

# DANIEL

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- Intro and Background to Daniel (Daniel 1:1-2)..... 2
- Daniel’s First Test (Daniel 1)..... 4
- Yahweh, God of Heaven, Reigns Over All (Daniel 2)..... 6
- Yahweh, Most High God, Rescues His People (Daniel 3) ..... 9
- Yahweh, Most High God in Heaven Rules Over Human Kingdoms (Daniel 4) ...12
- The Fall of Babylon is Written on the Wall (Daniel 5) .....15
- Yahweh, the Living God, Rescues Daniel From a Den of Lions (Daniel 6) .....18
- Yahweh’s Plan For The Gentile Nations (Daniel 7) .....21
- Israel and Its Temple Will Be Re-Established (Daniel 8).....24
- Daniel’s Prayer for Israel and Jerusalem’s Restoration (Daniel 9:1-19) ..... 27
- The Seventy Sevens Decreed, Part One (Daniel 9:20-24) ..... 29
- The Seventy Sevens Decreed, Part Two (Daniel 9:25-27) ..... 31
- Preparation for the Final Vision (Daniel 10)..... 33
- Events Prophesied & Battles Over the Land of Israel (Daniel 11:1-20)..... 37
- Events Prophesied & Battles Over the Land of Israel (Daniel 11:1-21-45)..... 40
- Events Prophesied & Battles Over the Land of Israel (Daniel 11:1-36-45).....43
- Events Prophesied & Battles Over the Land of Israel (Daniel 12) .....46

# INTRO AND BACKGROUND TO DANIEL

TAUGHT BY DAVE LINDSTROM

## DANIEL 1:1-2

- I. Purposes for the writing of Daniel.
  - A. Yahweh is faithful, loving, encouraging, and protective of His disobedient people in their Babylonian exile (especially chapters 3,6,9,12).
  - B. Yahweh is in control of the events of this world (Sovereign) while holding His human creation responsible for their God-given freedoms (especially chapters 2,4,5,7-12).
  - C. Yahweh's redemption program is for Israel's message to bring His light to all people and nations (especially chapters 2-7,9,12)
  - D. Yahweh will certainly bring His King, the Son of Man (Jesus), into this world and eventually will set Him up as His only ruler for all time in Jerusalem (especially Daniel 2:44,45; 3:25; 4:34,35; 5:23; 6:26,27; chapter 7; 8:25; chapter 9).
  - E. Yahweh rules over the trials of this world as well as physical death and has promised resurrection during the rulership of His King (especially chapters 1,3,6,12).
- II. Historical dates and rulers as they relate to the book of Daniel.
  - A. Daniel was taken captive from Jerusalem in 605-604 BC and taken to Babylon by Nebuchadnezzar (Daniel 1:1). His last written vision was during the third year of King Cyrus of Persia in 535 BC. Therefore, the book spans about 70 years.
  - B. Daniel mentions four rulers during the time of this writing:
    1. Nebuchadnezzar (605-562 BC) and Belshazzar (550-539 BC).
    2. Darius the Mede (539 BC) and Cyrus (539-530 BC).
  - C. Daniel chapters 1-4 are under Nebuchadnezzar, chapters 5,7, and 8 Belshazzar, chapters 6 and 9 Darius the Mede, and chapters 10-12 Cyrus.
- III. The authorship of the book is accepted by conservative, supernatural accepting scholars to be the same statesman-prophet of the book, Daniel.
  - A. He probably compiled and completed this book during his retirement between 532-530 BC. He was probably around 90 years of age.
  - B. It appears that Daniel (chapters 9:2,20; 10:2) and Jesus (Matthew 24:15, Mark 13:14) relate to his authorship and Ezekiel probably refers directly to his godly character as his contemporary (Ezekiel 14:14,20). There are also numerous references in Matthew 24, 1 and 2 Thessalonians, and especially Revelation that use the same words and language found in Daniel.

C. Some liberal, non-supernatural accepting scholars like to assign a date of 200-150 BC due to the complete accuracy of the prophecies, miraculous events, the two language format (Hebrew, chapters 1,8-12 and Aramaic chapters 2-7), and the third person (chapters 1-7) – first person (chapters 8-12) changes.

#### IV. Important historical dates for Israel and Jerusalem as it relates to the dates of Daniel.

A. Isaiah prophesies Judah's and Jerusalem's fall to Babylon because of disobedience before 703 BC (Isaiah 39).

B. There were three separate times Judah and Jerusalem were deported to Babylon: 1) 605 BC – Daniel and others, 2) 597 BC – Ezekiel and others (2 Kings 24:11-16), 3) 586 BC – the complete destruction of Jerusalem (2 Kings 25:1-21), Jeremiah is taken to Egypt and writes Lamentations.

C. There are three main returns of the exiles back to Jerusalem:

1. Zerubbabel 538 BC (Ezra 2).

2. Ezra 458 BC (Ezra 7).

3. Nehemiah 444 BC (Nehemiah 1). The new Jerusalem temple began under Cyrus (536 BC) and was completed under Darius I (515 BC). Psalms 107-150 (Book 5) records the joy of the return, the temple, and the completion of the walls.

#### V. Daniel 1:1 and 2

A. The invasion of Jerusalem by Nebuchadnezzar is well documented in 2 Kings 23:36-24:1 as well as Babylonian historical records.

1. Therefore, as believers, we welcome historical scrutiny.

2. Two things to reason through:

a. This says the third year of Jehoiakim's reign and Jeremiah 25:1, 36:1, 46:2 say the fourth year. This is because the Babylonian system Daniel was under only counted full years rather than a rounding up system Jeremiah was under

b. Nebuchadnezzar is called Nebuchadrezzar in Jeremiah (Jeremiah 25:2 for example) and Ezekiel. The original Babylonian language, Akkadian, spelling in English is Nabu-kudurri-usur. So the r sound is actually more accurate. Evidently as the language progressed, the n and r sounds interchanged after a d sound due to ease of speech.

3. Some of the items from the Jewish temple were taken during this 605 BC invasion and placed in the temple for the Babylonian gods. Possibly Marduk was one of the main gods. Therefore, from the very beginning of the book, we are presented with a conflict between the power of the only God of the Universe Yahweh against the Babylonian gods.

# DANIEL'S FIRST TEST

## TAUGHT BY RICHARD WEISENBURGER

### DANIEL 1

- I. A key theological point of Daniel chapter one is this: God is sovereign in the world at both the national and individual levels. This is seen in the three-fold use of the Hebrew term Nathan (give) by God:
  - A. Verse 2 — The Lord gave Jehoiakim king of Judah into Nebuchadnezzar's hand, which altered the course of world history.
  - B. Verse 9 — God gave Daniel favor and compassion in the sight of the commander of the officials thus precluding the spiritual assimilation of Daniel and his friends into the religion of Babylon.
  - C. Verse 17 — God gave Daniel and his three friends knowledge and insight, which effectively defeated the religious practitioners of Babylon.
- II. The Context — Deportation to Babylon (verses 1-2).
  - A. This event is the fulfillment of both Covenant promises (Deuteronomy 28:36-37) and prophecy (Jeremiah 25:8-9).
  - B. The use of the term Lord (Hebrew Adonai) in verse two emphasizes God's sovereignty over Nebuchadnezzar's victory.
  - C. Daniel mentions the deportation of the temple articles and their deposit in the Babylonian temple. Why is this important?
- III. The Contest — Daniel's First Test (verses 3-16).
  - A. The king orders that some of the conquered nobility be taken into his service. This was common practice and provided the king with access to the deported populace.
  - B. These youths were the cream of the crop, handsome and without shortcomings, intelligent and knowledgeable.
    1. They were to be taught the literature and language of the Chaldeans to better serve the king. This training would take three years.
    2. They were to partake of the king's own table.
    3. They were given new names which were related to the Babylonian gods.
      - a. From Daniel — God is my judge to Belteshazzar — Lady [wife of Marduk] protect the king.
      - b. From Hananiah — Yahweh has been gracious to Shadrach — I am very fearful.
      - c. From Mishael — Who is as God? to Meshach — I am of little account.

d. From Azariah — Yahweh has helped to Abednego — Servant of the shining one (of Nabu).

C. The four submit to all of these conditions without objection save one.

1. They can serve God and serve in a pagan court.
2. Their training in Scripture and the religion of Yahweh would not be overcome by their training in Babylonians religion and through.
3. The Babylonian names appear to be jokes on their gods.
4. But Daniel makes up his mind not to defile himself by eating the king's food. What is really at stake here?

IV. Daniel's Test.

- A. Daniel takes the initiative to ask for leniency.
- B. God intervenes in adjusting the attitudes of the commander of the officials.
- C. The command of the officials has a legitimate concern.
- D. Daniel proposes a test to the overseer and submits himself to his final judgment.
- E. God honors Daniel's commitment. He and his friends pass the test and they are allowed to keep their vegetarian diet.

V. The Conclusion — Daniel's Rise to Favor (verses 17-21)

- A. God's sovereignty comes again to the fore when He supernaturally argues the four friend's natural intellectual abilities.
- B. To Daniel God gives the special ability to understand visions and dreams. This anticipates significant portions of the book.
- C. So great were their God given abilities that they were found by the king to be "ten times better" than all the magicians/conjurers in the realm.
- D. The chapter ends where it started, with a time note: God preserves Daniel from his youth through several Babylonian rulers down to the time of Cyrus, king of Persia, when he is about 90.

# YAHWEH, GOD OF HEAVEN, REIGNS OVER ALL!

TAUGHT BY DAVE LINDSTROM

## DANIEL 2:1-49

- I. Yahweh gets Nebuchadnezzar's attention through a reoccurring, troubling, dream and Nebuchadnezzar reacts with impatience and anger (Daniel 2:1-13).
  - A. The second year of Nebuchadnezzar's actual "full-year" reign would have been between April 603 BC and March 602 BC (verse 1).
  - B. The king assembled the experts in sacred writings (magicians), in dead spirits (enchanters), in occult practices (sorcerers), and star readers (astrologers) (verse 2).
  - C. The king wanted to test the validity of these "experts" by having them tell him his dream and would have them killed if they couldn't (verses 3-13).
    1. Daniel 2:4b through 7:28 is written in Aramaic, the common, "universal" language of the time. The rest of Daniel was written in Hebrew, the language of Israel. Daniel became proficient in both languages (verse 4).
    2. The king promises great reward to the one who could tell him his dream and a cruel death to each of these wise men and their families if they can't (verses 5-9).
    3. Another classic battle between the so-called gods of humans and the only God of Heaven (Universe) is going to happen in the pages of Scripture! (verses 10-13, also chapter 1:6, I Kings 18:36,37).

**Thought: Where is our focus and mind centered on for the solution to our problems today? Are we reacting with impatience and anger or trust?**

- II. Yahweh reveals Nebuchadnezzar's dream to Daniel through answered prayer (Daniel 2:14-23). Daniel's response is like a sermon on how believers should handle difficulties.
  - A. Daniel speaks with a right tone of voice and with wisdom and tact (verses 14, 15; Proverbs 15:1-2).
  - B. Daniel asked the king for some more time to accomplish the task. He wanted some time to pray about his situation personally (verse 16).
  - C. Daniel recruited prayer support from his believing friends and they prayed for specific Yahweh-honoring requests (verses 17-18).
  - D. Daniel received the answer and praised God's name specifically for His power to rule and His wisdom to reveal (verses 19-23).

**Thought: Think and pray through these steps and ask Yahweh to make us stronger and more trusting in Jesus name.**

III. Daniel explains the dream to Nebuchadnezzar, brings glory to Yahweh, and ends up getting blessed in the process (Daniel 2:24-40).

