ancient Jerusalem [v. 25]). God also reveals the future, permanent restoration of the Messianic Kingdom (v. 24).

"THE PROPHECY OF SEVENTY WEEKS"

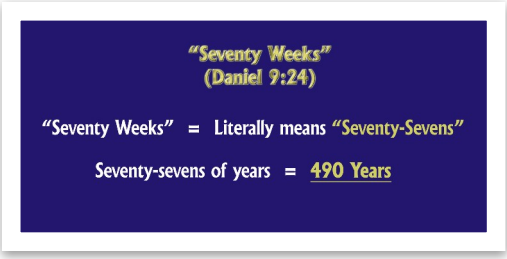
(The Duration of Israel's Sentencing)
Daniel 9:24-27
7-4-2021

INTRODUCTION:

***The sovereign LORD decrees Israel's future.**

I. HOW LONG UNTIL UTOPIA?

70 sevens (490 years) of judgment are decreed against Daniel's people (Israel) and Daniel's city (Jerusalem) (v. 24).



II. HOW LONG UNTIL MESSIAH?

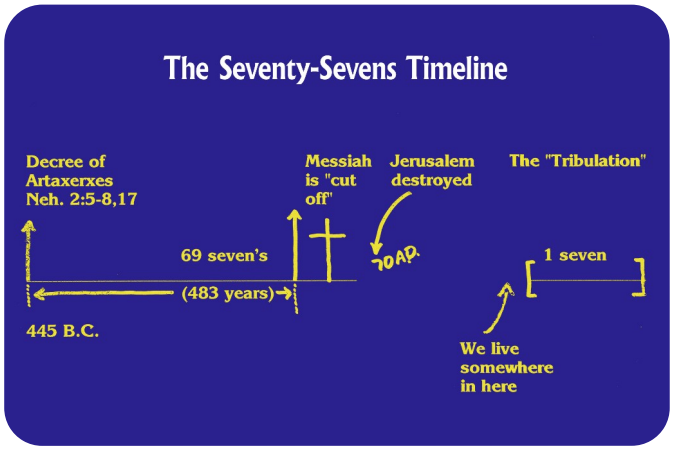
69 sevens (483 years) would pass before Messiah was to come (v. 25-26).

A. After 69 sevens Messiah would die (v. 26a)

B. After 69 sevens Jerusalem would be destroyed (v. 26b)

III. HOW LONG UNTIL THE END?

1 seven (7 years) under the tyranny of Antichrist is still to come (v. 27).



CONCLUSION: God's promises never fail!

"THE PROPHECY OF SEVENTY WEEKS"

(The Duration of Israel's Sentencing)

Daniel 9:24-27 *(Part 2)*

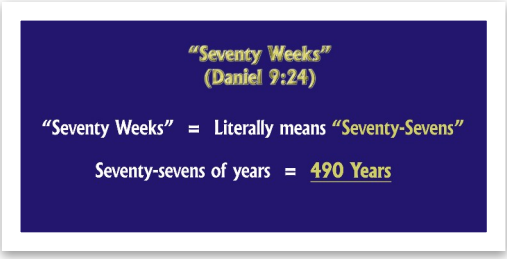
7-11-2021

INTRODUCTION:

***The sovereign LORD decrees Israel's future.**

I. HOW LONG UNTIL _____?

70 sevens (490 years) of judgment are decreed against Daniel's people (Israel) and Daniel's city (Jerusalem) (v. 24).



II. HOW LONG UNTIL _____?

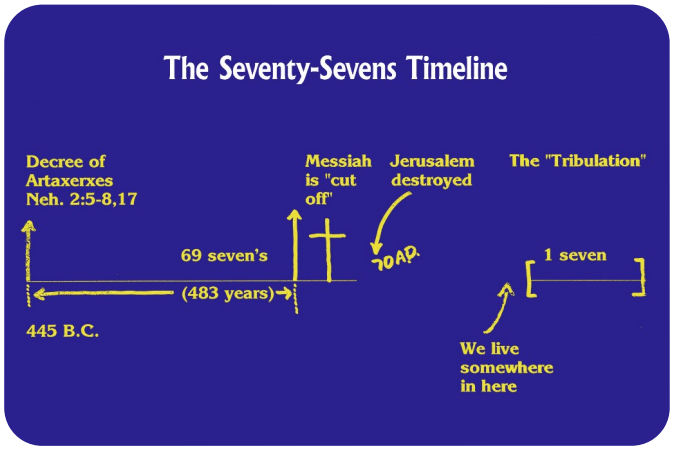
69 sevens (483 years) would pass <u>before</u> Messiah was to come (v. 25-26).

A. After 69 sevens _____ (v. 26a)

B. After 69 sevens _____ (v. 26b)

III. HOW LONG UNTIL THE _____?

1 seven (7 years) under the tyranny of Antichrist is still to come (v. 27).



CONCLUSION: God's promises never fail!

"THE PROPHECY OF SEVENTY WEEKS"

(The Duration of Israel's Sentencing)
Daniel 9:24-27
7-4-2021

INTRODUCTION:

No nation has been opposed, persecuted, oppressed like ancient and modern Israel -- SEE Revel. 12.

Examples of the plight of Israel:

--Egyptian Bondage
--Babylonian captivity
--Antiochus Epiphanes
--Roman destruction of Jerusalem & the Diaspora of 70 A.D.
--German Holocaust (8 million slaughtered)
--contemporary Arab-Israeli conflict
--Anti-Semitism
--the future time of "Jacob's Trouble" (Antichrist)

When will it all end? Will it ever end? Daniel 9:20-27 gives the answer.

Note the context - Daniel, having read Jeremiah's prophecy that Israel's subjection by Babylon would only last for 70 years (Dan. 9:2; Jer. 25:11, 12; 29:10), now is given revelation that 70 seven's are determined against Israel.

God as it were, uses the number 70 (cp. v. 2) and expands on it (multiplying it by 7) to let Daniel know how long it will be until <u>total</u> restoration and Messianic blessing is experienced by Israel.

The Babylonian captivity resulted from not observing 70 Sabbath (seventh) years (covering a period of 490 years) - II Chron. 36:20-21.

Now God uses that 70 seven's of years to decree Israel's judgment.

V. 23

"Understand the vision" - What vision? The same vision that Gabriel (v. 21) explained to Daniel in 8:15-26.

Whereas Daniel 8 unfolded a sequence of events from Medo-Persian rule through the reign of Greece with foreshadowing of the future Antichrist (i:23-26), now in chapter 9 God unfolds the timing (the length/duration) of events, beginning with Medo-Persia and extending through the future Tribulation.

***The sovereign LORD decrees Israel's future.**

I. HOW LONG UNTIL UTOPIA?

70 sevens (490 years) of judgment are decreed against Daniel's people (Israel) and Daniel's city (Jerusalem) (v. 24).

"Seventy weeks" - lit. seventy seven's.

The Hebrew word translated "weeks" is "shabim" which refers to a period of seven. Sevens of years is what is in view in context.

Hence, 70 x 7 years = 490 years.

The Hebrew calendar included a 7-year period; a "week of years" (Lev. 25:3, 4).

"Determined" = decreed. God has decreed this prophecy and nothing can reverse it or stop its fulfillment. What God's sovereign will determines, no one can alter.

"Thy people" = Israel (the Jews)

"Thy holy city" = Jerusalem

"To finish transgression" - to put an end to Israel's revolting and transgression (for which she has undergone chastisement); to complete her deliberate violations of God's laws.

"To make an end of sins" - to finish Israel's "missing the mark."

"To make reconciliation for iniquity" - to make atonement for Israel's vain idolatry.

That atonement was provided when Messiah was "cut off" after the 69th seven; it will be applied to national Israel when they look on Him whom they pierced and He pours upon them the Spirit of supplication and grace, which occurs at the end of the Tribulation (Zech. 12:10).

"To bring in everlasting righteousness" = never-ending justice will be brought in by Christ's return to earth.

"In righteousness He doth judge..." "He shall rule them with a rode of iron..." (Rev. 19:11, 15).

NOTE: The Millennial (1,000 year) Kingdom is merely the first phrase or initial stage of the eternal righteousness to be experienced globally.

Perfect justice in a utopian world will never be experienced until the 70 seven's are fulfilled. Therefore, all of man's efforts to "bring in the kingdom," "right all wrongs," establish utopia, are in vain.

"To seal up the vision and prophecy" - Daniel's vision and prophecy is sealed up by God all the way to its fulfillment. (cp. Dan. 12:4, 9)

The sealing is symbolic of protection. God has preserved His Word and will fulfill every jot and tittle of it! (Mt. 5:18, 24:35).

When the 70th seven will be completed, Daniel's prophecy will be history.

"To anoint the most Holy" - lit. "to anoint the holiest of holy ones"

--Could be a reference to the Millennial temple's Holy of Holies (cp. the new future temple - Ezek. 40-48).

**--Or it could be a reference to the anointing of Jesus Christ to rule and reign as King over the earth (Ps. 2:2; cp. context - Daniel 9:25 - "Messiah the Prince" --Heb. = the Anointed Ruler").

II. HOW LONG UNTIL MESSIAH?

69 sevens (483 years) would pass before Messiah was to come (v. 25-26).

V. 25

"The commandment to restore and to build Jerusalem" - this command refers to the decree of "Artaxerxes Longimanus given in 445 B.C. (Neh. 2:5). Earlier, Cyrus had authorized the rebuilding of the temple (in 5:38; II Chron. 36:22-23; Ezra 1:1-4)." Ryrie note

The rebuilding of the wall would transpire during "troublous times" - cp. Nehemiah 4-6.

The work was attacked by Sanballat and Tobiah as well as the Arabians, Ammonites, and Ashdodites.