A. Daniel makes sure to give the God of Heaven, Yahweh, all the glory and honor for this answered prayer (verses 24-30).

B. He explains to the king that his dream explains what will happen in “days to come,” “latter days” or “the end of days” (verses 28, 29). This term relates to bringing in Messiah’s reign on earth (Genesis 49:1; Deuteronomy 4:30, 31:29; Isa. 2:2; Ezekiel 38:16). It specifically seems to relate to things dealing with the time period between the crucifixion of Christ and Second Coming of Christ in the New Testament, before Christ’s Millennial Reign (Joel 2:28-32; Acts 2:17).

C. The actual dream consists of an enormous, dazzling statue composed of four different metals: A gold head, silver chest and arms, bronze belly and thighs, and iron legs connected to feet of iron and clay. Then a stone made without hands smashes the statue to powder, which is blown away by the wind. The stone then grows and became a great mountain and filled the whole earth (verses 33-35).

D. The interpretation of the dream is found in verses 36-45.

1. The God of Heaven has purposed four kingdoms to rule over and dominate this earth (as of the time of Daniel) before He (the God of Heaven) sets up His own eternal kingdom (verses 36-43).

a. The gold head we know was Babylon which ruled from 605-539 BC Isaiah calls it “the golden city”) (Isa. 14:4). It had golden domed temples with its chief god, Bel-Marduk which was made of solid gold.

b. The silver chest and arms we know was Medo-Persia which ruled from 539-331 BC It did not have the impressiveness of Babylon and their taxes were paid in silver.

c. The bronze belly and thighs we know was Greece which ruled from 331 BC — (approximately) 168 BC Greek soldiers wore all bronze armor and were called “brazen coated.”

d. The iron legs best fits the empire of Rome which ruled from ~168 BC-476 AD. Iron expresses the toughness and fierceness of Rome. They were never overthrown by a fifth empire but were invaded by barbarian northern tribes and divided up into ten tribes which became modern Europe.

2. Eventually the God of Heaven will set up His kingdom that will never be destroyed and will destroy all other kingdoms. This is the stone which was made without the hands of man's kingdoms because God Himself, Yahweh, will bring it to pass (verses 44-45).

a. Amillennialists (people who do not believe in a literal 1,000 year reign of Christ) say that this was a spiritual kingdom started by Jesus Christ at His first coming.

b. Premillennialists say that the kingdom was inaugurated by Christ's first coming but will be literally fulfilled during His second coming (Revelation 19:5).

E. Daniel and his friends are promoted in Babylon (verses 46-49).



# YAHWEH, MOST HIGH GOD, RESCUES HIS PEOPLE!

TAUGHT BY DAVE LINDSTROM

## DANIEL 3:1-30

- I. Nebuchadnezzar has a huge golden image made for the purpose of the Babylonian Empire's worship (Daniel 3:1-7).
  - A. This image was 90 feet tall and 9 feet wide and covered in gold. It was more than likely an image of Nebuchadnezzar himself or of the Babylonian god Nebo (Nabu) from where his name was derived. (Nebuchadnezzar means, "Nebo, protect my boundary").
  - B. Dura (which means "any place enclosed by a mountain or a wall") was most likely located six miles south of the city of Babylon. In this location, there has been a 45 foot square, 20 foot high platform discovered from archeological digs which probably served as its platform.
  - C. In conservative, supernatural loving scholarship, there are three possible dates for this occurrence.
    1. The Greek Septuagint starts Daniel 3 off with, "In the eighteenth year of Nebuchadnezzar's reign," which would have been 588-587 BC This would have been about one year before Jerusalem's final fall in 586 BC.
    2. Jeremiah 51:59 says that King Zedekiah and his staff officer Seraiah were summoned to Babylon for a meeting between 594-593 BC. When they arrived at Babylon, Seraiah was supposed to deliver Jeremiah's prophecy. This could have been that meeting.
    3. This might have been early on in Nebuchadnezzar's reign, maybe 602-600 BC, to establish his ultimate rule over his Babylonian kingdom.
  - D. All the government officials of Babylon were supposed to come to the dedication of this image and after a proclamation and song were commanded to bow down and worship it (verses 2-7).
  - E. During the seven-year tribulation period, before Christ's Kingdom is fully realized on this earth, there will be another image that will be set up to be worshipped (2 Thessalonians 2:4; Revelation 13:11-18, 14:9-11).

**Thought: What are the "gods" of this world which believers need to avoid worshipping?**

- II. Three Jewish believers refuse to worship the image and are miraculously saved by Yahweh's messenger (Daniel 3:8-27).
- A. Nebuchadnezzar reacts with furious rage and arrogant blasphemy against Shadrach, Meshach, and Abednego (and their God Yahweh) at their refusal to worship the image (verses 8-15).
1. Another contest between the Babylonian gods and Yahweh has been set up by the words of Nebuchadnezzar (verse 15).
  2. Daniel was not with these three at this time. He could have either been out of the area on business for the Babylonian kingdom or "untouchable" due to his recently elevated status.
- B. Great bravery, faith, and resolve were demonstrated by these Jewish believers (verses 16- 18).
1. They knew the Torah (Scriptures) of Yahweh. Some of the verses that they may have meditated on were the Shema (Deuteronomy 6:4,5), the Ten Commandments (Exodus .20; Deuteronomy 5), and Isaiah (43:1,2; 46:1-5).
  2. They answered the king in a courteous and respectful manner (verse 16; I Peter 3:15,16).
  3. They did not know the exact will of Yahweh for the moment (for this life) but they proclaimed their uncompromising faith in Yahweh's ability to rescue them (as His believers) and glorify Himself as an eternal principal (verses 17-18). The Apostle Paul also showed this attitude (Acts 20:24).
- C. The three Jewish believers were bound and thrown into a large furnace (verses 19-24) and rescued by a Yahweh sent messenger (verses 19-27).
1. There have been some large brick-kiln type furnaces archeologically excavated in the Middle East and Babylonian area the size of 10 feet by 8 feet rooms.
  2. They were not burnt in any way, did not smell of smoke, and a fourth person was seen with them.
    - a. The idea of a triune God called Yahweh who was the Father, the Son, and the Holy Spirit was progressively being revealed in the Old Testament.
    - b. An appearance of Christ, the Son, in the Old Testament, before being incarnated as Jesus the Christ, is called a Theophany ("God manifestation"). Even though Jewish scholars usually assign this person to be the angel Gabriel, this fourth person walking in the furnace seems to be one of these theophanies of Christ (also see Genesis 16:7-13; 18:1-15; Ex. 3; 14:19-24; 33:11; Josh. 5:13-6:2; I Corinthians 10:1-6).

**Thought: In the midst of your situations right now, are you believing that your God Yahweh is with you in it through Jesus Christ? Are you believing that He is ultimately going to rescue you and therefore you can live in His peace now? (Hebrews 13:5-8; Romans 8:37,28; I Thessalonians 1:10).**

III. There were three main outcomes from the Biblical account of the fiery furnace (Daniel 3:28-30).

- A. The God of Israel (Yahweh) is praised by the mouth of the heathen King Nebuchadnezzar.
- B. All Jewish exiles will now receive a certain amount of political protection and religious freedom in Babylon.
- C. Shadrach, Meshach, and Abednego receive another promotion.

**Thought: Trusting God in the midst of life's struggles brings God praise and brings His Kingdom into a visible and tangible form here now on earth.**

# YAHWEH, MOST HIGH GOD IN HEAVEN RULES OVER HUMAN KINGDOMS

TAUGHT BY DAVE LINDSTROM

## DANIEL 4:1-37

- I. The setting and events of King Nebuchadnezzar's dream, about the enormous tree, as told by Nebuchadnezzar (Daniel 4:1-18).
  - A. Nebuchadnezzar has had an experience with the Most High God of which he desires to tell to all the world (verses 1-3).
    1. He has personally had an encounter with the Most High God's miraculous signs (God's intervention through the amazing timing and direction of natural phenomena) and miraculous wonders (God's supernatural manifestations unexplainable using natural phenomena) (verse 2).
      - a. Through this event (which we will find out lasted over eight years), Nebuchadnezzar found out that only the Most High God's Kingdom is eternal and that He ultimately rules through human kingdoms now (verse 3).
      - b. The Septuagint and Hebrew Text (MT) includes these three verses at the end of chapter 3 and starts chapter 4 with verse 4. However, most Biblical scholars see a better link with this chapter, as an introduction statement, because it fits so perfectly with the statement of Daniel 4:37.
  - B. When this dream happened, Nebuchadnezzar was in his palace in a contented and prosperous place in his life (verse 4). This might help us to figure out a possible timing of this event as it relates to Nebuchadnezzar's rule which was from 605-562 BC.
    1. When a king says this it usually means that he is not fighting any more wars (2 Samuel 7:1). Nebuchadnezzar's last two wars were Egypt (588-587 BC) and Jerusalem (587-586 BC). Following these were a protracted 10 to 13 year siege of Tyre which probably ended around 570 BC (Ezekiel 26:7-14).
    2. Also know from Daniel 4:4, 29, 30 and history that Nebuchadnezzar built up his palace, the hanging gardens, the structures inside Babylon, and the walls with amazing detail and in an ornate and opulent manor for all the world to see. This was probably going on during the wars and especially during the siege of Tyre.
    3. We know that if Nebuchadnezzar was in on the final siege of Tyre (Ezekiel 26:7) which ended in 570 BC that he would have presumably been in his right mind by then.
    4. We know that Nebuchadnezzar's reign of Babylon went from 605 BC to 562 BC. Therefore, given the fact that he was eventually restored to his right mind and appears to rule for several years after (Daniel 4:36, 37), the best probability for the timing of this 8-9 year event would have been a few years after Jerusalem's destruction.
- C. Nebuchadnezzar again calls on Daniel (Belteshazzar) to help him interpret his dream after finding his own wise men useless (verses 5-18).

1. Before this event in Nebuchadnezzar's life, his main god is Bel (Babylon's counterpart to the Baal of the Canaanites) whose name is Marduk. Belteshazzar's name, "Lady protect the king," includes the wife of this god, the goddess Surpanitu, protecting the king. It can also be a shortened form for Bel-Belteshazzar "Bel, protect his life" (verses 5-8).
2. This enormous tree is described by the heavenly watchman as both a cut down yet preserved tree and as a man whose mind will change into an animal and yet be restored after seven times (verses 9-16).
3. The purpose of this dream was so that those living would understand that it's the Most High (Highest God) that domineers over the kingdoms of men and sets their rulers in place at His pleasure (verses 17, 18).

**Thought: How has Yahweh, the God of the Universe, gotten your attention through events in your life? Is He trying to get your attention now?**

II. Daniel interprets Nebuchadnezzar's dream (verses 19-27).

A. He speaks in a gentle and respectful tone (verses 19-21; I Peter 3:15).

B. He speaks the truth in love (verses 22-27; Ephesians 4:15).

1. The king is the tree (verse 22). This showed Daniel's boldness.
2. The Babylonian kingdom is large but not exhaustive (compare verse 22 with verse 11). Daniel was gently corrective.
3. The king will lose his mind for seven years but will eventually be restored to his place as ruler of Babylon when he acknowledges the one ruling over him (verses 23-26). Daniel used the help of the Holy Spirit and the skill of Scriptural interpretation.
  - a. The seven times in the text are seven years (comparing Jeremiah 25:11, 12; 29:10 with Daniel 7:25; Daniel 9:2, 24-27; Matthew 24:15; 2 Thessalonians 2:1-4; Revelation 11:2, 3; 13:5). Besides seven weeks or months would not have been enough time for his nails and hair to grow out.
  - b. Current day psychiatry and psychology have a classification of mental disease called clinical Lycanthropy which involves a person having a delusion that they are transforming into an animal. Zoanthropy is the delusion that he/she is an animal. Boanthropy is being transformed into a cow such as what Nebuchadnezzar probably had.
4. The king is asked to repent of his pride (verses 27). Daniel showed a deep intimacy with Yahweh.