It was attacked by means of:

1)	mockery (4:1-6)	4)	Compromise (6:1-4)
2)	Conspiracy (4:7-23)	5)	Slander (6:5-9)
3)	Extortion (5:1-19)	6)	Treachery (6:10-14)

Decree to Jerusalem's streets Messiah
Rebuild & wall complete the Prince

7 seven's 62 seven's

----------483 years----------

(Neh. 2:5) (Luke 19:41-44)

The Jews are without excuse for rejecting Christ. They should have known when He was to arrive based on Daniel's dates (Simeon knew the time of Christ's arrival - Luke 2:25-26); but Israel as a nation did not know (*SEE: Luke 19:41-44).

Sir Robert Anderson suggested that the dating should be calculated by "prophetic years" from 445 B.C.

1) His proof of prophetic years (lunar dating - Jewish calendar)

--Rev. 11:2, 3; 3 1/2 years; 42 months; 1260 days.

--Cp. Rev. 13:4-7 & 12:13-14 with Rev. 12:6

2) March 14, 445 B.C. to April 6, 32 A.D. totals 173,880 days.

Exactly 69 seven's of prophetic years [a prophetic year has 360 days]

476 x 365 =	173,740 days
Leap year =	116 days
March 14-April 6 =	24 days
	173,880 days

173,880 360 = 483 prophetic years (or 69 sevens)

Decree of Artaxerxes Neh. 2:5-8,17,18	Wall street completely Rebuilt	then Christ's Triumphal Entry into Jerusalem
7 seven's	62 seven's	1 seven
(49 years)	(434 years)	
445 B.C.	396 B.C.	A.D. 32

We live somewhere in here

--Sir Robert Anderson
--Alva McClain

A. After 69 sevens Messiah would die (v. 26a)

"After threescore and two weeks (62 seven's (or 434 years) from the completed 7 weeks) shall Messiah be cut off"

"Messiah" = Jesus Christ

"Cut off" = to kill or put to death.

In a Messianic prophecy describing the suffering and death of the Messiah, Isaiah said "He was cut off out of the land of the living: for the transgression of my people was He striken" (Is. 53:8) ("cut off" - cp. Gen. 9:11; Deut. 20:20).

"But not for Himself" - Two possible translations:

1) "And have nothing" (NASV; NIV)

"There is nothing for Him" Nothing that rightly belonged to Messiah the Prince was given to Him at that time. His Kingdom would be future.

2) "But not for Himself" (KJV; NKJV) - Jesus would be "cut off" but not for His sin (he was sinless [II Cor. 5:20]); but for the sins of the world (Is. 53; I Cor. 15:3; I Pet. 2:24, 3:18).

B. After 69 sevens Jerusalem would be destroyed (v. 26b)

"The people of the prince" = Rome

"The prince that shall come" - the future leader of the revised Roman Empire; the Antichrist

The people (Rome) ... shall destroy the city (Jerusalem) and the sanctuary (the holy temple)" - a reference to Titus' conquest of Jerusalem in 70 A.D. whereby he tore down the city (not leaving one stone upon another) and burned it in fulfillment of both Daniel's and Jesus' prophecy (Cp. Mt. 24:2; Mk. 13:2; Lk. 19:44).

"The end thereof (the destruction of the city and temple) shall be with a flood" - like the waters of the Noaic Flood, the enemies of Israel would ruin the city.

"Desolations are determined"

--Israel was desolate of her people (the Jews) from 70 A.D. until 1948.

--Israel will in the future Tribulation be desolate of her people as they flee when the Antichrist desecrates their Holy Place and the Gentiles trample on that city for 42 months (Mt. 24:15ff; Rev. 11:2).

III. HOW LONG UNTIL THE END?

1 seven (7 years) under the tyranny of Antichrist is still to come (v. 27).

An unseen gap in prophetic time is typical of O.T. prophecy (EX: Is. 9:6; Is. 61:1,2; Zech. 9:9, 10; cp. I Pet. 1:11).

The gap between the Messiah's being "cut off" and the signing of the covenant (the time from the 69th to the 70th week) has often been used by Pretribulationalists to demonstrate the distinction between God's dealings with the Church and Israel and to prove a pretribulational Rapture.

NOTE: However, such an observation does not prove a pretribulational Rapture. Such a proof is speculation and assumption. It is not the clear statement of Scripture.

Yes, God goes back to dealing with Israel (Note, however, - under the New covenant, Dispensation) in the 70th week, but to say that the Church will be absent is to be beyond the text and essogete a presupposed belief into the text of Daniel 9.

The gap in time simply moves from a time of fulfilled prophecy to the future time of more to-be-fulfilled prophecy.

The gap simply marks the ending point and the beginning point of God's special dealings with Israel ("thy people") and Jerusalem ("thy holy city" - v. 24).

"He" - "the prince that shall come" (v. 26) - not Christ but the Antichrist.

"Confirm" = to make a strong covenant. Perhaps by force; with mighty global power, the Antichrist will ratify a peace treaty.

"Covenant" - a binding promise of peace; a pact; a treaty (the Antichrist will be the Diplomat of Diplomats. He will do what no leader, no nation, and no United Nations Peace plan has ever accomplished. He will "settle" the Arab-Israeli conflict.)

Such a peace proposal is right on the horizon. The rider on the white horse is coming! Rev. 6:2

"With many" - a peace treaty will be signed between Israel and the many Arab nations that have plagued them throughout history (Syria, Egypt, Lebanon, the PLO, Jordan, Saudi Arabia; Iraq, Iran, etc.)

"For one week" = one period of 7 years.

"A world leader signs a 7 year peace treaty" will one day be the headlines in the NY Times and Daily News. This period of 7 years refers to the 70th week of Daniel (v. 24). 69 are now history; one more period of seven is yet to be fulfilled.

**This signing of a 7-year covenant marks the beginning of the Tribulation period. From the day this covenant is signed, exactly 2,520 days will remain for Antichrist's reign.

"In the midst of the week" = at the mid-point of the 7 years; after 3 1/2 years, he (Antichrist_ will put an end to the Jewish sacrifices and offerings. He will stop the Jew's worship of Jehovah and will set Himself up in their Temple and demand worship, claiming to be God - SEE Mt. 24:15; II Thes. 2:4.

The mid-point of the Tribulation marks the time of Antichrist's recovery from a deadly wound (SEE Rev. 13:3-8), the issuing of the mark of the Beast (Rev. 13:16-18); and the hottest anti-Jewish, anti-Christian persecution to ever be experienced (Rev. 12:12-17).

"Abominations . . . make it desolate" - the Antichrist, who will stand (as "God") in the Holy Temple, will thereby make the temple an abominable (polluted) place and a desolate place (since the Jews will flee Jerusalem at this point - Mt. 24:15ff).

Jerusalem's desolation - cp. Zech. 14:1, 2

"Even until the consummation" - the Temple will be polluted and desolate - right until the end of the 70th week.

"That determined shall be poured upon the desolate" - what God has decreed will be poured upon the Jews at that time (SEE: Rev. 12).

A "remnant" of these desolate Jews will be saved and return to their land (cp. Is. 10:20-23; Is. 28:22).

CONCLUSION: God's promises never fail!

The Jews do have dreadful days ahead. At least one more holocaust awaits them. This is the time of "Jacob's Trouble" (Jer. 30:7). But at the conclusion a multitude of Israelites will be gloriously saved and blessed (Rom. 11:25-27). (SEE: Jer. 30:1-11). Praise God for His sovereign control of history!

Concluding applications:

1. God is sovereign

   (His prophecy is precise; He controls and predicts the affairs of man)

2. God is faithful

   (He will keep His promise to Israel of deliverance, salvation, and Messianic Kingdom)

3. God is merciful

   (Everlasting righteousness is coming - v. 24)

4. Jesus loves you

   (The Messiah was "cut off" for your sins)

"THE UNSEEN, YET REAL, SPIRIT WORLD"

Daniel 10:1-21
7-18-2021



INTRODUCTION: There is more to life than what you see with your eyes.

Three truths about the unseen spirit world:

I. DANIEL SAW A <u>VISION</u> OF THE SPIRIT WORLD (v. 1-9)
(Daniel sees a vision of an awesome Heavenly Messenger)

A. The <u>Occasion</u> for the Vision (v. 1-4)

B. The <u>Substance</u> of the Vision (v. 5-6)

C. The <u>Result</u> of the Vision (v. 7-9)

II. DANIEL RECEIVED <u>HELP</u> FROM THE SPIRIT WORLD (v. 10-19)
(Daniel is touched three times by a Heavenly Messenger)

A. A Touch to Stand (v. 10- 15)

B. A Touch to Speak (v. 16-17)

C. A Touch of Strength (v. 18-19)

III. DANIEL LEARNED OF <u>CONFLICT</u> IN THE SPIRIT WORLD (v. 13, 20-21)
(Daniel is taught of battles that rage among good and evil angels)

"THE UNSEEN, YET REAL, SPIRIT WORLD"

Daniel 10:1-21
7-18-2021



INTRODUCTION: There is more to life than what you see with your eyes.

Three truths about the unseen spirit world:

I. DANIEL SAW A _____ OF THE SPIRIT WORLD (v. 1-9)
(Daniel sees a vision of an awesome Heavenly Messenger)

A. The _____ for the Vision (v. 1-4)

B. The _____ of the Vision (v. 5-6)

C. The _____ of the Vision (v. 7-9)

II. DANIEL RECEIVED _____ FROM THE SPIRIT WORLD (v. 10-19)
(Daniel is touched three times by a Heavenly Messenger)

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"THE UNSEEN, YET REAL, SPIRIT WORLD"

Daniel 10:1-21
7-18-2021

INTRODUCTION:

Chapter ten begins the fifth and final predictive prophecy in Daniel (ch. 2 7, 8, 9, 10-12).

Chapters 10-12 are a single unity - They disclose future events through the medium of a Heavenly Messenger rather than through a vision or symbolism (cp. chap. 2, 7, 8).

We are not alone . . .

"The Bible contains more than a series of alleged "angelic sightings." It offers an evaluative look into a world beyond the reach of scientific examination. When we study what it says about angels, we learn that: 1) We are not alone, 2) We are helped by unseen friends, 3) We are opposed by invisible foes, 4) Choice determines destiny, 5) Nearness to God produces worship, 6) Worship of God inspires service, and 7) Serving God brings joy.

"The Bible repeatedly maintains that human beings are not the only intelligent, moral creatures in the universe. The words "angel" and "angels" occur about 300 times. The Bible speaks often of Satan and demons, and refers to them as real, though not flesh-and-blood, earthbound creatures like we are (Eph. 6:12). It names two angels - Michael (Dan. 12:1; Jude 9; Rev. 12:7) and Gabriel (Dan. 8:16; Luke 1:19). It gives us graphic portrayals of heavenly beings called "seraphim" (Is. 6:2, 3), "cherubim" (Ezek. 10:1-20), and "living creatures" (Ezek. 1:5-22; Rev. 4:6-11)."

--("What Can We Learn From Angels?" - Radio Bible Class Discovery Series)

There is more to life than what you see with your eyes, hear with your ears, or touch with your hands.

Three truths about the unseen spirit world:

I. DANIEL SAW A VISION OF THE SPIRIT WORLD (v. 1-9)

(Daniel sees a vision of an awesome Heavenly Messenger)

A. The Occasion for the Vision (v. 1-4)

V. 1

"The third year of Cyrus" - 536 B.C.

The reference to Cyrus is important because it shows that this prophecy came to Daniel during the Medo-Persian Empire and not during the Grecian or Roman Empires, as Bible "critics" who disavow prophecy would claim.

"King of Persia" - Cyrus was the human prince of Persia. Verse 13 describes a superhuman prince, a supernatural being, an emissary of Satan.

"The thing was true" - lit. "the word" (prophecy revealed to Daniel) was true; therefore, believable and trustworthy (cp. Rev. 19:9; 21:5).

V. 2

"Mourning" - included fasting (v. 2), a humbling of self, and a heart set on understanding God's dealings with His people, Israel (v. 12).

Why was Daniel mourning?

Possible answer:

--Because of the anticipated future plight of his people Israel. A prior revelation to Daniel (chap. 9:24-27) unfolded 70 seven's of years (490 years) that were decreed against Israel. Daniel is longing to see God's hand of blessing upon His people, and perhaps wonders what specifically lies ahead for them. Hence, God describes the empires and evil rulers to follow Persia in chap. 11-12.

"Three full weeks" - lit. "three weeks of days" (in contrast to weeks of years described in 9:24-27).

Daniel, though old (84), busy, and important political figure in the Empire, sacrificed time and pleasure for spiritual matters.

EX: Hymn - "Take Time to be Holy"

V. 3

"Pleasant bread" - lit. food of delights, delectable food.

V. 4

"Hiddekel" - ancient Hebrew name for the "Tigris" River.

B. The Substance of the Vision (v. 5-6)

V. 5

"A certain man" - not an ordinary man as evident by his description (v. 5-6), but rather one who had the appearance of a man (cp. v. 16, 18).

"Linen" - white linen symbolized purity and was worn by priests (Lev. 6:10, 16:4), prophets (Jer. 13:1), and angels (Rev. 15:6).

"Loins" - waist; a golden belt.

V. 6

"Beryl" - tarshish stone, a quartz-like stone with a yellowish, golden luster.

"Lightning" - a fearful, brilliant, glowing radiance.

"Lamps of fire" - only said of Christ's eyes (Rev. 1:14).

Depicting eyes that pierce and penetrate.

"Like the voice of a multitude" - like a vast crowd speaking in unison: strong, deep, and authoritative (Wood, p. 269).

Who is this?

Some say - Gabriel: Improbable since Gabriel is referred to 2 other times in Daniel (8:16, 9:21) and mentioned by name. Why no mention here?

Some say - an "Unnamed angel": on the level of Gabriel or Michael (Wood, p. 268).
Some say - Jesus Christ:

Evidence: the description matches John's in Rev. 1:13-16; the response of John is the same as Daniel's (cp. Rev. 1:17; Dan. 10:8-9).

Problem: If it is Christ, how could He be withstood? (v. 13). Would He need Michael's help? (v. 13)

My view:

V. 5-9 describes a pre-incarnate appearance of Christ (a Christophany) (cp. Scofield, New Scofield Reference Bible, p. 914).

V. 10-21 describes an angel being who strengthens and imparts revelation to Daniel (the phrase "an hand" [v. 10] rather than "His hand" seems to indicate another person than the one previously described).

Such appearances of Christ (specifically called "Christophanies) describe Him as
"The Angel of the Lord" (Lit. "the messenger of Yahweh").

1) Jesus was manifested to Hagar (Gen. 16:10, 13).

2) Jesus was manifested to Abraham (cp. John 8:56).
(cp. 18:1, 2 with 19:1; Gen. 18:22; 27; Gen. 19:24; Gen. 22:11-12, 15, 16)

3) Jesus was manifested to Isaac (Gen. 26:2-5; 24-25).

4) Jesus was manifested to Jacob (Gen. 31:11, 13; 32:24-30; Hosea 12:3-5; Gen. 48:15, 16).

5) Jesus was manifested to Moses
--He appeared to Moses out of a "burning bush" (Exodus 3:2-6).
--He identified Himself as the "I AM" (Ex. 3:13-15) (cp. Jn. 8:58, 18:5).
--He was enveloped in a cloudy pillar (Ex. 14:19; cp. with Ex. 13:21).
--He stood upon a rock that provided water for the entire nation (Ex. 17:5, 6; cp. I Cor. 10:4).

6) Jesus was manifested to Joshua (Josh. 5:13-6:5)
--He appeared to Joshua as the "Captain of the LORD's (Yahweh's) host (army)."
--He is worshipped as God 5:14).

--He demands honor because He is holy (5:15). [NOTE: Joshua is confronted and commissioned with the holiness of God as was Moses - cp. Ex. 3:5.]
--He is called "LORD" (Jehovah - 6:2)

7) Jesus was manifested to Israel (Judges 2:1-7)

8) Jesus was manifested to Gideon (Judges 6:11-26)

9) Jesus was manifested to Samson's parents (Judges 13:3-22)

C. The Result of the Vision (v. 7-9)

V. 7

Only Daniel saw the vision of the Heavenly Messenger. Those with him fled in terror, sensing the presence of someone awesome.

[NOTE: When Paul saw Christ's radiant glory, those with him did not see the Christ he saw (Acts 9:7 - "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man").]

"They fled to hide themselves" - whenever sinful man comes in contact with divinity, he hides with fear (cp. Adam - Gen. 3; the world's mighty men - Rev. 6:16).

V. 8

"No strength" - Daniel's body became limp and powerless.

"Comeliness...into corruption" - Daniel's normal appearance was disfigured. A death-like paleness, combined with a grotesque wrenching of facial features (Wood, p. 270).

V. 8-9

Contrary to contemporary testimonies of those who see "visions of Christ," when someone in Scripture came into contact with the Lord, they were not struck with "warm feelings" - but with terror!

God is holy, awesome, dreadful in power! Whenever sinful humanity comes into the presence of Holy Deity, he is struck with a deep sense of unworthiness, humility, self-insufficiency, and holy fear!

EX: Abraham - during God's covenant with him - "a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him" (Gen. 15:12).

EX: Jacob - regarding his confrontation with the Lord at Bethel - "and he was afraid, and said, How dreadful is this place!" (Gen. 28:17).

EX: Moses - "I exceeding fear and quake" (Heb. 12:21).

EX: Job - "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:5-6).

EX: Isaiah - Is. 6:5 - ""Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts."

EX: John - "And when I saw Him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last." (Rev. 1:17)

II. DANIEL RECEIVED HELP FROM THE SPIRIT WORLD (v. 10-19)

(Daniel is touched three times by a Heavenly Messenger)

Gabriel "touched" Daniel two times previously (8:18; 9:21).

God has commissioned good angels to minister to those who are heirs of salvation (Heb. 1:14).

They cannot be seen when they carry the soul of a dying believer to heaven as they did Lazarus (lk. 16:22), or when they protect God's children from harm (ps. 91:11), when the watch us in our worship (I Cor. 11:1-10), or when they observe us living out our salvation (I Tim. 5:21), or when they superintend over the "little ones" who believe (Mt. 18:10). (R.B.C. - "What Can We Learn From Angels", p. 9)

A. A Touch to Stand (v. 10- 15)

V. 10

NOTE: the angelic creature did not lift Daniel all the way up to his feet, but simply takes him from a prostrate, helpless, immobile position to learning on his hands and knees.

The angel then beckons Daniel to "stand up" (v. 11) by himself.

NOTE: In our lives, God will send his angels to do for us what we cannot do, and to encourage us to do what we are able to do (by ourselves).

V. 11-12

To encourage Daniel, the Heavenly messenger gives words of comfort:

--"Beloved" (v. 11)
--"Unto thee am I now sent" (v. 11)

--"Fear not" (v. 12)

V. 12-13

Five truths about prayer:

1. God hears prayer ("thy words were heard")

2. God (often) responds immediately

   "from the first day" - God responded to Daniel's prayer immediately, although the answer did not arrive till 3 weeks later (cp. Dan. 9:21, 23).

3. God responds to the "effectual fervent prayers of righteous man" (cp. Ja. 5:16). Daniel had set his "heart to understand. . . He chastened (humbled) himself before God."

4. God often uses angelic messengers to do His bidding in response to prayer ("unto thee am I now sent" - v. 11).

5. The demonic forces of evil vainly attempt to thwart God's answers to prayer.

   "But the prince of the kingdom of Persia withstood me one and twenty days"

   Question: Who is this Prince?

   --Someone supernatural (he had power on par with Michael)

   --Someone opposed to God's will

   Biblical deduction: A messenger of Satan who was put in charge of the Persian kingdom by Satan.

   NOTE: Satan ("lucifer") is described as "the king of Babylon" (Is. 14:4-15).

   Satan is also depicted as the "king of Tyre" (Ezek. 28:12-17).

   Satan is called "the god of this world" (II Cor. 4:4) and the prince and power of the air."