**Thought: When you or someone close to you is going through a hard time, it is a good possibility that Yahweh wants to speak through you to others about what you are learning.**

III. After a year of grace, Nebuchadnezzar's pride activates Yahweh's humbling, seven years of cow-like behavior, followed by repentance and restoration (Daniel 4:28-37).

A. Outside the city of Babylon, Nebuchadnezzar grazes with the cattle, doesn't groom his hair or nails, and stays in a psychotic state for seven years (verses 28-34).

B. After seven years Nebuchadnezzar repents, submits his authority to the Most High King of Heaven (Yahweh) and is restored to his kingdom (verses 35-37).

# THE FALL OF BABYLON IS WRITTEN ON THE WALL

TAUGHT BY DAVE LINDSTROM

## DANIEL 5:1-31

- I. King Belshazzar, along with the Babylonian kingdom, feasts, fears, and finally fatally falters under Yahweh's mighty hand (Daniel 5:1-12).
  - A. King Belshazzar, while feasting, blasphemes the God of Israel even though he should have known better (Daniel 5:1-4).
    1. Belshazzar ("Bel, protect the king") was the son of Nebonidus, (who was married to the daughter of Nebuchadnezzar and who was also a General under Nebuchadnezzar), the last historically recorded King of Babylon.
      - a. Nebonidus ruled the Babylonian empire from 556-539 BC. However, due to frequent traveling and illness, he assigned his son Belshazzar as co-ruler with him and Belshazzar spent most of his time ruling from the city of Babylon itself.
      - b. There are two historical, legal documents recorded by Nebonidus proclaiming Belshazzar as both Co-regent and Crown Prince in the 12th and 13th year of his reign (the Nebonidus-Cyrus Chronicle discovered in Nineveh, Iraq in 1879 and presently located in the British Museum).
      - c. This would also make Belshazzar Nebuchadnezzar's grandson on his mother's side (verses 2, 11, 13 and 18 use the term "father" which can be used for father, grandfather, or ancestor).
      - d. Before this chronicle was discovered, many scholars did not believe that a Belshazzar who was a "son" of Nebuchadnezzar ever historically existed. However, for supernatural loving Yahweh honoring believers, the prophecy in Jeremiah 27:5-7 was perfectly accurate!
    2. The Jerusalem Temple articles were taken to Babylon in stages (605 BC — Daniel 1:2 and 586 BC — Jeremiah 27:19-22; Lamentations 1:10) and probably placed in the Temple of Marduk (verse 3). So these had been sitting in the hands of unbelievers from 47 years and up to 66 years.
    3. As the feasters drank from the Jerusalem Temple's sacred vessels, they toasted and praised their gods but not the God, Yahweh the Most High King of Heaven! The timing is right for Yahweh to once again speak clearly.
  - B. The perfect timing of Yahweh's prophecy, human responsibility, and God's sovereign rule work together for another amazing wonder – the writing on the wall! (verses 5-9).
    1. Belshazzar cannot stand under the power of what he was seeing on the wall (verses 5, 6). (A large 55 foot wide, 165 feet long hall has been excavated in Babylon with white plastered walls!)
    2. The third ruler would put that person next in line to the throne behind Nebonidus and Belshazzar (verses 7, 8).

- C. Even though the wise men of Babylon again are useless, the Queen Mother, (Belshazzar's mother and Nebuchadnezzar's daughter), remembered Daniel and the events of her father's life as already described in Daniel chapters 1-4 (verses 10-12).

**Thought: Daniel 5:1-12 should encourage us as believers because it shows us that Yahweh's timing is perfect. He is faithful to His covenant and He is faithful to His Word. Are we struggling today with acknowledging His perfect timing or His ability to carry out His covenant or His Word as He has promised us?**

II. Daniel gives the meaning of the writing on the wall to King Belshazzar (Daniel 5:13-29).

A. Daniel would have been around 80 years old at this time (verses 13-16). According to historical records, the kingdom of Babylon fell to the kingdom of Medo-Persia in October 539 BC.

B. Daniel explains to Belshazzar that his motive for interpreting the writing was not monetary but was rather to honor the only true and Most High God (verses 17-24).

1. Daniel takes the opportunity to relay how Yahweh humbled Nebuchadnezzar (Belshazzar's grandfather) when he was prideful (verses 18-21; Daniel 4:1-37).

2. Daniel takes the opportunity to explain to Belshazzar that this same Most High God that "holds in His hand your life" is the same one who "sent this palm hand." (verses 22-24).

a. There is a Hebrew word-play with the word hand which brings about emphasis and interest (see how the Apostle John does this in the Greek language in John 10:27-30).

b. There is also a word-play going on between false gods who cannot see, hear, or understand and the one true God who does all of these as well as communicate His message perfectly with a human hand (also verse 4).

III. The message on the wall was written in Aramaic as a brief three word message with the first word repeated for emphasis (Daniel 5:25-28).

A. Mene, mene means "to number or reckon." It is the verb form for a unit of weight (called a mina in Greek) equal to 50 shekels or 1 ¼ pounds. God has numbered and numbered again (probably the start and finish of the Babylonian kingdom).

B. Tekel means "to weigh." God has weighed Belshazzar and the Babylonian kingdom and found them to be deficient (probably to remain as the reigning world kingdom).

C. Upharsin is the plural form of pares "to divide" so the Babylonian kingdom will be divided and given to two kingdoms. Daniel tells us that there will be the Medes and Persians.



IV. The very night of the feast that blasphemed Yahweh, Daniel was recognized, Belshazzar was slain, and the Medo-Persian army took over Babylon (Daniel 5:29, 30).

A. Historically, it is chronicled that Babylon was already under assault by the Medo-Persian army led by King Cyrus during the time of this feast. However, Babylon had stored up a 20 year supply of food with the Euphrates River running through it for water. It was surrounded by a high outer and inner wall with a road between them wide enough to span two chariots abreast. It had a mote surrounding the whole city. It was viewed by those in the city as impenetrable.

B. However, evidently before or during the feast, the army figured out that they could divert the water of the Euphrates north of the city by building a canal system to a nearby lake. As the level of the water receded, the Medo-Persian army went under the sluice gate and defeated the city October 12, 539 BC (see Isaiah 47:1-5 and Daniel 2:32, 39).

C. Darius the Mede was probably an official named Gubaru whom King Cyrus appointed as his vice-regent before his formal coronation two years later (see Daniel 9:1).

**Thought: Can you trust Yahweh, the King of Heaven, who sets up and takes down world kingdoms with your life situations today?**

# YAHWEH, THE LIVING GOD, RESCUES DANIEL FROM A DEN OF LIONS

TAUGHT BY DAVE LINDSTROM

## DANIEL 6:1-28

- I. The plot of the jealous satraps and administrators to try to get rid of Daniel (Daniel 6:1-9).
  - A. The ruler Darius the Mede was mentioned only in the book of Daniel (Daniel 5:30; 6:1, 6, 9; 9:1) and not in Persian history. So who was this Medo-Persian ruler who started at the end of 539 BC?
    1. Some believe it to be Darius I who ruled from 522 BC to 486 BC. However, if he started at 62 years old and ruled 36 years, he would have ended at 98 years old. History does not agree with these ages.
    2. Some believe it might have been King Cyrus himself who ruled from 559 BC to 530 BC. These would believe that the alternative translation of Daniel 6:28 and the historical record give this view a leg up. However, why was he called a Mede when the rest of Scripture calls him a Persian?
    3. Some believe Darius was a Medo-Persian royal name similar to the Roman “Caesar” or “Augustus.” So in this view, King Cyrus could have assigned someone to rule the city of Babylon under his authority and the Mede was added as a distinction of this person. We know from the Nabonidus-Cyrus Chronicle historically that a governor Gubaru (many times mixed up with Ugbaru) was appointed by King Cyrus as vice-regent of the Chaldean domains on October 29, 539 BC. If this was the case, then King Cyrus could have had his own formal Coronation two years later. This view seems to fit the texts of Daniel 2:21; 6:1, 28; 9:1; and 10:1 as well as the known historical record in my opinion.
  - B. Daniel would have been about 80 years old in 539 BC when he was appointed as one of the three administrators over the Medo-Persian kingdom (Daniel 6:1-4).
    1. He showed the same Yahweh anointed exceptional qualities as he has already showed previously (verse 3; Daniel 2:48).
    2. Daniel’s Yahweh inspired qualities included not being corrupt, being trustworthy and not being negligent (being diligent). These are very good traits to find in any employee or ruler!
  - C. All the other rulers trick King Darius into enacting an irrevocable law in order to lay a trap for Daniel (Daniel 6:5-9). See how this also happened under King Xerxes I around 483 BC in Esther 1:19; 8:8).

**Thought: Daniel exhibited many of the traits of the New Testament believer found in I Peter 3:8-17. What do we need to entrust to Yahweh today?**

II. Daniel's habit of praying remained the same even after the decree. Daniel's spiritual strength came out of his daily walk with Yahweh (Daniel 6:10-17).

A. His habit in exile was to face Jerusalem (I Kings 8:41-43), get down on his knees (I Kings 8:54; Ezra 9:5; Psalms 95:6), and pray three times a day (Psalms 55:17)(verse 10).

B. Daniel asked God for help (verse 11, possibly meditating on Psalm 22?).

C. The den comes from an Aramaic word which gives the idea of an underground pit. A lid was placed over it with the official wax seal surrounding it (verses 12-17).

**Thought: When we go through various trials, it's a time to become very diligent with our daily walk.**

III. There are three books of the Apocrypha that are inserted in the Catholic Bible for the book of Daniel.

A. The word "apocrypha" in the Greek means things that are hidden. It is a collection of 14 or 15 books or parts of books which were inserted into the older English Bible (as well as the Septuagint). They were never part of the Canon of Scripture (the list of what is now 66 books including 39 Old Testament and 27 New Testament).

B. To be part of the Canon, books are subjected to three main criteria:

1. Authority - internal words claiming authority by God (God breathed) and written by a prophet, apostle, or close associate.

2. Agreement - internal evidence that it agrees with the rest of Scripture.

3. Acceptance - wide acceptance among churches and church leaders.

C. The three apocryphal works surrounding Daniel include: 1) The Song of the Three Holy Children, 2) The History of Susanna, and 3) Bel and the Dragon. None of them show the inspiration of real Scripture and they have several inaccuracies compared to Daniel and other Scriptures.

IV. Yahweh, the only living God, rescues Daniel and receives praise from King Darius (Daniel 6:18-28).

A. Daniel praises his God for sending his angel and shutting the mouths of the lions (verses 18-21).

1. This is similar wording to Psalm 22:13, 21 which Daniel might have been praying through.

2. The Messiah of Isaiah 11:6 (possibly the same Yahweh messenger in verse 21) will manifest perfect control over the animals in his Millennial Reign!
- B. King Darius praises Daniel's God as the one living God who is the Eternal King and who has the power to rescue and save His people (verses 22-27).
  - C. Daniel prospered all the way to the rule of Cyrus the Persian (verse 28). He remained in an administrative role until the first year of King Cyrus (Daniel 1:21) which was possibly two years after King Darius.