V. 14

"The latter days" - Dan. 11 - 12 has eschatological significance.

V. 15

"I became dumb" = my tongue was tied (lit. bound). Daniel could not speak; was unable to utter a sound.

B. A Touch to Speak (v. 16-17)

V. 16

"My lord" - a term of respect, not necessarily of deity (Wood, p. 275).

"The vision" - lit. the <u>appearance</u> referring to the "great vision" (v. 8) of the great, awesome personage described in v. 5-6.

V. 17

Daniel, finding it hard to move, also found it difficult to breath.

C. A Touch of Strength (v. 18-19)

III. DANIEL LEARNED OF <u>CONFLICT</u> IN THE SPIRIT WORLD (v. 13, 20-21)

(Daniel is taught of battles that rage among good and evil angels)

Examples of angelic conflict:

1) Satan vs. the angel of the Lord (Christ) (Zech. 3:1-2)

2) Satan vs. Michael (jude 9)

3) Satan & his angels vs. Michael and his angels (Rev. 12:7)

V. 13

Heavenly messenger is hindered for 21 days! (the entire length of Daniel's prayer and fasting).

Why would this Prince try to stop the angel from reaching Daniel?

Satan does not want man to know predictive prophecy. He apparently did not want God's message (found in chap. 11-12) to reach Daniel.

"These matters taken together show that this adversary was a demon, no doubt of high rank, assigned by the chief of demons, Satan, to Persia, as his special area of activity. The nature of that activity may be conjectured as providing hindrance to God's will. . . More particularly, it would have involved God's people there, prompting the Persian king to show ill-will and disfavor toward them, refusing their requests and bring hardship in general . . . Satan often assigns special emissaries to influence governments against the people of God" (Wood, p. 272, 273).
The seven-headed Beast system [nations which opposed and subdued Israel - 1) Egypt (under Pharaoh); 2) Assyria (Sennacherib); 3) Babylon (Nebuchadnezzar); 4) Medo-Persia (Cyrus); 5) Greece (Alexander); 6) Rome (Caesar); 7) Revived Rome (Antichrist)] are given power, throne, and authority by Satan ("the Dragon")

V. 20
"The prince of Greece" - this is not Alexander the Great but another demon assigned over Greece by Satan.

V. 20-21

*Important note:

The prince of Persia and the prince of Grecia (Greece) are in contrast with "Michael your (Israel's) prince."

V. 21
"The Scripture of truth" -

cp. Jn. 17:17 - "Thy word is truth"
cp. II Tim. 3:16 - "All scripture is given by inspiration of God..."

"Michael your prince" - Michael is the angelic prince of Israel (Dan. 10:21; 11:21; 12:1; Jude 9; Rev. 12:7).

A spiritual battle is raging around us, and though it is unseen by us, it does affect us.

--It affects our government (anti-semitic; anti=Christian propaganda originates with demons)

--It affects our freedom (cp. future battle instigated by demons - Rev. 16:14)

--It affects our society (morals; religion; I Tim. 4:1)

--It affects our family (EX: summer issue of Dobson's magazine cover)

--It affects our life (physical - II Cor. 12:7; spiritually - I Jn. 4:1-3 [Warn against demonic music, the occult, etc.])

CONCLUSION:

1. Spiritual battles rage all around us (Eph. 6:12)

2. Spiritual battles require spiritual strength (Eph. 6:10)

3. Spiritual battles require spiritual weapons (Eph. 6:11, 13-18)

"WAR IN THE MIDDLE EAST"

Daniel 11:2-45

8-1-2021

INTRODUCTION: Why is there war? (James 4:1-2)

***Sinful man will always war to selfishly get more!**

I. THE WARS OF THE <u>GRECIANS</u> (v. 2-20)

II. THE WARS OF <u>A SINFUL MAN</u> (Antiochus Epiphanes) (v. 21-35)

III. THE WARS OF "<u>THE MAN OF SIN</u>" (Antichrist) (v. 36-45)

A. His <u>Arrogance</u> (v. 36)

B. His <u>god</u> (v. 37-39)

C. His <u>Conflicts</u> (v. 40-44)

D. His <u>Palace</u> (v. 45a)

E. His <u>End</u> (v. 45b)

"WAR IN THE MIDDLE EAST"

Daniel 11:2-45
8-8-2021

INTRODUCTION: Why is there war? (James 4:1-2)

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III. THE WARS OF "THE MAN OF SIN" (Antichrist) (v. 36-45)

A. His Arrogance (v. 36)

B. His god (v. 37-39)

C. His Conflicts (v. 40-44)

D. His Palace (v. 45a)

E. His End (v. 45b)

"WAR IN THE MIDDLE EAST"

Daniel 11:2-45
8-1-2021

INTRODUCTION: Why is there war? (James 4:1-2)

Having revealed that 70-sevens of years (490 years) were determined against Israel (Dan. 9:24-27), God now gives some of the details of the wars and troubles to befall the land of Israel and the people of Israel.

***Sinful man will always war to selfishly get more!**

I. THE WARS OF THE GRECIANS (v. 2-20)

V. 2

"I shew thee the truth" - Many of the prophecies of Daniel 11 have already been fulfilled with remarkable, amazing accuracy. A substantial reason to expect the future prophecies to be fulfilled with the same precision. "Thy Word is Truth" (Jn. 17:17).

The first 35 verses contain approximately 135 prophetic statements, which have all been literally fulfilled in the order in which they were given (SEE: Walvoord, p. 269).

"In fact, this passage is so accurate that the liberal critics who reject the Biblical view of inspiration and of supernatural revelation have been forced to take the position that the passage must have been written after the fact; i.e. that the book was not written by Daniel, but by some unknown writer late in the second century B.c." (Walton, p. 84).

Verses 2-35 span from Daniel's day (536 B.C.) through the time of Antiochus Epiphanes (164 B.C.).

"Three kings in Persia" –

1) Cambyses (529-522)
2) Pseudo-Smerdis (522-521)
3) Darius I Hystaspes ("Darius the Great," 521-486; cp. Ezra 5 - 6)

"The fourth" - Xerxes (Ahasuerus) (486-465)

"Far richer" - SEE Esther 1

V. 3
"A mighty king" = Alexander the Great. This king is described as a "great horn" (Dan. 8:21) in Daniel's vision of the ram (Medo-Persia) and rough goat (Greece).

V. 4
"Kingdom divided . . . toward the four winds" - Upon Alexander's death, the Grecian Empire was divided up among his four generals (depicted as four horns -- 8:8 and 8:22; and in 7:6 as four heads on the leopard).

Cassander - Macedonia
Lysimachus - Thrace and much of Asia Minor
Seleucus - Syria [Cp. the King of the North (11:7ff)]
Ptolemy - Egypt [cp. the King of the South (11:5ff)]

When Alexander died (age 31), because he had no sons to take over the throne, a power struggle developed in the Grecian Empire. The generals fighting against each other, weakening the Empire.

(EX: Reports have it that the alleged crime boss and mafia leader, John Gotti of NY, has had his trials delayed to keep him behind bars so that the ensuing power struggles within the mafia will weaken it).

Verses 5-20 describe the see-saw, back & forth, relentless battles between the King of the North (the Seleucids of Syria) and the King of the South (the Ptolemies of Egypt).

"Because Judea was directly between the Seleucid Kingdom and the Ptolemic Kingdom, it was always involved whenever these two powers went to war. Through this period, Judea was dominated by one or the other of these powers" (Walton, p. 85).

The Chronology of these wars is as follows:

1) Seleucus I (Nicator of Syria) vs. Ptolemy I (Soter of Egypt) (11:5)

2) Antiochus II (Theos of Syria) vs. Ptolemy II (Philadelphus of Egypt) (11:6)

3) Seleucus II (Callinicus of Syria) vs. Ptolemy II (Evergetes of Egypt) (11:7-9)

4) Antiochus III ("the Great" - of Syria) vs. Ptolemy IV (Philopater of Egypt) (11:10-12)

5) Antiochus III vs. Ptolemy V (Epiphanes of Egypt) (11:13-19)

6) Seleucus IV (Philopater) vs. Judea (11:20)

II. THE WARS OF A SINFUL MAN (Antiochus Epiphanes) (v. 21-35)

Characteristics of Antiochus:

1. Self-Promotion (v. 21)

"A vile person" - a contemptible, evil man

"He shall . . . obtain the kingdom by flatteries" - "When Seleucus IV died, his son Demetrius, should have become king. Instead, Antiochus, the brother of Seleucus IV, proclaimed himself king. The honor of the kingdom was not rightfully his, but through scheming, flatter and intrigue, he gained the throne" (Walton, p. 87-88).

APPLICATION: Never force yourself into a position. Let God promote you (Ps. 75:5-7 - "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another.")

He gave himself the name "Epiphanes" meaning "illustrious, shining one." His contemporaries, however, called him "Epimanes" meaning "madman." (SEE: Walton, p. 88).

2. Deceit (v. 23)

--False peace (v. 24a)

--False reform (v. 24b)
(redistribution of wealth to please the masses and gain support)

--False friendship (v. 27)

3. Unfaithful to his covenant (v. 28-30)

Antiochus, bent on going down to Egypt, is abruptly stopped by ships from the emerging power of Rome. With his plans thwarted, he then vents his anger on the Jews.

4. Contempt for that which is holy (v. 31-32)

"They shall pollute the sanctuary" - a pig was slain on God's altar

"They shall place the abomination" - an image of Zeus was erected

The future Abomination of Desolation (Mt. 24:15; Dan. 9:27; 12:11) will involve an image being erected in honor of Antichrist (Rev. 13)

V. 32

"Such as do wickedly against the covenant" . . . "Many shall cleave to them with flatteries" - Many apostate Jewish priests were to join with Antiochus.

The Bible speaks of an apostacy in the Tribulation (II Thes. 2:3). I believe that apostacy will be instigated by the Antichrist and his pressure to conform and yield to his mark.

"But the people that do know their God shall be strong and do exploits" - These in contrast to the traitors and apostates of Israel, will have strength to resist Antiochus [Men such as Mattathias Maccabeus and his five sons]

Where does such strength come from? Answer: In knowing God personally. (They knew His Law and respected their God)

V. 33

"They that understand . . . shall instruct many" - cp. 12:3. God teaches us so that we in turn might teach others.

"Yet they shall fall . . ." - God never guarantees protection from persecution, but He does guarantee His presence through it! (Heb. 13:5; Ps. 37:28).

V. 35

The divine purpose for persecution is three-fold:

1. To try - test (refined)

2. To purge (purified; to remove the professors from the possessors)

3. To make white (to make spotless) - Whiteness is achieved when the pressure of persecution drives people into the arms and mercy of God - SEE: Rev. 7:14)

III. THE WARS OF "THE MAN OF SIN" (Antichrist) (v. 36-45)

V. 36

NOTE: There are several evidences of a subject change between verse 35 and verse 36 (from Antiochus to Antichrist) -

1) This king is not designated as the King of the North or of the South (Antiochus was a King of the North - the Seleucid/Syrian Empire).

2) This king magnifies himself against "every god" (v. 36) and does "not regard any god" (v. 37) (cp. II Thes. 2:4), whereas Antiochus honored Zeus and set an image of Zeus up in the Jewish Temple.

3) A sudden, abrupt shift in subject and time period is very common in O.T. prophecies (cp. the shift from the King of Babylon to Lucifer - Is. 14; the shift from Prince of Tyrus to Satan - Ezek. 28) (cp. the "unseen time gaps" in O.T. prophecy - Is. 9:6; Is. 61:1,2; Zech. 9:9, 10).

   In chapter 8, the Lord warns of Antiochus (8:9-14) and then of Antichrist (8:23-25).

4) This king is alive "at that time" when Michael stands up for Israel (12:1) in conflict with Satan (Rev. 12:7) and when Israel's persecution and oppression is the most severe ever in history (12:1; cp. Mt. 24:21; Rev. 12:12-13).

5) Antiochus did not fulfill all of the details of verses 36-45. The Antichrist will.

   "The willful king of verse 36 is the Antitype of Antiochus. He is also identified as "the little horn" (Dan. 7:8); "the prince that shall come" (Dan. 9:26); "that man of sin ... the son of perdition" (II Th. 2:3); "that wicked" one (II Thes. 2:8); "Antichrist" (I Jn. 2:22); and "the Beast" (Rev. 13:1; Rev. 19:20)." (Walton, p. 91)

A. His Arrogance (v. 36)

   "His will" - Antichrist's desires will be controlled and directed by Satan (The Christian does God's will)

   "He shall exalt himself" - II Thes. 2:4 - "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as god sitteth in the temple of God, shewing himself that he is God."

"Shall speak marvelous things [unheard-of things] against the God of gods" - Rev. 13:5-6 - "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."

"Shall prosper till the indignation be accomplished" - God's indignation against Israel will be accomplished when the 70 weeks are transpired. Antichrist will have 3 1/2 years to prosper (Rev. 13:5).

B. His god (v. 37-39)

V. 37

"The God of his fathers" - God is plural in Hebrew, possibly indicating that the Antichrist will not be a Jew but a Gentile.

"The desire of women" - lit. the one desired of women = Christ [every Jewish woman desired to perhaps be the mother of the Messiah]

Antichrist will show contempt for Jesus Christ (NOTE: This interpretation is validated by the context, which is describing objects of worship).

V. 38

"The god of forces" = Antichrist will worship military might; and Satan, who is behind such bloodshed.

C. His Conflicts (v. 40-44)

V. 40

Before the mid-point of the Tribulation, when there are "wars and rumors of wars" (Mt. 24:6-7), before Antichrist has world-wide acclaim and authority, the kings of the North and South will come at him from both sides, attempting a pincher movement to destroy him. He evades such an attempt, however.

V. 41

Edom, Moab, and Ammon - cities in the wilderness that will evade conquest by Antichrist. Perhaps this is where Israel will find refuge in the Tribulation (Mt. 24:16; Rev. 12:14-16)

V. 44

Tidings of approaching armies out of the East and North will cause Antichrist to move back into Palestine to fight. To the unbelieving Jews, he will look like their Savior, their deliverer, their hero.

If they only knew how in a few days, he will be killed by a sword, will be resurrected (Rev. 13:3-4, 12), and then will break his covenant with Israel, and oppose her more intensely than any Holocaust previous.

D. His Palace (v. 45a)

"Between the seas" - the land between the Mediterranean Sea and Dead Sea is Jerusalem.

E. His End (v. 45b)

"Yet he shall come to his end" - he will be consumed by the brightness of Christ's coming (II Thes. 2:8; cp. Rev. 19:20).

"And none shall help him" - Though the "whole world" was for him, not a single person can help him when Christ returns.

God is in sovereign control over history. He limits the time of man's devices.

--V. 24b - "even for a time"
--V. 27b - "for yet the end shall be at the time appointed"
--V. 35b - "because it is yet for a time appointed"

CONCLUSION:

"WISDOM IN THE LAST DAYS"

Daniel 12:1-13

8-15-2021

INTRODUCTION:

***Be wise in these last days!**

I. THE WISE SHALL BE "<u>DELIVERED</u>" (v. 1-2)
(End-Time <u>Deliverance</u>)

A. Deliverance from Satan's Grip (v. 1)

B. Deliverance from Death's Sting (v. 2)

II. THE "WISE SHALL <u>SHINE</u>" (v. 3)
(End-Time <u>Harvesting</u>)

III. THE "WISE SHALL <u>UNDERSTAND</u>" (v. 4-10; *v. 10)
(End-Time <u>Comprehension</u>)

IV. THE WISE SHALL BE "<u>BLESSED</u>" (v. 11-13)
(End-Time <u>Inheritance</u>)

"WISDOM IN THE LAST DAYS"



Daniel 12:1-13

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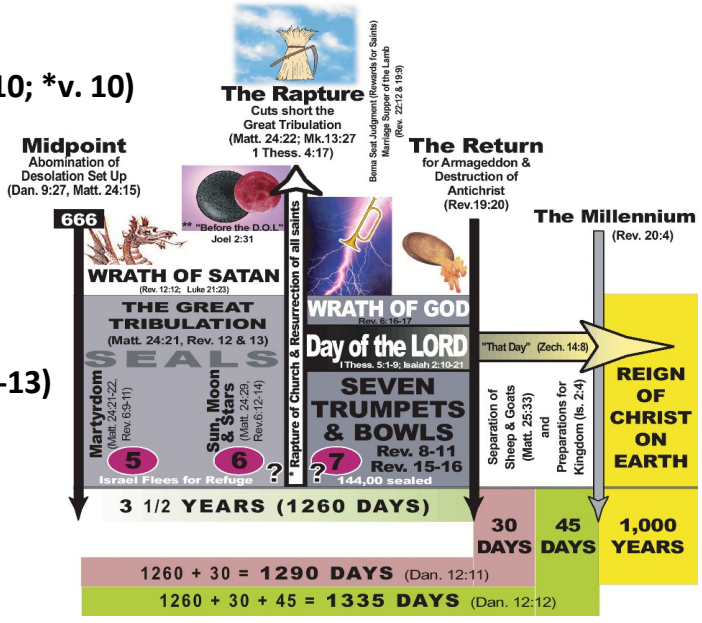
A. Deliverance from Satan's Grip (v. 1)

B. Deliverance from Death's Sting (v. 2)

II. THE "WISE SHALL _____" (v. 3)
(End-Time _____)

III. THE "WISE SHALL _____" (v. 4-10; *v. 10)
(End-Time _____)

IV. THE WISE SHALL BE "_____" (v. 11-13)
(End-Time _____)



"WISDOM IN THE LAST DAYS"

Daniel 12:1-13

8-15-2021

***Be wise in these last days!**

I. THE WISE SHALL BE "DELIVERED" (v. 1-2)

(End-Time Deliverance)

A. Deliverance from Satan's Grip (v. 1)

"At that time" - At the time when the Antichrist "plants the tabernacles of his palace" (11:45) in Jerusalem at the mid-point of the Tribulation.

"Michael (shall) stand up" - Apparently Michael will rise from a seated position in Heaven.

Why will he get up? To defend Israel (Michael . . . "standeth for the children of thy [Daniel's] people").

Who will he stand up to face? Who is Israel's enemy? Answer: Satan.

Picture a scene in Heaven. God is on His throne. The angels are doing His bidding. All of a sudden, Satan appears - He with hideous motives and an attitude of arrogance and hatred approaches God's throne. When beckoned to speak, he begins accusing the brethren (EX: like he did of Job). He slanders them, mocks them. Repudiates the Jews and spits out anti-semitic accusation after accusation.

All of a sudden, Michael (the defender of Israel) stands up. He has had enough. God then (to accomplish His sovereign purposes) actually allows a fight to break out in Heaven. Michael versus Satan. Is such a fight recorded in Scripture? (SEE: Rev. 12:7-17).

After Michael triumphs over Satan, he and his angelic host throw Satan out of Heaven (the devil will never appear again before God's throne).

At this time, Satan, realizing the shortness of his time (3 1/2 years - Rev. 12:12; Dan. 12:7; Rev. 12:14), initiates the most intense and cruel persecution ever to be experienced by the Jewish people (Rev. 12:13; Jer. 30:4-11; Mt. 24:21).

"A time of trouble" -

--Jeremiah called it "Jacob's trouble" (Jer. 30:7 - SEE Jer. 30:4-11)

--Jesus called it "unparalleled tribulation" (Mt. 24:21; SEE Mt.24:15-21)

--In Daniel 12:1 it is called the worst time of trouble ever "since there was a nation" [of Israel])

"Thy people shall be delivered" - Cp. "He (Jacob) shall be saved (delivered) out of it" - Jer. 30:7.

It was also revealed to John that a remnant of Israel would be supernaturally protected (Rev. 12:6, 14) in the wilderness.