# YAHWEH'S PLAN FOR THE GENTILE NATIONS AND HIS FUTURE ETERNAL KING

TAUGHT BY DAVE LINDSTROM

## DANIEL 7:1-28

- I. How Daniel chapter seven fits in with chapters two through seven and Daniel's vision of the four great beasts (Daniel 7:1-8).
  - A. There is a unique structure that Daniel gives his Aramaic chapters of two through seven.
    1. Chapter two is Nebuchadnezzar's dream and chapter seven is Daniel's dream. They both deal with the Most High giving His revelational plan for the main Gentile nations (which He controls) and His future Jewish Messiah's eternal kingdom.
    2. Chapter three is the Most High's protection from the fiery furnace and chapter six is the Living God's protection from the lion's den. They both deal with the Jewish God's power to protect His people.
    3. Chapter four is the King of Heaven's humbling of Nebuchadnezzar and chapter five is the Lord of Heaven's humbling of Belshazzar. They both deal with the idea that the Jewish God is sovereign over human kingdoms and is the one who sets over them anyone that He wishes.
    4. The message produced by Daniel chapters two through seven that was circulated in the common language of the time would have been three-fold: 1) Yahweh has a plan for the kingdoms of this world and this world will bow to His king for all eternity; 2) Yahweh will protect and be with His people through the events of this world and beyond; and 3) Yahweh has the ability and power to set up world kings and bring them down. Therefore, people would be wise to trust in this God alone who is the only Most High, Living, King and Lord of Heaven and set aside all other gods.
  - B. The first year of Belshazzar's reign was probably around 553 BC (three years after Nebozadnes started and then named him co-ruler) and therefore Daniel would have been around 68 to 70 years old (Daniel 7:1).
  - C. Daniel's vision of the four beasts relates very closely with Nebuchadnezzar's vision of the statue found in chapter two (Daniel 7:2-7).
    1. The great sea is usually used for the Mediterranean Sea (Josh. 15:12; Ezekiel 47:10) but in prophecy it means people groups and nations outside of the main believing community of Yahweh (Isaiah 57:20; Revelation 17:1, 15) (Daniel 7:2, 3).
    2. There are four great beasts that come out of this wind tossed churning water mass (Daniel 7:2, 3) which tie in to the four parts of the Daniel chapter two statue.
      - a. The lion with eagle wings was the kingdom of Babylon (Daniel 2:37, 38; Jeremiah 49:19, 22) which ruled from 605-539 BC. The humbling and restoration of King Nebuchadnezzar describe the second part of verse 4a (see Daniel 4:28-37).

- b. The bear was the kingdom of Medo-Persia with Persia the dominant part of the kingdom. It ruled from 539–331 BC The three ribs are the three major conquests of the Lydian (546 BC), Babylonian (539 BC) and Egyptian (525 BC) Kingdoms (verse 5).
- c. The leopard was the kingdom of Greece which ruled from 331 BC to (approx) 88 BC The four wings of a bird probably relates to the speed which Alexander the Great conquered the entire kingdom (around four years). The four heads prophesies the four divisions in which the empire was divided among the generals after Alexander died (verse 6, Daniel 8:8, 22; 11:4).
- d. The ten-horned beast with iron teeth was the empire of Rome which ruled from around 88 BC to 476 A.D. They were never over-thrown by a fifth empire but were invaded by barbarian northern tribes and divided into ten tribes which became modern Europe. From the ten horns comes a little horn which will be an arrogantly boastful ruler who destroys three of the ten kings (verses 7, 8). (This will be further discussed in Daniel 7:24, 25 and Daniel chapters 8, 9, and 11).

**Thought: Be encouraged with the knowledge that your God Yahweh has a plan for this world and that it is on schedule.**

- II. The visions of the Ancient of Days and the one like a son of man coming with the clouds of heaven (Daniel 7:9-14).
  - A. Just like in Daniel 2:44 after all four Gentile empires are discussed Yahweh's fifth and final kingdom is set up with His own eternal king on the throne. Daniel 7:9-14 gives us more details of this future process.
  - B. The Ancient of Days or "advanced of days" speaks of Yahweh's timelessness, eternity and His right as the wisest and oldest being to judge from His throne. New Testament believers usually see Him as God the Father. His white hair and clothing express His holiness (Revelation 1:14), the flaming throne on wheels His glory (Ezekiel 1:4-28), and with an uncountable ("hundreds of millions") number of angels surrounding Him, He is ready to judge (verses 9, 10).
  - C. The little boastful horn from verse eight is judged which signals an ending of the time that Yahweh has planned for the "time of the Gentiles" and leading up to the Son of Man's (Christ's) return (verses 11, 12; Luke 21:20-28; Romans 11:25-27; Revelation 19:19-21).
  - D. The Son of Man, with His saints, is given the authority to rule His earthly kingdom and eternal kingdom. He is also worshipped. This is the promised Messianic King of Scriptures who turns out to be Jesus Christ the Lord (verses 13, 14; Daniel 3:4, 7; 4:1, 34; 5:19; 6:25; 7:27; Psalms 2:6-9; Matthew 24:30; 25:31; Mark 8:31; John 1:51; I Corinthians 15:24-28; Revelation 1:7,13; 11:15; 20: 1-6).

**Thought: Praise Yahweh Father and Yahweh Son for the wonderful work they have done and will do!**

III. Daniel asks the holy messenger (possibly the angel Gabriel) for added information on the fourth beast and the previously mentioned little horn (Daniel 7:15-28).

- A. He receives a synopsis of all the events in verses 17 and 18. There will be four main Gentile kingdoms and eventually the saints and Messiah will inherit a kingdom on this earth which eventually becomes eternal (verses 15-18; Revelation 2:26, 27; 20:4-6).
- B. The fourth beast represents a fourth Gentile world ruler on this earth and seems to match up best with the empire of Rome around 88 BC - 476 A.D. After being invaded by barbarian northern tribes, it was divided up into ten tribes which became modern Europe. At the end of time, the "little horn" arises out of this ten, blasphemes the Most High, changes set times and the laws, and is allowed to wage a 3 ½ year persecution of Yahweh's people (verses 19-25, Matthew 24:4 - 25:36; Luke 12:48, Luke 67-70; Daniel 9:20- 27; 11:38, 29; Revelation 13:1-10).
- C. The "little horn" or antichrist will be judged by the Ancient of Days and the Messiah with His saints will be given the kingdom on this earth (and eventually the new earth forever) (verses 26-28; Revelation 2:26, 27; I Thessalonians 4:13-18; II Thessalonians 2:1; Revelation 19:11 - 20:6).

# **ISRAEL AND ITS TEMPLE WILL BE RE-ESTABLISHED DURING THE SECOND AND THIRD KINGDOMS BUT WILL BE SEVERLY PERSECUTED DURING THE THIRD KINGDOM (GREECE)**

TAUGHT BY DAVE LINDSTROM

## **DANIEL 8:1-27**

- I. Daniel's vision concerning the ram (Medo-Persia) and the goat (Greece) (Daniel 8:1-14).
  - A. The historic background of Daniel's vision (verses 1, 2).
    1. Daniel now returns to writing in Hebrew instead of the Aramaic he used in chapters 2-7. He writes chapters 1 and 8-12 in Hebrew because these chapters have special significance to Israel.
    2. The third year of King Belshazzar would have probably been 550-551 BC (two years after the vision in 7:1). Daniel would have been about 70 years old when he received this (verse 1).
    3. In the vision, Daniel gets his geographical bearings by first being in the palace at Susa, the capital of Elam, located 230 miles east of Babylon. He then finds himself on the bank of an artificial canal (called the Uai Canal) a few miles away from Susa. King Cyrus of Persia took the nation of Elam and the capital Susa over about 550 BC.
  - B. Daniel first sees a ram with two long horns (verses 3, 4).
    1. This animal represents the Medo-Persian Empire that was going to replace the Babylonian Empire in 539 BC. It ruled from 539-331 BC. It was the second kingdom of Daniel 2:32b, 39a; 5:28; 7:5 and is interpreted for us in Daniel 8:20.
    2. The longer horn is Persia, the stronger part of the Medo-Persian Empire.
    3. The conquests of King Cyrus had primarily a westward, northward, and southward direction (already discussed in Daniel 7:5).
  - C. Daniel next sees a quick, powerful one-horned goat (verses 5-8).
    1. Alexander the Great came from the west (Macedonia and Greece) and with speed and fury took over the whole Medo-Persian Empire in under three years (333 BC - 331 BC) (verses 5, 6).
    2. Alexander the Great ended up dying in Babylon in 323 BC at the age of 33 years old. At the height of his power, he had people worship him as a descendent of the Greek god Zeus (verse 7).



3. Alexander the Great did not have children, therefore, four of his generals battled it out and claimed their right to rule the kingdom of Greece: 1) Cassander – Macedonia and Greece; 2) Lysimachus – Thrace and Bithynia; 3) Ptolemy – Egypt and Palestine; and 4) Seleucus – Phrygia to the Indus River. The Greek kingdom ruled from 331 BC to approximately 88 BC (verse 8; Daniel 7:6; 8:22; 11:4).
- D. Daniel next sees another small but growing ruler arising out of the Grecian kingdom which will persecute the people of Israel (verses 9-14).
1. This ruler comes out of the third kingdom which is Greece but has some similar characteristics of the little horn coming out of the fourth kingdom which is Rome in Daniel 7:8, 23-27. We should not confuse the two, they are two separate people. However, it could be that Yahweh through Daniel is revealing some characteristics of the final persecutor of Israel (from the revived fourth kingdom of Rome who is also called the antichrist) through this third kingdom persecutor (see also Daniel 9:20-27; 11:21-12:3; Matthew 24:15, 24; II Thessalonians 2:1-12; Revelation 13:1-18; 19:19-21).
  2. The person in Greek history which relates to every aspect described by this person is Antiochus IV Epiphanes who ruled from 175-164 BC After murdering his brother and usurping power from his nephew, Seleucus IV, he invaded Egypt (south), Parthia and Armenia (east) and forcibly used Israel (the Beautiful or Glorious Land) at this time called Palestine, as a buffer between his kingdom and the Egyptian Ptolemaic armies (verse 9).
  3. The terms “host of the heavens” and “starry host” in this context means true Israelite believers who will be persecuted and killed under Antiochus IV Epiphanes reign. The “stars” who “shine like the brightness of the heavens” are the same and similar terms found in Daniel 12:3 (verse 10).
  4. Antiochus IV Epiphanes was very corrupt during his reign (verses 10-14)
    - a. He had the coins of his kingdom inscribed “theos epiphanes” which means “God Manifest” in Greek. Therefore, he set himself up as the Prince of the host, Yahweh Sabaoth, the only true God (verse 11).
    - b. He also, in December 167 BC, erected a statue of Zeus Olympius in Yahweh’s temple and sacrificed pigs on the altar. He had already taken away the Jewish daily temple sacrifice months before this.
    - c. He made the possession of Hebrew Scriptures an offense deserving the death penalty. Therefore, truth (the Scriptures) was thrown to the ground (verse 12).
    - d. He made it a death penalty for Hebrews to circumcise their children bringing many faithful Jewish believers over to death (verse 12).
    - e. The prophesied time for the extreme persecution of this Greek ruler Antiochus IV Epiphanes is 2,300 evenings and mornings. The two ways of looking at this are either 2,300 days or 2,300 evening and morning burnt offering sacrifices making it 1,150 days (verse 13; Ex. 29:38-42; Numbers chapters 28, 29). Some Jewish and Christian scholars have calculated the reconsecration of the temple by the Jewish Maccabees to be exactly 1,150 days. The Jewish celebration of Hanukkah (December 14, 164 BC) celebrates this event (verse 14).

**Thought: Yahweh cares and loves His people by revealing events, many in extraordinary detail, in His written revelation. These Scriptures should bring comfort, direction, and hope for His believers. Praise Yahweh “Hallelu-Yah.”**

II. The angel Gabriel’s direct interpretation of the vision to Daniel (Daniel 8:15-27).

- A. Gabriel seems to be Yahweh’s messenger specifically to His Jewish people. This is the first place in Scripture where he is mentioned by name but he is mentioned three other times (verses 15, 16; Daniel 9:21; Luke 1:19, 26).
- B. Gabriel explains that the vision occurs at “an appointed time of the end” and “a time of wrath.” The idea of these statements seem to directly relate to the Antiochus IV Epiphanes time frame but could possibly hint at a preview of the time before the return of Christ (verses 17-19; Daniel 9:20-27; 11:36-12:3; Matthew 24:14-30; Revelation 3:10, 11).
- C. Prophetic insights into Israel, the Greek ruler Antiochus IV Epiphanes, and a possible glimpse into some of the characteristics of the antichrist (verses 20-26).
  - 1. Yahweh’s discipline was going to once again fall on Israel due to their rebellion, transgression, and sin. They were becoming corrupt, buying the high priesthood from Antiochus IV, and breaking the Mosaic covenant which they were under (verse 23a).
  - 2. Antiochus IV would be severe, deceitful (winning the Jews over and then turning on them), powerful, and ultimately motivated by Satan. He will cause devastation in Israel, Jerusalem, the Temple and be a destroyer of Yahweh’s holy people (verses 23b-26, the details of this will be studied further in Daniel 11:21-36, also for a history read the Apocryphal book of I Maccabees chapters 1-6 and Josephus chapter 16).
  - 3. Daniel was distraught and disturbed at contemplating that the true people of Israel, after returning to the Beautiful Land from exile, will have to go through more trial later on. However, little does he know that he will be receiving more visions to come which will all be sealed up, written in Hebrew, for the time of the end (verse 27; Daniel 12:4).

**Thought: Israel struggled with sin through their history with Yahweh, was disciplined and yet unconditionally loved! We as New Testament believers have the same sin, the same God, and yet more grace and Holy Spirit power because Christ has already died and rose again! (2 Corinthians 3:4-18; Hebrews 12:4-13)**

# DANIEL'S PRAYER FOR ISRAEL AND JERUSALEM'S RESTORATION

TAUGHT BY DAVE LINDSTROM

## DANIEL 9:1-19

- I. The historical background of Daniel's prayer (Daniel 9:1-3).
  - A. Daniel was a man of history (verse 1).
    1. As previously taught in Daniel 5:30; 6:1, and 6:28, Darius the Mede was probably King Cyrus' appointed ruler in Babylon while King Cyrus continued conquering territory for the Medo-Persian kingdom. Babylon was conquered in 539 BC, therefore, the first year of Darius the Mede would have been 539-538 BC
    2. At this time, Daniel had been in exile for 66-67 years (since 605 BC) and was about 80 years old.
  - B. Daniel was a man of the Scriptures (verse 2).
    1. Evidently Daniel regularly spent time with the "books" of Scripture. One of the books he read out of was the prophet Jeremiah. When Daniel was taken into Babylonian exile, Jeremiah remained in Jerusalem and did his main writing and prophesying between 627 - 586 BC Daniel read in Jeremiah 25:11-13 and 29:10 about the 70 year prophesied Jerusalem desolation.
    2. Having been in Babylonian exile himself for 66-67 years and having seen Babylon conquered by Medo-Persia, he is led to pray to Yahweh for the fulfillment of this Scripture.
    3. This is the first time that the name Yahweh is used in the book of Daniel. It is the personal name of Israel's God (Ex. 3:14, 15). He is the great "I Am" covenant-keeping, only God of the Universe!
  - C. Daniel was a man of prayer (verse 3).
    1. Daniel meditated in a prayerful manner on Jeremiah and the Mosaic Covenant (verses 11, 13) as given to Israel (Deuteronomy 28:25, 36, 47-50; 29:1, 18, 25-29; 30:1-6).
    2. He is then led to pray with fasting, sackcloth, and ashes which are signs of deep need and repentance (Genesis 37:34; Isa. 58:5; Jeremiah 49:3; Matthew 11:21).

**Thought: As New Covenant believers, we are called now (as people of history) to apply ourselves to the Scriptures and to prayer also. How intensely are we applying ourselves to these things? Let's commit ourselves to doing better by giving more time and energy to these things.**

II. Daniel prays a prayer of confession and petition to Yahweh his God (Daniel 9:4-19).

A. Daniel's prayer of confession and repentance (Daniel 9:4-14).

1. In confession, the prayer throws or casts his/her words toward Yahweh, says the same things as Yahweh, and agrees with Yahweh. In repentance, there is an aspect of turning from thinking and doing wrong to thinking and doing right.
2. Yahweh is the universes rightful ruler (Adonai), and is the only great and awesome God who keeps His covenant of love perfectly. It's good to start prayer with adoration! (verse 4; Deuteronomy 4:25-31; Romans 11:33-36; Eph. 1:3-23).
3. Daniel and Israel have sinned "Hebrew-missed the mark or goal," done wrong, been wicked, rebelled, and turned away. In confession, it's best to be brutally honest! (verses 5, 6) (Jeremiah 25:2-7; I John 1:9).
4. For Israel, disobedience to Yahweh's directions brought shame, discipline, and ultimately having to be removed from their promised land according to the Law of Moses (verses 7-14; Deuteronomy 4:25-31; chapters 28-30; Jeremiah 25:2-7).
5. For New Testament believers, disobedience to Christ's direction (Yahweh Jesus) brings shame, discipline, and sometimes early physical death (I Corinthians 9:21-27, 11:28-32; Hebrews 12:5-17; James 5:13-20).

B. Daniel's prayer of petition (from the Hebrew word "chanan" show favor, be gracious) (Daniel 9:15-19).

1. Before making the actual words of his petition, Daniel acknowledges Yahweh's power and ability to work miracles (He brought Israel out of Egypt), Israel's sin, and Yahweh's righteousness in all of His ways (verses 15, 16a).
2. His petition (the thing he is asking for in a sincere and truthful way) is found in verses 16b-19.
  - a. Daniel asks that Adonai (Yahweh) restores His city, Jerusalem, for His names sake. In other words, the restoration of Jerusalem would glorify Yahweh's name (verses 16b-19, Jeremiah 31:38-40; Joel 2:1, 3:17).
  - b. Daniel asks Adonai (Yahweh) to restore the Jerusalem temple for His names sake (verse 17; Isa. 2:1-5; Zeph. 3:9-20).
  - c. Daniel asks Adonai (Yahweh) to have mercy and once again look with favor on His people Israel because they bear His name (verses 16b-19; Genesis 32:28; Deuteronomy 4:29-31).

**Thought: As Daniel has prayed specifically for Jerusalem, the temple, and the people of Israel, Yahweh is going to answer his requests and then give him more information for all time about these things in Daniel 9:20-27. How are we doing with petitioning in a way which brings Yahweh glory?**

# THE SEVENTY SEVENS DECREED FOR ISRAEL AND JERUSALEM, PART ONE

TAUGHT BY DAVE LINDSTROM

## DANIEL 9:20-24

- I. As Daniel prayed the prayer recorded in Daniel 9:4-19, the angel Gabriel was sent to give him information in regards to Jerusalem, the temple, and the people of Israel (Daniel 9:20- 24).
  - A. Gabriel appears to have been sent as soon as Daniel starts to pray and shows up and speaks to him during his prayer (verses 20-23).
    1. Daniel's heart concern in his prayer to Yahweh was for the reputation and glory of Yahweh concerning His Holy Hill which consists of Jerusalem and the Temple. Daniel seems to specifically outline for us that the time of Gabriel's arrival was between our verses of Daniel 9:16-19! (verse 20)
    2. The angel Gabriel has visited Daniel before in Daniel 8:16 (possibly Daniel 7:16) and will appear by name again in Luke 1:26 to give Mary information about Israel's prophesied Messiah (Christ) Jesus! (verse 21)
      - a. He came to Daniel in swift flight from somewhere else. This tells us that angelic beings are not omnipresent like Yahweh and so they can only be in one place at a time. This also tells us that angelic beings have some form of wings which may be visible to Daniel or invisible (Isa. 6:2; Ez. 10:5).
      - b. He came at the time of the temple's evening offering which would be between 3 pm and sunset (Ex. 29:39). Even though the temple was in ruins in Jerusalem at this time, the faithful exiles were praying during the times of the temple morning and evening sacrifices.
  - B. Yahweh was willing and able to answer Daniel's prayer because it reflected the will of Yahweh (prayed from Scriptural knowledge) and it glorified Yahweh's name (verses 22, 23; John 15:16; I John 5:14, 15).
  - C. Gabriel instructs Daniel that Israel and Jerusalem have a decree from Yahweh upon them of seventy sevens (verse 24).
    1. Seventy sevens seems to be best interpreted as years or weeks of years (equaling 490 years) for several reasons: 1) Daniel has just referenced Jeremiah 25:11-13, 29:10 where Jeremiah uses the Hebrew word "years" for the 70 year exile; 2) The seven times for Nebuchadnezzar in Daniel 4:23 proved out to be seven years; 3) The idea of seven Sabbaths of years or seven sevens is found in Leviticus 25:8; 4) 490 days or 490 months would be too short of time to accomplish the decree goals.
    2. Six things are decreed for Israel and Jerusalem in these 490 years.
      - a. The first three things express an everlasting sacrifice. Transgression ("rebellion, disloyalty"), sin ("missing the mark"), and wickedness ("wrongful acts") will be perfectly finished and completed. We now know that Yahweh Jesus Christ, the Savior of the World, perfectly did this (Isaiah 53:1-12; Matthew 1:21-23; John 19:30; Hebrew 10:1-18; I John 2:2).

b. The last three things express an everlasting kingdom. This King who was like a son of man who will be given glory, authority, power, and worship has already been introduced to us in Daniel 2:44, 45, 3:28, 4:34-37, 6:26, 27, 7:13, 14). We now know that Yahweh Jesus Christ will come again and rule on this earth (during His 1,000 year reign) and then through eternity in the New Heaven and New Earth (Matthew 25:31-33; Acts 1:6; Romans 11:25-27; Revelation 20:1-22:21). At the Second Coming of Christ, everlasting righteousness will take place in Israel, vision and prophesy will be fulfilled and the most holy place will be anointed.

**Thought: Praise Yahweh Father for His wonderful decree and plan for the ages! Praise Yahweh Jesus Christ for sacrificing for us and for His Kingly reign in which we as believers in some way reign with Him!**

# THE SEVENTY SEVENS DECREED FOR ISRAEL AND JERUSALEM, PART TWO

TAUGHT BY DAVE LINDSTROM

## DANIEL 9:25-27

- I. The 490 year time period of Yahweh's decree for His work in and with Israel is now revealed in segments (Daniel 9:25-26).
  - A. There were four decrees that went out by Medo-Persian kings recorded in Scripture concerning Israel. However, only two of these can possibly fulfill the "restore and rebuild Jerusalem" decree of verse 25. Kings Cyrus (538 BC), Darius I, (512BC), and Artaxerxes I (457 BC) all had decrees concerning either the returning of the exiles or the building and maintenance of the temple (Ezra 6:14). The fourth decree is found in Nehemiah 2:1-8 and is Artaxerxes I second decree (445 BC). It seems that both of Artaxerxes I decrees have the possibility of fulfilling the prophesied decree. Ezra seems to explain in Ezra 7:8 and 9:9 that money could have been used to repair and rebuild the walls of Jerusalem (Artaxerxes I first decree is found in Ezra 7:12-26). The Nehemiah 2:1-8 decree seems to be motivated by the fact that the walls weren't completed during the time of Ezra (457 BC) 12 to 13 years earlier (verse 25a).
  - B. The time period from either of Artaxerxes I decrees until the Messiah ("Anointed One" or in Greek "Christ") the Prince (ruler) comes is a total of sixty-nine seven year periods which equals 483 years (verses 25b-26).
    1. These 69 seven-year periods (483 years) are broken down into a seven seven year period (49 years) and a sixty-two seven year period (434 years). However, the way it is written, the decree to the Messiah was to be continuous years (verse 25c).
    2. Evidently, the first 49 years describes Jerusalem being rebuilt in certain ways in times of trouble (verse 25d). Jerusalem's walls, streets, and trench (moat) would have been completed by either 408 BC or 396-395 BC (depending on which decree you take). Historically we know that the Peloponnesian War (431-404 BC) where Persia was fighting with Greece in Asia Minor (close to Israel) was going on.
    3. After the second 434 years finishes, making up the total 483 years from the decree, the Messiah will be cut off and not have the temple, Jerusalem or Israel for a time ("have nothing") (verse 26a). It lines up well that this is the time where Jesus the Christ (Messiah) presents Himself to Jerusalem as their King, is ultimately rejected and then crucified.
      - a. Gleason Archer uses Artaxerxes I first decree to calculate his figures using 483 solar years (how we figure years today). According to his system, the decree went out in 457 BC Jerusalem was restored and rebuilt by 408 BC (49 years later), and the Messiah Prince came and was anointed for His ministry at 27 A.D. (Luke 4:16-21, the start of His three year ministry), it was not 26 A.D. because 1 BC went to 1 A.D. with no year in between.

- b. Robert Anderson, in his book, *The Coming Prince*, calculated the date of Artaxerxes I second decree to be March 5, 444 BC using a 360 day lunar day system (he called these prophetic days). According to the lunar day calendar calculation, 483 years equals 173,880 days. He calculated that this was the exact day of Christ coming into Jerusalem on Palm Sunday in 32 A.D. (Psalm 118:24-26; Zechariah 9:9; Luke 19:42-44).
  - c. Whether we have the exact right date of this event, the right decree, or the right calendar, the message as laid out by Gabriel is exactly this decree leading up to the Messiah's coming as Prince.
- C. After Messiah the Prince comes and is cut off as well as the city of Jerusalem and it's Temple destroyed (as we now know in 70 A.D.), then Scripture predicts what appears to be an extended period of war and desolations (things that appall, cause horror, ravage, and waste) will characterize this earth (verse 26; Matthew 24:4-14; Luke 21:8-19).
- II. The last seven year time period (Daniel's 70th week) seems to be divided from the other 69 by the way it is written. Many New Testament believers refer to this seven year time period as the Tribulation period for Israel (verses 26b -27).
- A. Amillennialists (Christians who don't believe in a literal 1,000 year reign of King Jesus on this earth) do not see a gap between Daniel's 69th and 70th week. They would tie the destruction of Jerusalem and the temple in with the Roman ruler Titus back in 70 A.D. So they would see the events of Daniel chapter 9 and Revelation as having already occurred (the Preterist View). According to them, Christ's Second Coming will start the New Heaven and Earth and not the Millennial (1,000 year) reign of Christ on this earth.
  - B. Premillennialists (Christ returning before His Millennial reign) see a large gap of years between the 69th and 70th week of Daniel. They see the New Testament church as God's instrument to carry out the Gospel of Jesus Christ during this church age or age of grace. However, Yahweh will return to working with the nation of Israel for these seven years before His Second Coming return (Romans 11:11-27; Revelation 19:1 - 20:6).
  - C. The people of the ruler who will come ties in with the little horn of Daniel 7:8, 23-25, possibly parts of Daniel 8:23-25, 11:36-45; Matthew 24:4-15; 2 Thessalonians 2:1-8; Revelation 13:1-18, 19:19-21). In the New Testament, this person is called the Antichrist or Man of Sin (Matthew 24:16, 24; 2 Thessalonians 2:3; I John 2:18). During his time, there will be war and desolations in Israel (Matthew 24:15-28).
  - D. Evidently this ruler, antichrist type person, starts out as friendly with Israel and then 3 ½ years into a covenant agreement decides to break it. He then fights against Israel, taking away their sacrificial system, claiming the temple for himself, and sacrificing something abhorrent on the altar similar to Antiochus Epiphanes in Daniel 7:13. Premillennial theologians call this last 3 ½ year period the Great Tribulation for Israel (verse 27, Daniel 12:11; Matthew 24:15-44; Luke 21:8-28; 2 Thessalonians 2:3, 4; Revelation 13:14, 15).

**Thought: Yahweh has not left us without His revelation as found in His Scripture. Daniel gives us knowledge into Yahweh's plan for the nations, Israel, Jerusalem, the temple, the Messiah, and the Antichrist. Yahweh must love us and care for us very much! Hallelu-Yah!**



# PREPARATION FOR THE FINAL VISION

TAUGHT BY KEITH BRAUN

## DANIEL 10

All the remaining verses in the book of Daniel concern the final vision. Chapter 10 is the preparation for the vision, chapter 11 contains the content of the vision and chapter 12 relates some final instructions to Daniel as they pertain to the vision. Chapter 10 is rather eerie. The veil of the spiritual world is lifted for a moment and we get a glimpse into this unseen world. It is an intensely emotional chapter as we see our man Daniel first in mourning and then we try to picture in our minds what things might scare him half to death. We see Yahweh's behind-the-scenes lovingkindness and protection toward His people Israel.

### I. DANIEL SINGS THE BLUES (VERSES 1-4).

A. The historical timing of the events of this chapter is clearly stated. It occurs during the third year of Cyrus, king of Persia. Verse four narrows it down even more precisely to the 24th day of the first month (Nisan). The year is 536 BC and Daniel would be about 85 years old. The decree from Cyrus to allow the Jewish exiles to return to Jerusalem was given a couple of years before. There were a modest number of Jews led by Zerubbabel in Jerusalem just beginning to build a new, but not so grand, temple. It was a time when Israel was becoming discouraged. Haggai and Zechariah were written a few years later to bring comfort and to encourage the people.

B. Daniel's location is on the bank of the Tigris River.

C. "These are the appointed feasts of the Lord, the holy convocations, which you shall proclaim at the time appointed for them. In the first month, on the fourteenth day of the month at twilight, is the Lord's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any ordinary work. — Leviticus 23:4-7

1. What important Jewish feasts had just taken place?
2. Why would the anniversaries of these feasts be difficult times for the Jews living in exile? What are some anniversaries in your life that might trigger mourning?
3. Hope deferred makes the heart sick, but a desire fulfilled is a tree of life. — Proverbs 13:12
4. How might this verse describe the heart of Daniel as we see it revealed in verses 2 and 3?

### II. DANIEL IS SPEECHLESS (VERSES 5-11).

A. The vision we see here is a new form of revelation for Daniel. No longer does he see images, beasts or weeks of years. Here he sees a certain man.

B. And there came a voice from above the expanse over their heads. When they stood still, they let down their wings. And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance. And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking. — Ezekiel 1:25-28

1. Who is being described here in such awesome terms?

C. Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength. When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, “Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. — Revelation 1:12-18.

1. How is John’s vision of deity similar to what Daniel saw?

2. Who else saw this vision but Daniel? Where did the others go?

3. Who had a meeting with Jesus when a similar thing happened to his companions (Acts 22:9)?

D. What Daniel sees is most likely Yahweh Jesus. He had seen Him before in the courtroom scene in chapter seven as the Ancient of Days, though probably with His glory veiled somewhat. In this appearance here in chapter 10, He is revealed in a fuller glory similar to the vision to the apostle John on the Isle of Patmos in Revelation 1. John, who had spent quality time with Jesus for years, nearly died from that vision of Jesus in all His glory. This Old Testament appearance in Daniel is called a theophany—a pre-incarnate appearance of the eternal Son.

1. In verse eight, Daniel says, “my natural color turned into a deathly pallor.” Literally, the phrase is, “my splendor (or comeliness) has turned into corruption.” Daniel was one of the most godly men who ever lived, yet when he truly saw the LORD, the last thing he was thinking about was his own righteousness (Isaiah 64:6). What was Peter’s response to Jesus after his nets were miraculously filled with fish? See Luke 5:8.

2. And behold, a hand touched me and set me trembling on my hands and knees. And he said to me, “O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you.” And when he had spoken this word to me, I stood up trembling. —Daniel 10:10-11.

a. Do you think there may be another personage now involved?

3. Look at verse 11 as it says, "I have now been sent to you." Do you think God Himself would have been sent by anyone to comfort Daniel? This personage is probably an angel who is introduction himself to the scene at this point. The angel is unnamed, but it may have been Gabriel, who had appeared to Daniel previously. In Daniel 9:27, Gabriel referred to Daniel as, "highly esteemed." It literally means desirable, or precious, and the chapter 10 angel uses the same term twice (verses 12 and 19).

### III. SETTING YOUR HEART (12-14).

A. I love verse 12; Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before God, your words were heard, and I have come in response to your words."

1. I am reminded not to let overwhelming fear prevent me from responding to God. Proverbs 2:3-5 dovetails with this thought.
2. Yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the Lord and find the knowledge of God. — Proverbs 2:3-5
3. I am also told to lay pride aside as I come before the LORD. Some years ago, I wrote this prayer in the margin of my Bible next to this verse; "Every day, set your heart, Keith, to humble yourself before God." CS Lewis said, "Pride leads to every other vice, it is the complete anti-God state of mind." Finally, I am assured that God hears my prayers and He responds to them.

B. Daniel had been fasting and mourning for three weeks (verse 3). The angel said that from the time Daniel began to pray, he was held up three weeks by the prince of the kingdom of Persia.

C. Apparently, there are ranks of evil angels, or demons, and that they have been assigned to earthly kingdoms. Daniel was in Persia at this time and Satan did not want the contents of the vision in chapter 11 to be revealed to him. The angel Michael had to come to help out. So pay attention next week as Dave teaches from chapter 11 where Daniel is shown how God, during the inter-testament period, is going to give Israel (and us) a living illustration of what will happen in the end times.

1. Who is the angel Michael? According to Jude 9, what is his rank? His name means, "Who is like God", reminding us that even the boss angel is not God. Michael can also be considered to be the prince of Israel (verse 21 and chapter 12:1)
2. Sometimes it is easy to forget the supernatural elements of our lives. Satan has used this strategy in the USA to cause people to disbelieve in anything but what they see, taste, hear and feel; including God. Others see the devil behind every bush and attribute all sorts of things to Satan or demons, even when they have nothing to do with it. Look at Ephesians 6:11-12 to be reminded that there is another reality out there and that it is in conflict.
3. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. — Ephesians 6:11-12

D. Verse 14 reminds us that the revelation that follows in chapter 11 pertains to the latter days, a term used for the times preceding the second coming of Jesus Christ. This verse is a key to the interpretation of what follows in chapter 11. Note that it says, "what will happen to your people", meaning Israel. These are not words to the church.

#### IV. DANIEL IS BONKED AGAIN (15-21).

A. Daniel is an old man. He just saw a glimpse of Christ in His glory. He has been conversing with an angel. He has seen the behind-the-scenes conflict in the spiritual realm and now he is about to hear the final chapter of the book as it pertains to God's dealing with His beloved Israel. It is no wonder that he is sapped of all strength.

B. The angel strengthening him once again and he was ready for the angel to speak the vision. Again Daniel is reminded of the evil angel over Persia and is told that there is one over Greece as well. Despite the Satanic opposition Daniel will be told what is inscribed in the, "writing of truth." This probably refers to the heavenly record of what God has ordained to come to pass. Apparently this angel (Gabriel?) and Michael alone are given the task of protecting Israel against the powers of Satan and his world system.

C. So hold on to your hats for the next chapter's prophecy. I can think of no other prophetic section that has a preparatory chapter and a wind-down chapter like Daniel 11. Satan did not want Daniel to receive and record this message. If both God and Satan give a particular section such emphasis, we dare not gloss over it or count it as irrelevant.

# EVENTS PROPHESED AND BATTLES OVER THE LAND OF ISRAEL DURING THE KINGDOMS OF MEDO-PERSIA AND GREECE UP TO ANTIOCHUS IV EPIPHANES

TAUGHT BY DAVE LINDSTROM

## DANIEL 11:1-20

- I. The spiritual and physical battles over the land of Israel during the years of about 538 BC to about 323 BC (Daniel 11:1-4).
  - A. There are spiritual battles carried out by angelic spiritual beings over the kingdom plans of Yahweh concerning Israel's future (verse 1).
    1. The angelic messenger of Daniel 10:4-21, possibly Gabriel, explains that a battle was going on in heaven for the things that were happening in the land of Israel against an anti-Yahweh angel heading the nation of Persia.
    2. This Yahweh angelic messenger either strengthened Darius the Mede (539-538 BC) the assigned ruler of Medo-Persia, the arch angel Michael in his spiritual battle, or both.
  - B. The Medo-Persian Empire ruled from 539-331 BC with 11 or 12 kings. However, after the first four kings, Greece gained significant victories and progressively grew stronger (verse 3).
    1. The four kings after King Cyrus (559-530 BC) were Cambyses (530-522 BC), Pseudo-Smerdis (522-521 BC), Darius I (521-486 BC), and Xerxes I (486-465 BC).
    2. Xerxes I is also known as Ahasuerus, the king found in the book of Esther. During his reign the kingdom became extremely rich due to its expansion and empire building. After reducing Athens to ashes with his million man army, Xerxes navy was defeated in an embarrassing fashion by the Greek navy and forced to retreat back to Asia. Yahweh sovereignly delivered His Jewish people from vile Haman, during Xerxes I reign through Esther and Mordecai (Esther 3:13; 7:3-6; 8:11-16).
  - C. The kingdom of Greece ruled from 331 BC to approximately 168 BC It was conquered by Alexander the Great in under three years from 333-323 BC (verse 3). However, in 323 BC he died without children and four of his generals battled it out and claimed their right to rule the kingdom of Greece:
    1. Cassander- Massedonia and Greece;
    2. Lysimachus-Thrace and Bithynia;
    3. Ptolemy-Egypt and Palestine; and 4) Seleucus-Phrygia to the Indus River (verse 4, also previously discussed in Daniel 7:6; 8:5-8).

**Thought: Yahweh is faithful in protecting His people through the ages and giving them prophesy in advance through His prophets and eventually His New Testament apostles. Hallelu-Yah!**

II. The spiritual and physical battles over the land of Israel during the years of about 323 BC to about 175 BC (Daniel 11:5-20).

A. The king of the south (Egypt etc.) is the line of rulers in Greece under Ptolemy and the king of the north (Syria etc.) are the line of rulers under Seleucus in reference to the land of Israel (the Beautiful Land of verse 16).

B. Daniel 11:5-20 gives the reader of Scripture a prophesied partial history of the Ptolemaic and Seleucid kings, the Seleucid control of Palestine (Israel) leading up to the “contemptible” Seleucid king of Antiochus IV Epiphanes which will start at verse 21.

1. Palestine (Israel) was originally under Ptolemaic control but was a battled over area. Ptolemy I (south) 323-285 BC became strong but Seleucus I who was originally a commander in his army ended up becoming the main commander and eventual king of the north in Syria and Phoenicia in 310 BC (verse 5). After years of warring, Antiochus II (262-246 B.C north) married Berenice the daughter of Ptolemy II (285-246 BC south). However, Antiochus II had already had a wife Laodice whom he divorced and exiled. She was able to successfully have Berenice assassinated and Antiochus II poisoned and took over power as Queen Regent until her son Seleucus II could reign (verse 7). Ptolemy III (246-221 BC, south) avenged his sisters death with a war that pillaged the northern capital city Antioch (verses 7, 8). Seleucus II (246-227 BC, north) fought back and regained control of Syria and Phoenicia around 230 BC but was unsuccessful in Egypt (verse 9). His sons Seleucus III (227-223 BC north) expanded the kingdom in Asia Minor before being killed on a military campaign and Antiochus III (223-187 BC north) gained total control of the land of Palestine (Israel) forcing the southern forces to the southern border of Palestine (Israel) (verse 10). Then Ptolemy IV (221-204 BC south) initially held off Antiochus III larger army killing thousands. However, when an even larger army returned after Ptolemy IV died, a young Ptolemy V (204-181 BC south) was defeated all the way down to the fortress of Gaza in 201 BC (verses 11-13). Philip V of Macedonia, pro-Seleucid Jews (zealots), and Antiochus III were all against Egypt at this time. In this revelation and vision, Daniel wrote to warn the Jews not to align themselves but without success because they did not put these words into practice (verse 14). The fortified city is probably Sidon in 203 BC (verse 15).

2. In 199 BC, the Seleucids (north kingdom) controlled the Beautiful Land Israel) (verse 16).

3. Antiochus III the Great desired to unite the kingdom of Greece under his authority and bring back the glory of the original Alexander the Great's kingdom but failed to do so (verses 17-20).

- a. He gave his daughter (Cleopatra) in marriage to the young 12 year old ruler Ptolemy V (204-181 BC south) in Egypt. He did this in hopes of them having a son to unite the Ptolemaic and Seleucid empires. However, Cleopatra ended up becoming completely sympathetic with her husband. Antiochus III died in 187 BC, her husband died in 181 BC, and she became the queen regent when her son Ptolemy VI (181 – 145 BC, south) took over (verse 17).
- b. He then started trying to conquer Pergamum and Rhodes which were part of the Roman kingdom. After going into a battle at Magnesia with 70,000 troops against 30,000 Roman troops and being defeated, he was forced to sign the Treaty of Apamea in 188 BC. In the treaty, he had to surrender any of his claims to Europe and most of Asia Minor, the entire elephant brigade, all his navy, twenty selected hostages (which included his second son Antiochus IV), and a large yearly payment to Rome. He returned to his own country where he died a year later (188 BC) (verses 18, 19).
- c. Antiochus III oldest son became king by the name of Seleucus IV (187 – 176 BC north). He sent out a special fund raiser named Heliodorus to collect funds to continue to pay the Roman treaty bills and run his kingdom. There is a report that Heliodorus was going to rob the Jerusalem temple and plunder it but had a vision of mighty angels flogging him and so he did not do this (2 Maccabees 3:7-40). Seleucus IV was poisoned by Heliodorus in 176 BC and died.

**Thought: As New Testament believers, what Scriptural revelation has been spoken into our lives that we are not obeying or not fully applying to our daily experiences? Look at what Jesus said about this in Matthew 7:24-27.**

# EVENTS PROPHESED AND BATTLES OVER THE LAND OF ISRAEL DURING ANTIOCHUS IV EPIPHANES AND THE ANTICHRIST WHO COMES DURING DANIEL'S 70TH WEEK OR THE TIME OF THE END.

TAUGHT BY DAVE LINDSTROM

## DANIEL 11:21-45

- I. The Grecian King Antiochus IV Epiphanes (175-163 BC) causes specific problems and distressful times for the Jewish people (Daniel 11:21-35).
  - A. The prophesied “contemptible person” or “despicable person” of verse 21 comes perfectly in Grecian history (given in Daniel 11:3-20 previously) as Antiochus IV Epiphanes (175-163 BC). He followed his brother Seleucus IV (187-176 BC) as one of the kings from the north of Israel who have been in control of the land of Palestine or Israel since around 200 BC
    1. Antiochus IV was not in the line of royalty because his brother Seleucus IV had a son named Demetrius Soter who should have been the rightful ruler after Seleucus IV was assassinated by poisoning. However, Demetrius was still a hostage of Rome (as part of the 20 hostages sent by Antiochus III being conquered). Antiochus IV was supposed to be prince regent until Seleucus IV release but promised the government officials favors and bribes to allow him to remain as king (verse 21).
    2. The book of Daniel has prophesied previously about this man in Daniel 8:9-14 specifically and then probably partially about this man and partially about the end time antichrist in Daniel 8:17-26 (“time of the end” Daniel 8:17, “later in the time of wrath” Daniel 8:19, “the distant future” Daniel 8:26). Therefore, Daniel chapter 8 seems to start a correlation between Antiochus IV Epiphanes and the end time antichrist which becomes fully substantiated in Daniel chapter 11 (if the texts are exegeted literally, grammatically, and contextually).
  - B. He was a person who used deceit to his advantage. He would befriend people and nations offering them peace and then seek to destroy them by catching them off guard (verses 22-35).
    1. The empowerment of Antiochus IV Epiphanes (north) and the battles against Egypt (verses 22 -30).
      - a. Verse 22 lays out in summary form the two important events describing Antiochus IV:
        - i. The defeating (for a time) of the Egyptian army, and 2) The destruction (for a time) of the Jewish High Priesthood. Ptolemy VI (181-145 BC, south) waged a great war to try to take back Palestine (Israel) but was defeated and captured in 170 BC by Antiochus IV (north). About this same time, the Jewish High Priest office “the prince of the covenant” was corrupted due to bribery offered to Antiochus IV. This produced the ousting and killing of the rightful High Priest Onias III in 171 BC



- b. Verses 23 and 24 lays out Antiochus IV mode of operation. He would deceitfully come to an agreement with Ptolemy VI and end up returning to his own country with great wealth to be distributed to buy future favors. In the process he will attain a limited success against the stronghold of Egypt.
  - c. Verses 25-30 give us Antiochus IV two campaigns against Egypt, his personal frustration of not accomplishing all of his goals and his growing hatred toward the Jewish people.
    - i. The first campaign of 170 BC against Egypt is found in verses 25-28. As Ptolemy VI (south) came up to try and conquer back Palestine (Israel), Antiochus IV (north) came against this large Egyptian army but the army and counselors of the Egyptian army betrayed their king (verses 25, 26). Antiochus IV and Ptolemy VI ended up striking an agreement, giving Antiochus IV great wealth and other political concessions but both kings had deceit in their hearts (verse 27). On his way back to Syria, Antiochus IV and his army desecrated the temple by looting it and killing many Jews (verse 28).
    - ii. The second campaign of 168 BC against Egypt is found in verses 29 and 30. Antiochus IV took his large army retracing the territories he conquered in Egypt because of a revolt on the part of Egypt to their agreement. His intent was to take Egypt over completely on this campaign but Roman warships sailed from the island of Cyprus and met Antiochus IV in Alexandria. They informed him that if he didn't turn back that they would consider this an act of war against Rome (verses 29, 30a). He and his army turned back but he decided to really vent his fury on the people of Israel this time and reward any Jew who would forsake their God in favor of worshipping the Greek god Zeus (verse 30b, c).
- C. The three-plus years of extreme trouble which Antioch IV Epiphanes caused for the Jews in Israel during 167-164 BC (verses 31-35).
1. On December 16, 167 BC an alter to the Greek god Zeus was placed on the altar of burnt offering at the Hebrew temple and a pig was sacrificed on it. They were supposed to do this on the 25th of every month in honor of Antiochus IV birthday or risk death (verse 31).
  2. The Jews who violated the covenant of Yahweh received special favors and privileges but a remnant resisted. A priest named Mattathias and his five sons formed a movement of resistance that became know as the Maccabean "hammer" revolt (verse 32).
  3. According to the historical record over a hundred thousand Jews lost their lives during this time but it lasted a predetermined time of a little over three years (verses 33-35, I and II Maccabees, Josephus chapter 16).

**Thought: Yahweh has faithfully chosen His servants to write down prophecy years, centuries, and millennia in advance. He did this so that we can be informed as to what He is doing and allowing. As we meditate on the Scriptures, we grow, are more informed, strengthened, and comforted in the process. Praise Yahweh! (I Timothy 3:13-16; II Timothy 3:14-16)**

II. The future end time Antichrist who rises to power during Daniel's 70th week and brings great distress to Israel for a predetermined span of 3.5 years (Daniel 11:36-45).

A. There seems to be a switch that happens in verse 36 to a different person other than Antiochus IV Epiphanes who has some of the same characteristics but yet many differences.

1. The king is going to be attacked by a future king of the south and north (verse 40). Antiochus IV was the king of the north and was not attacked by another king of the north.
2. This king is either a self-worshipping egomaniac or/and an atheist (verses 36 and 37). Antiochus IV was a Zeus, Jupiter, and Greek god worshipper.
3. The amount of countries and extent of control this king has is much greater than Antiochus IV (verses 40-43).
4. This king seems to be in Israel between the Mediterranean Sea and the Dead Sea at the time of a great battle and what appears to be his demise (verses 44, 45). Antiochus IV died insane in Persia in 163 BC.
5. Right after the events of this king, the righteous are resurrected to inherit Daniel's 5th and final kingdom. This kingdom is the everlasting kingdom of the Son of God, Yahweh Jesus, who will rule this earth and then the New Heaven and New Earth (Daniel 12:1-3, 11-13, 2:45, 4:34, 7:26,27, 9:24; Revelation 19:11-22:6). The death of Antiochus IV didn't bring any of these things.

# EVENTS PROPHESED ABOUT THE ANTICHRIST, ISRAEL'S TRIBULATION PERIOD, ISRAEL'S DELIVERANCE, THE RESURRECTION OF THE JUST AND UNJUST AND THE INHERITANCE OF THE SAINTS

TAUGHT BY DAVE LINDSTROM

## DANIEL 11:36-45

- I. The future end time Antichrist who rises to power during Daniel's 70th week and brings great distress to Israel for a predetermined span of 3.5 years (Daniel 11:36-45).
  - A. There seems to be a switch that happens in verse 36 to a different person other than Antiochus IV Epiphanes who has some of the same characteristics but yet many differences.
    1. The king is going to be attacked by a future king of the south and north (verse 40). Antiochus IV was the king of the north and was not attacked by another king from the north.
    2. This king is either a self-worshipping egomaniac or/and an atheist (verses 36 and 37). Antiochus IV was a Zeus, Jupiter, and Greek god worshipper.
    3. The amount of countries and extent of control this king has is much greater than Antiochus IV (verses 40-43).
    4. This king seems to be in Israel between the Mediterranean Sea and the Dead Sea at the time of a great battle and what appears to be his demise (verses 44, 45). Antiochus IV died insane in Persia in 163 BC
    5. Right after the events of this king, the righteous are resurrected to inherit Daniel's fifth and final kingdom. This kingdom is the everlasting kingdom of the Son of God, Yahweh Jesus, who will rule this earth and then the New Heaven and New Earth (Daniel 12:1-3, 11-13, 2:45, 4:34, 7:26, 27, 9:24; Revelation 19:11-22:6). The death of Antiochus IV didn't bring any of these things.
  - B. Daniel has already discussed this king. This king seems to be the person spoken of as the little horn who comes out of the revived Roman Empire found in Daniel 7:8, 20-25 and the ruler of Daniel 9:26b-27).
  - C. Jesus discusses this king in Matthew 24:15 as the one who causes the abomination of desolation in the future temple before His return.
  - D. The Apostle Paul calls him the man of sin in 2 Thessalonians 2:3-12.
  - E. The Apostle John calls him the beast in Revelation 13:1-10, 17:12-18, 19:20.
- II. At the "time of the end" a future king will arise who will extensively conquer the area around Israel, exalt himself at the peril of any who oppose him, and be in the center of the great "end time" war centered in Israel. However, Yahweh's ultimate plan is to destroy this king who appears to be the New Testament antichrist (Daniel 11:36-45).

A. There seems to be a switch that happens in verse 36 to a different person other than Antiochus IV Epiphanes who has some of the same characteristics as this king and yet many differences. We discussed some of these in the last teaching. Many times prophetic writing moves directly into new events with only contextual and scripturally discerned clues to help (look at Isaiah 61:1,2 as it compares with where Jesus stopped reading in Luke 4:18,19).

B. Some of the king's (antichrist's) traits and values (verses 36-39).

1. The king has great authority and power to do as he pleases. Future Scripture explains the source of his power in the ten king coalition and Satan himself (verse 36a; 2 Thessalonians 2:9; Revelation 13:2, 16:12-14, 17:12, 13).

2. The king is a blasphemer of Yahweh and an exalter of himself (verses 36b-37; Daniel 7:25; 2 Thessalonians 2:1-4; Revelation 13:14-16; 14:9-12).

a. Even though Antiochus IV blasphemed Yahweh and hated the Jews, he never placed an image of himself to be worshipped but that of the Greek god Zeus.

b. The "one desired by women" who the king has no regard for is probably either a special cult worship practiced by women such as the old Tammuz or Adonis worship (Ezekiel 8:14) or every Jewish woman's desire to be the mother of the Messiah (Luke 1:42). If the last one is correct, the antichrist would have no regard for the worship involving the true Christ!

3. The king sets aside everything belonging to his religious heritage (some type of worship from the revived Roman world) and worships a foreign god of fortresses (possibly producing military strength derived from Satan) (verses 38, 39; Revelation 13:3-8).

C. The last great world war involving the antichrist king before the coming of the true Christ King to rule Israel and this earth (verses 40-45).

1. This military activity of this antichrist king seems to line up with the last seven year tribulation period prophesied for Israel (Daniel 9:26b-27). It further is narrowed down to the last 3 ½ year period called the "great tribulation" for Israel (Daniel 12:1, 7; Matthew 24:15-25). It seems to finish at the end of this 3 ½ years concluding with the final battle of the kings and the antichrist against the true Messiah at Armageddon (Har-Megiddo) in Israel (Zechariah. 14:1-5; Revelation 16:14-16; 17:12-14; 19:17-21).

2. The antichrist king engages in battle with a king from the South (Egypt) and a king from the North (possibly Russia, Ezekiel 38:11-15) who's military is well equipped (verse 40a). However, the antichrist king seems to be able to pass through and conquer them easily (verse 40b).

3. During the antichrist king's military campaigns, he easily conquers many nations and countries including Israel (the Beautiful Land). However, the area of modern day Jordon (Edom, Moab, Ammon) he does not conquer for some reason (verse 41).

4. He conquers all of Egypt along with their Arab allies the Libyans and Cushites (modern day Sudan, Nubians) gaining total control of their wealth. By this time the antichrist king appears to be very powerful (verses 42, 43).

5. At the height of his power, the antichrist king hears disturbing reports of an Eastern military (possibly the 200 million army of Revelation 9:16) and a Northern military (possibly a powerfully reassembled Russian army, Ezekiel 38:14-16) and sets out to destroy them with rage (verse 44).
6. The antichrist king chooses for his base of operations the land of Israel and probably Jerusalem (the beautiful holy mountain) itself. However, Yahweh Jesus the true Christ (Messiah) at the appointed time comes to rescue Israel, put an end to this false reign, and establish true righteousness (verse 45; Zech. 14:4-19; Matthew 25:31-34; Revelation 19:11-20:6).

**THOUGHT: Yahweh has faithfully chosen His servants to write down prophecy years, centuries, and millennia in advance. He did this so that we can be informed as to what He is doing and allowing. As we meditate on the Scriptures, we grow, are more informed, strengthened, and comforted in the process. Praise Yah! (1 Timothy 3:13-16; 2 Timothy 3:14-16)**

# **EVENTS PROPHESED ABOUT THE ANTICHRIST, ISRAEL'S TRIBULATION PERIOD, ISRAEL'S DELIVERANCE, THE RESURRECTION OF THE JUST AND UNJUST AND THE INHERITANCE OF THE SAINTS**

TAUGHT BY DAVE LINDSTROM

## **DANIEL 12:1 – 13**

- I. Israel's prophesied deliverance and the bodily resurrection of the righteous Yahweh believers (who have been written in His book) as well as the unrighteous non-believers (Daniel 12:1-3).
  - A. The archangel Michael (who we saw in Daniel 10:21 and we see again in Jude 9) seems to have a particular job assignment of protecting the remnant people and nation of Israel (verse 1a). During this time of the nations great distress or tribulation (verse 1b; Matthew 24:21), he accomplishes his final assignment of helping to deliver every one written in Yahweh Jesus' book (verse 1c; Zechariah 12:10-13:1; Revelation 13:8, 17:8, 20:12).
  - B. One of the clearest verses for the bodily resurrection from the dead for the whole human race is found in Daniel 12:2 (see also Job 19:26; Psalms 17:15, 73:23, 24; Isaiah 25:8, 26:19). There seemed to be special reward for those who walked and served Yahweh in a wise, intelligent way (verse 3).
    1. There has seemed to be further revelation of several resurrections in Scripture as time went on such as: 1) the resurrection of Christ bodily and the righteous spirits with Him (I Corinthians 15:23; Phil. 1:23), 2) the bodily resurrection of the saints at Christ's second coming rapture (I Corinthians 15:23; I Thessalonians 5:13-18), 3) the bodily resurrection of the tribulation saints (Rev 20:4), and 4) the bodily resurrection of non-believers (Revelation 20:11-13).
    2. There is a special reward given for those who have walked with and served Yahweh in a wise and intelligent way which leads others in the way of righteousness (verse 3; Matthew 20:27-30; I Corinthians 3:8-15; Revelation 22:12).

**Thought: Praise Yahweh for His protection and plan. Praise Him for including you and dedicate yourself to His kingdom purposes.**

- II. Daniel is told to seal up the scroll so that it can be studied by others and the questions are asked (Daniel 12:4-13).
  - A. In Daniel's time, important documents would be copied off the original document but the original was "closed up" (put in a secure place) and sealed (with wax). The original then could be consulted at a later date to make sure the copies were true. It was to be preserved until the "time of the end." The ability to understand this revelation would increase over time (verse 4).
  - B. One of the angels asked the man dressed in linen (Daniel 10:5) how long the astonishing things (probably of Daniel 11:36-12:1) will take to be completed or fulfilled? (verses 5-7; I. Peter 1:12).

1. With holy hands raised toward the heavens the man tells the inquiring angel that it would be 3 1/2 years (verses 5-7b; Daniel 7:25, 9:27; Revelation 12:6).
  2. When the Jews have reached rock bottom and are powerless is when their once rejected Messiah returns to save them (verse 7c; Zechariah 14:1-3; Revelation 17:12-15).
- C. Daniel then asks his final question about the outcome of these events for Israel and himself (verses 8-13).
1. He was basically told that many in Israel will believe and grow in righteous perseverance through the years and was given the assurance of a constant remnant (verses 8-10).
  2. He was given two times to record for other Bible students in what appears to be 30 days and 75 days after the 3 1/2 year great tribulation (verses 11, 12).
    - a. There appears to be a time period of 30 days after the initial 3 1/2 years or 1,260 days of the severe great tribulation (Daniel 7:25; 9:27; 12:4; Matthew 24:15, 21; 2 Thessalonians 2:4; Revelation 11:2, 3; 12:2; 13:5) until the Jewish Temple will be free of the abomination of desolation. This might tie in with the Bowl Judgments in Revelation 15:5 – 16:21 (verse 11).
    - b. There appears to be a time period of 45 days after the abomination of desolation is removed (75 days after the great tribulation) until the full Millennial blessings begin (verse 12).
  3. Daniel himself is told that he will have continued blessing in this life, and rest, bodily resurrection and kingdom reward in the next (verse 13).

**May Yahweh, the Ancient of Days and our Son of God who will come and do exactly as He has promised, bless you all!**