Question:
Could the "deliverance" in Dan. 12:1 refer to the Rapture? Verse 2 speaking about the Resurrection makes such a view possible (Cp. similar contexts - Mt. 24:22; Lk. 21:36).

"Everyone . . . written in the book" - Those written are those 144,000 Jews who are sealed and saved during the future Tribulation (Rev. 7:1-8).

B. Deliverance from Death's Sting (v. 2)

"Many" = multitudes

"Sleep in the dust" - a reference to dead bodies that have decayed and returned to dust (cp. Gen. 3:19 - "dust to dust")

"Shall awake" - a future resurrection

"Some to everlasting life" -

"Some" - sad to say, not everyone is saved; only a remnant (Mt. 7:14 - "few")

"Everlasting life" - never-ending life with Christ (I Jn. 5:11-12)

"Some to shame" -

This shame will be experienced by all the unsaved at the Great White Throne Judgment (Rev. 20:10-15)

"Everlasting contempt" - Contempt - to repel from oneself, to be abhorrent (Wood, p. 318). The wicked will forever be repelled from God's holy presence. They will forever be abhorrent in God's eyes.

There is no grace beyond the grave! No purgatory.

Do you want everlasting life or everlasting contempt? There is no other choice!

NOTE: Though the two resurrections (both of the just and unjust) appear in one verse, this does not necessarily mean that they occur at the exact same time (Jesus in one verse also spoke of two distinct resurrections - Jn. 5:29).

Rev. 20:4-6 & 12-15 teaches that 1,000 years stands between the first resurrection and the resurrection leading to the second death.

II. THE "WISE SHALL SHINE" (v. 3)

(End-Time Harvesting)

"The wise shall shine" - the wise are those who see through Antichrist's deception. They will also lead others to the truth during the Tribulation period. (Ryrie, note, p. 1243).

The reason for their wisdom is because they feared God! (Prov. 9:10).

"Firmament" = the Heaven.

"They that turn many to righteousness" -

"Many" - God wants us to bear "much fruit" (Jn. 15)

"To righteousness" - to turn men to righteousness is to turn them to the Gospel of God ("for therein is the righteousness of God revealed" - Rom. 1:17), even to Christ (SEE Rom. 3:21-26).

In the future Tribulation, to turn men to Christ will involve turning them away from the alluring, deceptive Antichrist (SEE Dan. 11:33).

"As the stars forever" - to be a "star" in Hollywood is a temporary thrill, but to be a "star" in Heaven will be an eternal honor.

Evidently, a noticeable difference will be seen in the appearance of the faithful witness. Soulwinning pays the greatest dividends!

"He that winneth souls is wise" (Prov. 11:30).

Like the stars in the heavens guided the ancient lost sailors at sea, so the obedient Christian radiated his light before lost men to help them find the way. Such faithful light-bearing will be reflected throughout eternity.

III. THE "WISE SHALL UNDERSTAND" (v. 4-10; *v. 10)

(End-Time Comprehension)

V. 4

"Shut up . . . and seal the book" - symbolic terms of preservation. God has preserved the book of Daniel because it is His Word, and it has eschatological significance.

"Many shall run to and fro" - probably not speaking of the advanced space age, airplane, and automobile technology; but to people travelling about (as the End approaches) seeking prophetic "knowledge" to discover what the future holds.

"This gospel of the kingdom will be spread into all the world and then shall the end come."

V. 5

"There stood other two" - two other angelic beings (other than the one clothed in linen) stood on opposite banks of the river speaking to the one clothed in linen (Christ perhaps - cp. 10:5-9).

V. 6

"How long?" - This question by angels proves that the one in linen is aware of something that they are not. Perhaps He is the omniscient Christ!

This question involves the wonders described in vv. 1-4.

V. 7

The raised hands and the swearing indicate an oath. An absolute, unalterable promise, based upon the veracity of the eternal God.

"Time, times, and an half" - 3 1/2 years.

The exact same time frame appears in Dan. 7:25 and Rev. 12:14. (cp. also Rev. 11:2 & 13:5 which gives the same time frame, but in months - 42 months; Rev. 12:6 in days - 1,260 days.)

"When He (God) shall have accomplished (finally completed) to scatter (to break) the power of the holy people (Israel), all these things shall be finished (prophecy complete)."

When Israel's pride and independence is finally broken, when they finally call out to Jesus as Messiah (Zech. 12:10), the end of this Age will come, and Christ will return to conquer and reign.

V. 8

"I understood not" - Daniel did not have the book of Revelation, like we do, to shed light on the truth revealed to him.

"What shall be the end of these things?" - What will the outcome be? Answer: Rev. 19 - 22.

V. 9

"The words are closed" - the full meaning of Daniel's prophecy will be most clearly seen at the time of the end. I believe God is opening spiritual eyes even today to prepare for the end.

V. 10

One of God's purposes for the Great Tribulation is to purify (to save) and to try (to test) those living at that time.

The wicked, however, will evidence their evil natures by living wickedly. What you do reveals what you are.

"None of the wicked shall understand" - because they are under strong delusion - II Thes. 2:11-12.

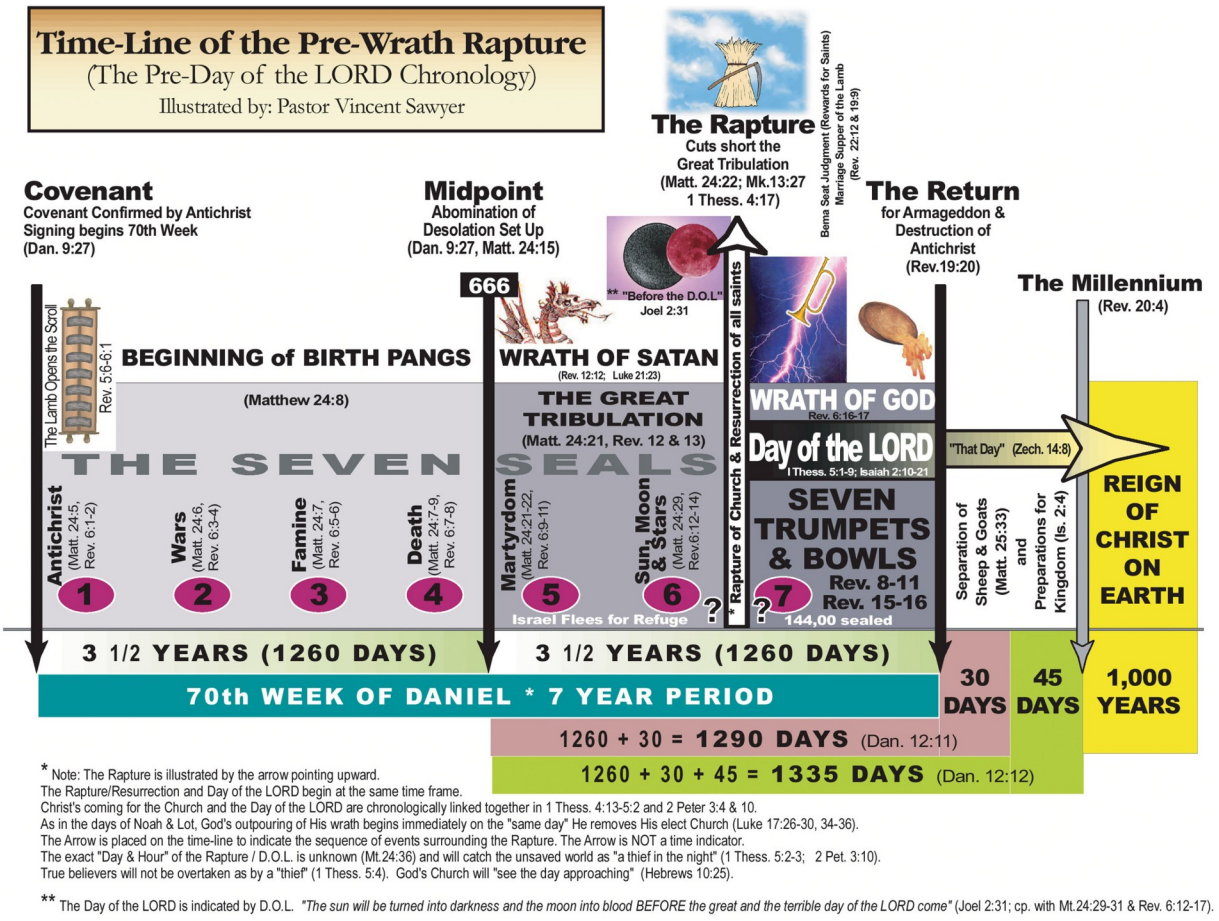
IV. THE WISE SHALL BE "BLESSED" (v. 11-13)

(End-Time Inheritance)

V. 13

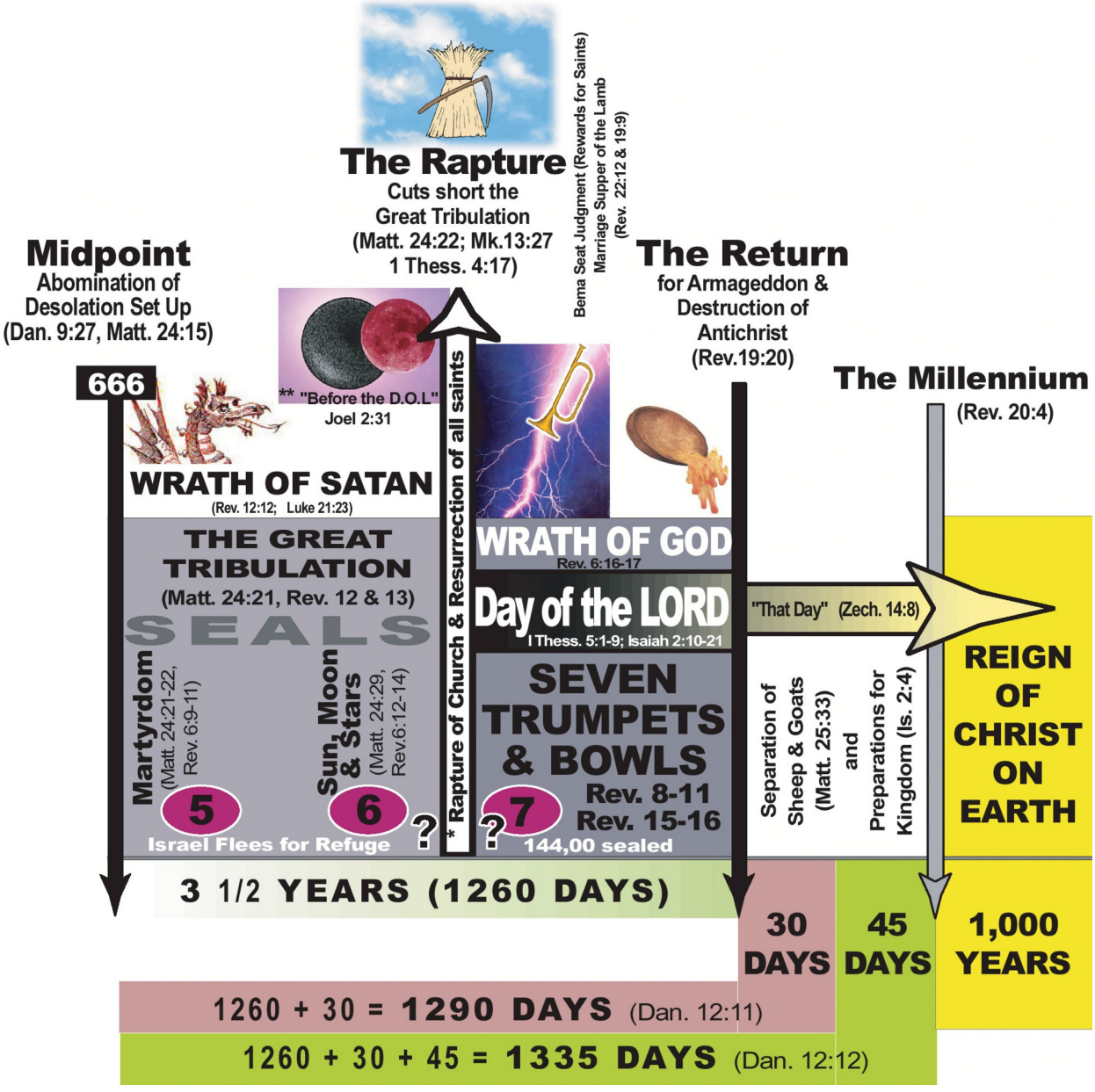
Daniel is not told that he will be resurrected at the end of the 1,335 days, but that he will stand in his "lot" (inheritance) at the end of the days.

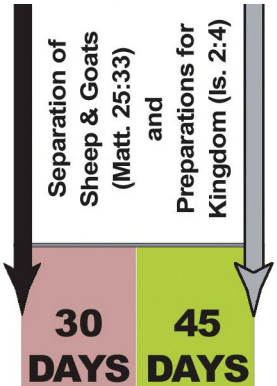
His resurrection would have occurred earlier (at the Rapture), but his enjoyment of his promised Messianic Kingdom will not be realized until initiation day - 1,335 days after the Mid-point of the Tribulation.



* Note: The Rapture is illustrated by the arrow pointing upward.
The Rapture/Resurrection and Day of the LORD begin at the same time frame.
Christ's coming for the Church and the Day of the LORD are chronologically linked together in 1 Thess. 4:13-5:2 and 2 Peter 3:4 & 10.
As in the days of Noah & Lot, God's outpouring of His wrath begins immediately on the "same day" He removes His elect Church (Luke 17:26-30, 34-36).
The Arrow is placed on the time-line to indicate the sequence of events surrounding the Rapture. The Arrow is NOT a time indicator.
The exact "Day & Hour" of the Rapture / D.O.L. is unknown (Mt.24:36) and will catch the unsaved world as "a thief in the night" (1 Thess. 5:2-3; 2 Pet. 3:10).
True believers will not be overtaken as by a "thief" (1 Thess. 5:4). God's Church will "see the day approaching" (Hebrews 10:25).

** The Day of the LORD is indicated by D.O.L. *"The sun will be turned into darkness and the moon into blood BEFORE the great and the terrible day of the LORD come"* (Joel 2:31; cp. with Mt.24:29-31 & Rev. 6:12-17).


The Rapture
Cuts short the
Great Tribulation
(Matt. 24:22; Mk.13:27
1 Thess. 4:17)
Bema Seat Judgment (Rewards for Saints)
Marriage Supper of the Lamb
(Rev. 22:12 & 19:9)
Midpoint
Abomination of
Desolation Set Up
(Dan. 9:27, Matt. 24:15)
The Return
for Armageddon &
Destruction of
Antichrist
(Rev.19:20)
The Millennium
(Rev. 20:4)
666
** "Before the D.O.L."
Joel 2:31
WRATH OF SATAN
(Rev. 12:12; Luke 21:23)
* Rapture of Church & Resurrection of all saints
WRATH OF GOD
Rev. 6:16-17
THE GREAT
TRIBULATION
(Matt. 24:21, Rev. 12 & 13)
SEALS
Martyrdom
(Matt. 24:21-22,
Rev. 6:9-11)
Sun, Moon
& Stars
(Matt. 24:29,
Rev.6:12-14)
5
6
?
Israel Flees for Refuge
Day of the LORD
I Thess. 5:1-9; Isaiah 2:10-21
"That Day" (Zech. 14:8)
SEVEN
TRUMPETS
& BOWLS
Rev. 8-11
Rev. 15-16
?
7
144,00 sealed
Separation of
Sheep & Goats
(Matt. 25:33)
and
Preparations for
Kingdom (Is. 2:4)
REIGN
OF
CHRIST
ON
EARTH
3 1/2 YEARS (1260 DAYS)
30
DAYS
45
DAYS
1,000
YEARS
1260 + 30 = 1290 DAYS (Dan. 12:11)
1260 + 30 + 45 = 1335 DAYS (Dan. 12:12)


Separation of
Sheep & Goats
(Matt. 25:33)
and
Preparations for
Kingdom (Is. 2:4)
30
DAYS
45
DAYS

The Lord's great Kingdom shall come - SEE Zech. 14:8-11.

Pure Living in a Pagan Land

(The Convictions of Daniel)

Daniel 1:1-21

12/3/2008

INTRODUCTION: Verses 1-4

***We need to purpose in our hearts not to bend on our Bible convictions (v. 8).**



I. Obedience Will Always be <u>TESTED</u> (v. 5-7)
(The <u>Test</u> of Daniel's Convictions)

II. Obedience Should Always be <u>GRACIOUS</u> (v. 8b-9)
(The <u>Attitude</u> of Daniel's Convictions)

III. Obedience Will Always Require <u>FAITH</u> (v. 10-14)
(The <u>Faith</u> of Daniel's Convictions)

IV. Obedience Will Always be <u>REWARDED</u> (v. 9, 15-21)
(The <u>REWARD</u> of Daniel's Convictions)

THE GOD OF THE IMPOSSIBLE

(The King's Dream is Revealed)
Daniel 2:1-30



INTRODUCTION:

***Put your faith in the God of the impossible!**

Two good reasons why:

I. <u>MAN</u> CANNOT DO WHAT ONLY GOD CAN DO (v. 1-13)

A. The Impossible <u>DEMAND</u> of the King (v. 1-6)

B. The Impossible <u>DILEMMA</u> of the Wise Men (v. 7-13)

II. <u>GOD</u> CAN DO WHAT MAN CANNOT DO (v. 14-30)

A. When Daniel Needed Wisdom:
HE PUT HIS <u>FAITH</u> IN GOD (v. 14-19)

1. Daniel's faith gave him:
<u>DISCERNMENT</u> from God (v. 14-15)

2. Daniel's faith gave him:
<u>DEPENDENCE</u> on God (v. 16-19)

B. When Daniel Received Wisdom:
HE GAVE THE <u>CREDIT</u> TO GOD (v. 20-30)

1. He was <u>THANKFUL</u> to God (v. 20-23)

2. He was <u>HUMBLE</u> before God (v. 24-30)

"THE KING OF KINGS IS IN CONTROL"

(The King's Dream is Interpreted)
Daniel 2:31-49



INTRODUCTION: Verses 31-36

***The LORD is sovereign over this world's kingdoms.**
(God is in control!)

Four evidences of God's sovereignty:

I. The LORD <u>ESTABLISHES</u> the power of this world's kingdoms (v. 37-38)

II. The LORD <u>PREDICTS</u> the future of this world's kingdoms (v. 39-43)

III. The LORD will <u>DESTROY</u> this world's kingdoms (v. 44-45; cp. 34-35)

IV. The LORD will <u>REPLACE</u> this world's kingdoms (v. 44-45)
"Thy Kingdom come" - Mt. 6:10

A. Christ's Kingdom will come <u>personally</u> (v. 44a, 45a)

B. Christ's Kingdom will come <u>permanently</u> (v. 44b)

C. Christ's Kingdom will come <u>positively</u> (v. 45b)

CONCLUSION: Verses 46-49

"FAITH THROUGH THE FIRE"

Daniel 3:1-30

INTRODUCTION: Verses 1-7

I. True Faith Will Always be <u>TESTED</u> by the World (v. 8-15)
(The <u>Test</u> of Faith)

II. True Faith Will Always be <u>OBEDIENT</u> to the Word (v. 16-23)
(The <u>Tenacity</u> of Faith)

III. True Faith Will Always be <u>REWARDED</u> by the Lord (v. 24-27, 30)
(The <u>Triumph</u> of Faith)

God rewards the <u>faithful</u> with:

A. His <u>Presence</u> (v. 24-25)

B. His <u>Protection</u> (v. 26-27)

C. His <u>Promotion</u> (v. 26-27)

IV. True Faith Will Always Bring <u>Glory</u> to God (v. 28-29)
(The <u>Testimony</u> of Faith)

CONCLUSION:

"PRIDE, YOUR # 1 ENEMY"

Daniel 4:1-37

***Pride must be defeated in the Christian's life!**

How? By understanding three truths about pride.

I. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE MARKS OF PRIDE (v. 30)

A. PRIDE OF SELF-ACHIEVEMENT (V. 30a)

B. PRIDE OF SELF-STRENGTH (V. 30b)

C. PRIDE OF SELF-GLORIFICATION (V. 30c)

II. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE PENALTY FOR PRIDE (v. 31-33)

A. LOSS OF POSSESSIONS (v. 31)

B. LOSS OF POSITION

C. LOSS OF PERSONAGE (v. 33b)

III. PRIDE CAN BE DEFEATED BY UNDERSTANDING THE RESTORATION FROM PRIDE (v. 34-37)

A. LOOKING UP TO THE SAVIOR (V. 34)

B. LIFTING UP THE SAVIOR (v. 34b-35)

1. Eternality of God - God is everlasting

2. Sovereignty of God (v. 35)

"THE PARTY IS OVER!"

Daniel 5:1-31

INTRODUCTION: (verses 1 - 4)

***No one can mock God and get away with it!**

Three unexpected intrusions that ended Belshazzar's sinful party:

I. THE <u>WORD</u> OF GOD (v. 5-9)
(God's Message of Doom <u>Appears</u>)

II. THE <u>MAN</u> OF GOD (v. 10-29)
(God's Message of Doom is <u>Interpreted</u>)

III. THE <u>JUDGMENT</u> OF GOD (v. 30-31)
(God's Message of Doom is <u>Fulfilled</u>)

CONCLUSION:

"DANIEL - A MAN OF FAITHFULNESS"

Daniel 6:1-28

INTRODUCTION:

***Let Daniel's example inspire you to be <u>faithful</u>!**

I. THE PROOF OF DANIEL'S FAITHFULNESS (v. 1-20)

DANIEL HAD:

A. A Faithful <u>Testimony</u> (v. 1-9)

1. He was known for his "excellent spirit" (v. 3)

2. He was known for his spotless character (v. 4-9)

3. He was known for his "continual service" (v. 16, 20)

B. A Faithful <u>Devotional Life</u> (v. 10-11)

He was consistent in spending time alone with God:

1. Daniel didn't care what it might <u>cost</u> him
("knew that the writing was signed")

2. Daniel let nothing <u>interfere</u> or <u>change</u> his habit
("windows open. . . toward Jerusalem")

3. Daniel had set apart <u>specific times</u> to spend with God
("three times a day")

4. Daniel spent time with God <u>consistently</u>
("as he had done aforetime")

II. THE PRICE OF DANIEL'S FAITHFULNESS (v. 21-28)

CONCLUSION:

"FOUR KINGDOMS AND THE KINGDOM TO COME"

(Daniel's Night Vision)
Daniel 7:1-28

INTRODUCTION:

***The kingdoms of this world will one day be replaced by the kingdom of our Lord!**

Two Evidences:

I. The <u>MESSAGE</u> of Daniel's Night Vision (v. 1-15)
(Daniel's Dream Described)

A. The Four Beasts From the Sea (v. 1-7)

1. Lion = Babylon

2. Bear = Medo-Persia

3. Leopard = Greece

4. Beast with Iron Teeth = Rome

B. The Little Horn With the Big Mouth (v. 8-11)

1. Ten Horns = ten end-time kings that will reign simultaneously (v. 24; Rev. 13:1; 17:12-17)

2. Little Horn = the Antichrist (v. 24b-25; Rev. 13:6-7)

C. The Son of Man and His Kingdom (v. 12-15)

1. Son of Man = Jesus Christ

2. Ancient of Days = God the Father

II. The <u>MEANING</u> of Daniel's Night Vision (v. 16-28)
(Daniel's Dream Interpreted)

CONCLUSION:

"LEARN FROM THE PAST TO PREPARE FOR THE FUTURE"

(Daniel's Vision of the Ram, Goat, and Little Horn)
Daniel 8:1-27

INTRODUCTION:

I. The SUBSTANCE of Daniel's Vision (v. 1-14)
(Prophecy Fulfilled in the Past)

A. The Conquest of the Ram (Medo-Persia) (v. 1-4, 20)

B. The Conquest of the Goat (Greece) (v. 5-14, 21a-23)

1. The Great Horn of Greece (Alexander the Great) (v. 4, 8, 21b)

2. The Four Horns of Greece (Greece's four generals) (v. 8, 22)

3. The Little Horn of Greece (Antiochus Epiphanes) (v. 9-14, 23)
   a. He invades Israel (v. 9)
   b. He torments Israel (v. 10)
   c. He exalts himself against God (v. 11)
   d. He desecrates the Temple (v. 11-14)

II. The SIGNIFICANCE of Daniel's Vision (v. 15-27)
(Prophecy Foreshadowing the Future)

A. Daniel's Vision has End-Time Significance (v. 15-22)

B. Daniel's Vision of Antiochus is a Foreshadowing of Antichrist (v. 23-25)

Characteristics of a man who does not fear God - Antiochus Epiphanes, like the future Antichrist, is characterized by:

1. Fearless contempt for that which is holy (v. 11-14)

2. Satanic power to accomplish wickedness (v. 24)

3. Bitter opposition to God's people (v. 10, 24b)

4. Deceitful trickery to lead astray those who don't know the Bible
   a. Magical signs and wonders (v. 23b, 25a)
   b. False promise of peace (v. 25b)

5. Blasphemous pride against God (v. 11a, 25c)

*6. Personal destruction by God (v. 25d)
(Pay day some day!)

CONCLUSION: V. 26-27

***A Message to Israel:**
Learn from the past to prepare for your future!

"APPROACHING THE THRONE OF MERCY"

(The Prayer of Daniel)
Daniel 9:1-23

INTRODUCTION:

In order to experience revival in our lives,
***We need to rightly approach God's throne of mercy!**

How did Daniel approach God's throne? He prayed to God with:

I. Whole-Hearted SERIOUSNESS (v. 3)

II. Holy REVERENCE (v. 4)

III. Honest CONFESSION (v. 5-14)

What is honest confession of sin?

A. Call sin what it is (v. 5-10)

B. Take personal responsibility (v. 11-14)

IV. Humble PETITION (v. 15-19)

Daniel petitions the Lord for mercy based on:

A. God's righteousness (v. 16a; cp. v. 2)

B. God's glory and honor (v. 16b-17)

C. God's desire and ability to forgive (v. 18-19; cp. v. 9)

CONCLUSION: V. 20-23

God is quicker to answer prayer than we are to pray.

"THE PROPHECY OF SEVENTY WEEKS"

(The Duration of Israel's Sentencing)
Daniel 9:24-27

INTRODUCTION:

***The sovereign LORD decrees Israel's future.**

I. HOW LONG UNTIL <u>UTOPIA</u>?

70 sevens (490 years) of judgment are decreed against Daniel's people (Israel) and Daniel's city (Jerusalem) (v. 24).

II. HOW LONG UNTIL <u>MESSIAH</u>?

69 sevens (483 years) would pass <u>before</u> Messiah was to come (v. 25-26).

A. After 69 sevens Messiah would die (v. 26a)

B. After 69 sevens Jerusalem would be destroyed (v. 26b)

III. HOW LONG UNTIL THE <u>END</u>?

1 seven (7 years) under the tyranny of Antichrist is still to come (v. 27).

CONCLUSION: God's promises never fail!

"THE UNSEEN, YET REAL, SPIRIT WORLD"

Daniel 10:1-21

INTRODUCTION: There is more to life than what you see with your eyes.

Three truths about the unseen spirit world:

I. DANIEL SAW A VISION OF THE SPIRIT WORLD (v. 1-9)
(Daniel sees a vision of an awesome Heavenly Messenger)

A. The Occasion for the Vision (v. 1-4)

B. The Substance of the Vision (v. 5-6)

C. The Result of the Vision (v. 7-9)

II. DANIEL RECEIVED HELP FROM THE SPIRIT WORLD (v. 10-19)
(Daniel is touched three times by a Heavenly Messenger)

A. A Touch to Stand (v. 10- 15)

B. A Touch to Speak (v. 16-17)

C. A Touch of Strength (v. 18-19)

III. DANIEL LEARNED OF CONFLICT IN THE SPIRIT WORLD (v. 13, 20-21)
(Daniel is taught of battles that rage among good and evil angels)

"WAR IN THE MIDDLE EAST"

Daniel 11:2-45

INTRODUCTION: Why is there war? (James 4:1-2)



***Sinful man will always war to selfishly get more!**

I. THE WARS OF THE <u>GRECIANS</u> (v. 2-20)

II. THE WARS OF <u>A SINFUL MAN</u> (Antiochus Epiphanes) (v. 21-35)

III. THE WARS OF "<u>THE MAN OF SIN</u>" (Antichrist) (v. 36-45)

A. His <u>Arrogance</u> (v. 36)

B. His <u>god</u> (v. 37-39)

C. His <u>Conflicts</u> (v. 40-44)

D. His <u>Palace</u> (v. 45a)

E. His <u>End</u> (v. 45b)

CONCLUSION:

"WISDOM IN THE LAST DAYS"

Daniel 12:1-13

INTRODUCTION:

***Be wise in these last days!**

I. THE WISE SHALL BE "DELIVERED" (v. 1-2)
(End-Time Deliverance)

A. Deliverance from Satan's Grip (v. 1)

B. Deliverance from Death's Sting (v. 2)

II. THE "WISE SHALL SHINE" (v. 3)
(End-Time Harvesting)

III. THE "WISE SHALL UNDERSTAND" (v. 4-10; *v. 10)
(End-Time Comprehension)

IV. THE WISE SHALL BE "BLESSED" (v. 11-13)
(End-Time Inheritance)

CONCLUSION: