Commentary on Daniel
Chapters 7-10

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The Vision of the Four Beasts

Daniel - Pt. 11

Text: Daniel 7:1-8

I. Introduction: Studying Prophecy Properly

A. Today we enter a new realm in the book of Daniel.

1. Thus far the majority of the book has been historical; telling us of accounts that took place in the kingdom of Babylonia and Medo-Persia.

2. The later portion of this book (7-12) will be primarily prophetic. Daniel receives both dreams and visions concerning events that were taking place and events which would take place in the future.

B. How should we approach prophecy?

1. It is not wrong to be interested in and study prophecy. After all, it is found within the Scriptures. Yahweh saw fit to place it in Scripture for our edification.

2. However, we should keep prophecy in its proper place. To only be interested in and only study prophecy as some people do today, in neglect of the weightier matters of Scripture is to miss the mark. You can have a prophecy conference on Daniel and Revelation and you'll pack the place out. Announce a conference on studying the laws of Leviticus or even on studying the person and work of the Messiah and see how many show up.

3. Whatever position we take on prophecy, in the end Yahweh will cause events to take place as He sees fit. It's not worth "getting bent out of shape" if someone sees prophecy a bit different than you do. It is okay to have healthy discussion over key texts, but do not dis-fellowship someone because they do not see let's say the "four beasts" here the same way you do.
4. **Speculation is the birthing place for wrong interpretation.** You have people who watch the news and interpret the Bible by what the news tells them. They will tell you things like "now this stands for modern day China" or "this stands for the president of the United States." Beware of such speculation, taking it all with "a grain (or grains!) of salt." This doesn't mean people will always be wrong, but just be cautious.

5. **Always start with what is clear in Scripture, and walk through letting Scripture interpret Scripture.** Seek diligently for places in Scripture that say something like, "now this is the interpretation of the dream or vision or prophecy." Take what you know Scripture teaches as your foundation.

6. **If you must speculate in grey areas be cautious, humble, and open to be corrected.** Do not set dates, do not be dogmatic on areas where you speculate, and always express yourself by saying something like, "This is how I view this personally, but I do not say it is 100% accurate. I'm open to further light."

II. **Daniel 7:1-3**

A. Notice in verse 1 that Daniel has this dream with visions during the 1st year of the reign of King Belshazzar. That takes us back to the time frame of chapter 5 and the handwriting on the wall.

B. Thus, this is not chronological for we know chapter 6 dealt with the reign of Darius the Mede and Cyrus the Persian.

C. The text says that Daniel wrote down this dream and in his writing was a summary ("reysh" = chief, head, sum) of what took place in his dream. All the details are not there.

D. Daniel mentions in verse 2 that he was looking in his vision and he saw the four winds of heaven stirring up the Great Sea.

1. The four winds here probably refer to the east, west, north, and south winds.

   a. **Ezekiel 37:9** - "...This is what the Lord Yahweh says: Breath, come from the four winds and breathe into these slain so that they may live!"

   b. **Matthew 24:31** - "He (the Son of Man) will send out His angels with a loud trumpet, and they will gather His elect from the four winds, from one end of the sky to the other."
2. The Great Sea most likely refers to the Mediterranean Sea in Daniel's mind. That is what he would have considered the Greatest Sea.

E. Next (verse 3) Daniel sees four huge beasts come up from the sea, and each one is different from the other one.

F. While some of this in the vision represents things other than what Daniel literally sees in the vision, we are not yet told of all the representation.

III. Daniel 7:4-8

A. Now we begin to get a description of the four beasts from Daniel himself.

1. The first was a LION, with the wings of an EAGLE. The wings are torn off of this beast and it was lifted up from the ground set on it's feet like a man and given a human mind.

   a. At this point there is something that I believe should come into your mind. Daniel 4 and what we learned about Neb.

   b. Did you know that Neb is actually described as a "lion" elsewhere in Scripture? Jeremiah 4:5-7 in comparison with Jeremiah 52 shows that Neb was like a "lion" coming into Jerusalem and destroying the city and taking captive the Judahites.

   c. Did you know that statues of winged lions actually guarded the gates of the royal palaces of Babylon?

   d. You may ask, "Are you saying that this first beast depicts Neb and the Babylonian kingdom?" Well, look with me to Daniel 7:15-17. The four beasts are said to represent four kings (kingdoms) who rise from the earth.

   e. When we look at what took place with this 1st beast (made to stand on its feet like a man and given a human mind) isn't that strikingly equal with what happened to Nebuchadnezzar in Daniel 4?

   f. Also, notice how this beast is a lion (king of all beast) with eagle's wings (king of all birds). This, I believe, parallels with Neb being the head of gold on the statue back in Daniel 2.

2. The second beast looked like a BEAR; once again a strong animal, yet second to the lion.
a. This beast also represents a king and kingdom rising from the earth, and whom might you guess this would be?

b. Notice that the text says in verse 5 that the bear was raised up on one side - implying that there were two sides to this bear.

c. I believe this is pointing us to the united kingdom of Medo-Persia, under the reign of Darius and Cyrus.

d. This bear is then said to have three ribs in its mouth between its teeth. The most plausible interpretation here that I see (we are not told specifically) is that the ribs stand for three kingdoms that Medo-Persia conquered greatly, thus the saying "Get up! Gorge yourself on flesh!" When we look at the history of Medo-Persia the countries of Babylon, Lydia, and Egypt were crushed by its power.

3. The third beast is a LEOPARD with four wings of a BIRD on its back. Four heads were on this beast and the beast was given authority to rule.

   a. In following the sequence here we have seen Neb depicted and then Darius-Cyrus depicted. I believe what we have next is the Grecian Monarchy ruled by Alexander the Great, the same sequence that we already saw back in chapter two of Daniel.

   b. The Grecian Monarchy was ruled by a man who was able to conquer other "kingdoms" in a very fast and swift manner. This may account for the beast being depicted as a leopard (swift) with four wings (able to fly very fast). History tells us that in a period of 6-12 years Alexander was able to subdue most of Europe and all of Asia.

   c. Most theologians believe that the four heads represent how the kingdom was divided into four parts after the early death of Alexander at age 33.

4. Last we have the FOURTH beast which is not depicted by any animal, but only referred to as a beast. I believe it is significant that the first 3 beasts are depicted as known animals while this one is not.

   a. Remember that this beast has to represent a king/kingdom like the other three based upon Daniel 7:17.

   b. Attributes of this kingdom/beat are it is frightening, dreadful, incredibly strong, has large iron teeth, it devours and crushes and tramples with its feet.
c. Notice also that we read that it was "different from all the other beasts." Then we read that it had ten horns.

d. We are then told in verse 8 that while Daniel was looking at these 10 horns another "little horn" began to come up (grow) out of the head of the beast and 3 out of the 10 were uprooted before this "little horn."

e. Within this horn were eyes like a man and a mouth that spoke arrogantly. Intelligence and yet blasphemy.

f. While it is not the full scope of the sermon today let me for now just point you to and read Daniel 7:19-24. So the 10 horns represent 10 kings that will arise from this kingdom. The little horn represents yet another power ruler different from the previous that will rise and subdue three of the 10 kings.

g. Now, in following the sequence that was laid out in Daniel 2, and what we have seen here thus far in Daniel 7, I believe this fourth beast represents the Roman Empire that took over sometime after the Grecian monarchy fell off of the scene of world dominance.

h. It was this Roman Empire that was so successful in world dominance like none other kingdom before it, and it was in place at the 1st coming of our Messiah.

i. However, there is significance in this beast being different from the first three and not being named by a particular animal. I believe a large portion of the significance lies in the fact that while the first three beasts were kingdoms that came and left, the Roman Empire came and has had a tremendous influence upon the European world, in so much that the customs and culture of Rome has been amalgamated into even our society today.

j. I believe that there will be a reviving of this Roman Empire before the 2nd coming of the Messiah

k. We will delve more into this in next weeks message.

IV. Conclusion

A. Do you love all of Yahweh's word? I realize that some subjects are more "dear" to us than others, but we are called to love all of Scripture including the parts that seem odd, difficult, unsettling, etc.
B. These things will take place according to Yahweh's will, in His timing. We sometimes get the mindset that things are always as they have been and society is continuing on as though it will never end. However, all of these kingdoms depicted in this prophecy have taken place and the rise of the little horn of the fourth kingdom is going to come about according to prophecy.

C. While things will get worse, the climax will be the Kingdom of Yahweh. It is good to study prophecy and even prophecy about a dreadful beast and a little horn that comes out of the head of a beast. Just know that while times will get worse, the Kingdom of Yahweh's greatness will crush and put to death all the other kingdoms of the world, including this little horn, ruler that speaks arrogantly against righteousness. This is what we will delve into next week.

Pre-millennialism is Scriptural

*Daniel - Pt. 12*

Text: Daniel 7:9-14

I. Introduction

   A. Last week we dealt with the four beasts of Daniel 7:1-8.

      1. Babylon / Nebuchadnezzar
      2. Medo-Persia / Darius & Cyrus
      3. Grecian Monarchy / Alexander
      4. Roman Empire / Various Rulers

   B. I concluded by saying that I believed that the Roman Empire would be revived prior to the 2nd coming of the Messiah.

      1. From this revival 10 horns (kings - Daniel 7:24) will arise. I believe this is parallel with the dream of Neb back in chapter 2 where he saw a statue and it specifically mentioned 10 toes on the feet of the statue.

      2. Then 1 more horn (king/ruler - Daniel 7:24) will arise and uproot 3 of the 10 kings.

   C. There are some people who believe that there will not be a reviving or "final form" of the fourth beast but that the fourth beast has come and gone and the prophecy concerning the little horn has been fulfilled.

      1. I think that this is not the proper way to view the fourth beast.
2. First off, remember that the fourth beast is (1) not depicted as an animal as the other three, and (2) is specifically said to be different from all the other beasts before it.

3. Secondly (and of great importance) what we see happen after the final form of the fourth beast is what we will talk about today. The Kingdom of Yahweh or the Messianic Kingdom comes on the scene after the fourth beast.

4. If you believe that all of Daniel 7 has been fulfilled then you must believe that the kingdom of Yahweh has begun and take the position that we are either in the 1,000 year reign of Messiah currently or that the 1,000 year reign of Messiah is completely figurative.

5. You must also believe that the kingdom of Yahweh is not a literal, earthly kingdom, but rather a figurative one that is displayed by the "church" and not by a literal king ruling with earthly laws and dominion as the other four beast/kingdoms in Daniel. I find that to not align with what we read in Daniel 7.

D. When it comes to the Millennial (millennium = 1,000 years) Kingdom there are three basic positions as to how the 1,000 years take place.

   A-millennial

   Postmillennial

   Pre-millennial

1. A-millennial

   a. NO - millennium

   b. This is better understood as meaning that they do not interpret the millennium literally.

   c. The Messiah's first coming with his death and resurrection bound Satan and thus ushered in the figurative millennial kingdom.

   d. They do believe in a second coming of the Messiah where the kingdom will become a realization, but will be realized in heaven with the Messiah through all eternity. More on this view shortly.

2. Postmillennial
a. They believe that the Messiah will return after the millennium, thus the prefix "post."

b. They believe the millennium is somewhat figurative in that there will be a "golden age" for the church whereby the church in teaching the gospel will bring about a mass conversion of the majority to the Christian faith here on earth. Things will get better and better here on the current earth.

c. In this view the Messiah never reigns upon the earth literally, but only from heaven spiritually through the agency of the church.

d. The difference between this view and the a-millennial view is that this view has the church advancing greatly until the coming of Christ, while the other has the church suffering but realizing Christ's rule in their hearts until his coming.

3. Pre-millennial

a. The Messiah comes (2nd coming) before the millennium to usher in the millennium; thus "pre."

b. This view has the Messiah literally reigning on the earth for 1,000 literal years before the ushering in of the new heavens and the new earth.

c. During this time all the kingdoms of the earth are under his authority not just heavenly authority but earthly/literal authority.

4. While there is much more we could get into concerning these three views (and even 4 views / historic and futuristic pre-millennialism) I must say that the literal reign of Messiah on earth seems to me to be the proper way to view the millennial kingdom in studying the book of Daniel contextually and interpreting it literally. Not to mention all of the prophecies of a literal kingdom yet to be fulfilled.

5. The word kingdom (Hebrew = malkoo) is used 53x in the book of Daniel alone (4x more in the book of Ezra). If we leave out the times that the kingdom of Yahweh is spoken about in these 53 we are left with 39. Out of all 39x (43x counting Ezra) every single one of them refer to a literal kingdom whereby people are ruled literally in an earthly realm.

II. Daniel 7:9-10

A. What we are going to see here is that after the four beast kingdoms (which are literal) come to a conclusion we have the Kingdom of Yahweh established.
1. It seems to me that if we are going to interpret the four beast kingdoms as actual, literal kingdoms whereby rulers rule upon the earth (as all 3 millennial views do) then we would have to see the same for the Messianic Kingdom or the Kingdom of Yahweh.

2. It doesn't make Scriptural sense to have four literal, earthly kingdoms and then a spiritual kingdom that is ran from heaven through the agency of the New Covenant church whereby the kingdoms of this earth continue on in their sin.

3. Here we will learn that the Kingdom of Yahweh comes when the fourth beast is destroyed. The Kingdom of Yahweh doesn't run contemporaneous / along-side the earthly kingdoms that dominate the world scene.

B. Verse 9 tells us that after Daniel saw and heard the little horn speaking arrogantly he then saw thrones set in place.

1. The Ancient of Days took his seat upon one of the these thrones.

2. Some translations have this as saying that "thrones were cast down" but it is probably best translated "thrones were set up."

3. While the Ancient of Days takes His seat on one main throne, who is sitting on these other thrones around him? (24 elders, saints, angels...)

4. Next we need to understand that this term "Ancient of Days" (used only here in Daniel 7) is a designation for Yahweh the Father centering in on his eternalness. The term denotes one old in years. The term is not used to denote a worn out elderly man, but rather the term Ancient is used to depict wisdom and understanding in age.

5. He is described then with white clothes, white hair and a throne with flaming, blazing fire all around. Oftentimes fire - in association with Yahweh in Scripture - refers to judgment. At the same time fire can refer to a refiners fire that purifies.

C. Verse 10 then mentions a river of fire flowing out from him and thousands upon thousands serving him.

1. These thousands most likely are angelic beings, which we find in Scripture to be in the thousands of thousands in number.

2. 10,000 x 10,000 = 100 million. That's a lot of angels. Revelation mentions these thousands and calls them angels.
3. Notice then we read in verse 10 of a court being convened and books being opened.

   a. This is a picture of a courtroom and judgment.

   b. The books signify that by which judgment will be passed. The law.

III. Daniel 7:11-12

   A. Verse 11 shows that Daniel watched as the little horn that rose out of the head of the fourth beast spoke arrogantly.

   B. This beast was killed and its body was destroyed and given over to the burning fire (of judgment).

   C. Verse 12 then speaks of the rest of the beasts. Their authority to rule was taken away but they were given an extension of life for a certain period of time.

      1. This probably refers to the fact that each kingdom as it was overtaken was filtered into the succeeding kingdom.

      2. When Medo-Persia conquered Babylon, Babylon still lived in its subjects in the Medo-Persian kingdom.

      3. This continued to happen until the final beast, the fourth beast is destroyed.

      4. It is interesting that in Revelation 13 we seem to find this fourth beast as a mixture of all the others combined.

      5. Revelation 13:1-2 - "And I saw a beast coming up out of the sea. He had 10 horns and seven heads. On his horns were 10 diadems, and on his heads were blasphemous names. The beast I saw was like a LEOPARD, his feet were like a BEAR'S, and his mouth was like a LION'S mouth. The dragon gave him his power, his throne, and great authority."

      6. Some believe that the extension of life may be in reference to individual members of the first 3 kingdoms being allowed to live within the Messianic Kingdom and given the opportunity to come under the rule of the Messiah.

D. Remember that this is still all in the dream and visions Daniel was given. Although we did delve into some of the interpretation last week, the interpretation is not given in sequence until verses 17-27.
IV. Daniel 7:13-14

A. Notice verse 13 still has Daniel watching in his night visions.

B. He sees one like "a son of man."

1. This son of man is coming with the clouds of heaven.
   a. Matthew 26:63-64 - "...then the high priest said to Him, 'By the living God I place you under oath: tell us if you are the Messiah, the Son of God!' 'You have said it,' Yeshua told him. 'But I tell you, in the future you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.'"
   b. Matthew 24:30 - "Then the sign of the Son of Man will appear in the sky, and then all the peoples of the earth will mourn; and they will see the Son of Man coming on the clouds of heaven with power and great glory."

2. The son of man approaches the Ancient of Days.

3. We see when reading the gospel accounts that the main title Yeshua used of himself was "son of man." I believe he used it to point people directly to this prophecy in Daniel 7.

4. Notice that the son of man is separate from the Ancient of Days. We have the Father (the One God) and the Son (the son of man/Messiah).

5. The Son of Man (Yeshua) is escorted before the Father.

C. Verse 14 says the he (Yeshua) is given a kingdom (by the Father).

1. Notice he is given:
   a. Authority to rule
   b. Glory
   c. Kingdom

2. This kingdom is not spiritual in a figurative sense. There is no way that this kingdom can be speaking of the current time in which we live.
   a. Notice that those of every people, nation, and language serve the Son of Man in this kingdom.
b. While I agree that Yeshua is at the right hand of Yahweh currently, the Messianic Kingdom is not ruling with authority over all peoples and nations of the world in the sense that they have to submit to the governmental authority of Yeshua.

c. You hear of murders and rapes and theft, etc. by the droves today throughout all the world.

d. You hear of wars, and earthquakes; famines and pestilence; tornadoses and tsunami's. This is not the happenings of the Messianic Kingdom.

e. **Isaiah 2:2-4** speaks of this kingdom and gives us occurrences that are not yet taking place. "In the last days the mountain of Yahweh's house will be established at the top of the mountains and will be raised above the hills. All nations will stream to it, and many peoples will come and say, Come let us go up to the mountain of Yahweh to the house of the God of Jacob. He will teach us about His ways so that we may walk in His paths. For instruction will go out of Zion and the word of Yahweh from Jerusalem. He will settle disputes among the nations and provide arbitration for many peoples. They will turn their swords into plows and their spears into pruning knives. Nations will not take up the sword against other nations, and they will never again train for war."

f. **Micah 4:4** (an exact parallel to Isaiah 2:2-4) adds this: "But each man will sit under his grapevine and under his fig tree with no one to frighten him. For the mouth of Yahweh of Hosts has promised this."

3. **Verse 14** ends by saying that His dominion (Son of Man) is everlasting and His kingdom will not be destroyed.

V. Conclusion (6 points)

#1. Daniel's vision showed that terrible things would come upon the earth, but in the end these things would be shattered by the Messianic Kingdom.

#2. Both a-millennialism and post-millennialism has to believe that the Messianic Kingdom is right now, and that it is running along-side the current kingdoms/governments of the earth. Only pre-millennialism sees the Messianic Kingdom future.
#3. If this Kingdom is future then this must mean that some aspect of the fourth beast is yet future for the Kingdom comes on the scene just after the little horn that comes out of the head of the fourth beast.

#4. While it is true that Yeshua's first coming took place during the rule of the Roman Empire, it is also true that the Roman Empire remained strong until the end of the 4th century A.D. (395 A.D.) some 350 years after Yeshua went to heaven. In other words Yeshua's first coming did not bring in the Messianic Kingdom as spoken of by the prophets.

#5. I believe this leads us to conclude that the fourth beast comes in two phases or forms. One at the first coming of the Messiah and another before or prior to the second coming of the Messiah. Whereby the 70th week of Daniel will occur.

#6. In the next message I will begin to share with you what I believe will be happening prior to the second coming of the Messiah. We'll talk about the fourth beast further including the little horn and his 3 1/2 year reign. So stay tuned!

The Little Horn is Still Future

Daniel - Pt. 13

Text: Daniel 7:15-28

I. Introduction & Review From Last Week

   A. We discussed the three basic views on the Millennium (Rev. 20; 1,000 years).

   B. We also discussed why the Messianic Kingdom must be a Kingdom yet future.

   C. We found that after the final form of the fourth beast the Messianic Kingdom arrives.

   D. What we will see today is that because the Messianic Kingdom is not current this means the final form of the fourth beast is not current. This also means that the little horn that comes out of the head of the fourth beast has not yet come on the scene.

   E. There are many a-millennilists and post-millennialists who believe all of Daniel 7 as well as Daniel 9 has been fulfilled.

       1. Last weeks message served as a Part 1 of why this is just not true. If we interpret the prophecies given to national Israel concerning the land, the two sticks, peace, etc. the Kingdom has not arrived.
2. This week's message will be somewhat of a part two as to why Daniel 7 has not been fulfilled completely. I want to show you why I believe the "little horn" is yet to take place in the future.

F. Let us however remember a few things before we begin to exegete the text...

1. Speculation is the birthing place for wrong interpretation.
   a. There have been many people who believed they knew who the "little horn" was in the past.
   b. People have equated everyone from Adolf Hitler to Barak Obama as the "little horn" or the anti-christ. I've even heard it said that people believed Ronald Reagan was the man of sin.
   c. One thing for sure, each of these suggestions (and there are many more) are incorrect.
   d. I am not here to tell you who the "little horn" is, I am only here to speak where the Scriptures speak. Let's remember to leave the secret things to Yahweh and not be dogmatic about that which HAS NOT been revealed.

2. Let's also remember that how we view this is important, but it should not be a place where you part fellowship with someone who disagrees with you.
   a. While I believe you should part from someone who makes false prophecies about these things, there are serious students of the word out there who will disagree with what I am going to teach tonight.
   b. These people aren't false prophets, i.e. they're not going around making false predictions. They are instead good students who have studied this text and came to a different conclusion. I believe they are wrong (a-mil's & post-mil's), but they can still be my brethren.

II. Daniel 7:15-16

A. We now come to a stopping point of the visions Daniel was having.

B. He was feeling distressed and terrified after envisioning all of these things we've discussed since back in verse 1 of this chapter.

C. So verse 16 says that Daniel approached "one of these who were standing by."
1. I see here that Daniel was still having his dream, but it was just the visions that had ceased.

2. This must be the case for who would he approach that was standing by while he was lying in his bed (vs. 1)?

3. The "one" he approached was most likely an angelic being; one of the many thousands that were mentioned back in verse 10.
4. Daniel asks this angel about the true meaning and the angel began to tell him the interpretation.

III. Daniel 7:17-18

A. Here the angel gives a brief synopsis concerning the most important fact of the dream.

1. Four Beasts = Four Kings (We have seen and will see Kings/Kingdoms used somewhat interchangeably here.)

2. Holy Ones = Saints will receive the Kingdom and possess it forever and ever.

B. While there will be bad things and bad kings and kingdoms here on the earth, the end result of all things is the Kingdom of the Most High being established and the saints receiving the Kingdom and possessing it forever and ever.

IV. Daniel 7:19-22

A. Daniel was not satisfied with the brief synopsis; he wanted to know more.
1. Let me pause for a second here and preach a little bit. Do you have a desire to know more details about the truth?

2. So many people are satisfied with knowing 1 or 2 or a dozen correct doctrinal matters, but very few want to continue on into understanding more and having a deeper understanding.

3. I was recently told by someone who read a statement I made about the new heavens and the new earth that they did not care about all that "stuff."

4. But the new heavens and the new earth is what every true believer is looking for earnestly. 2 Peter 3:13 tells us that true believers wait in anticipation for the new heavens and earth and it is in reality one and the same as the Kingdom.

5. I see people in the Sacred Name movement who seem to be "at ease in Zion" to just know the Father's name.
6. Then you have those who know the name, and do not eat pork.

7. You then have those who know the name, do not eat pork, and keep the Sabbath.

8. Some people just stop searching after they learn a few things and don't realize that this life in service to Yahweh is an on-going search that doesn't end until the day we breathe our last breath.

9. You need to want to know more, to go deeper, to get a better and fuller understanding. If you've not been of this mindset in your life up until now repent today and move forward in your walk.

B. So Daniel wanted more than a briefing. He wanted to know more about the fourth beast. The one DIFFERENT from all the rest, terrifying, with iron teeth and bronze claws.

1. **Verse 20** tells us he wanted to know about the 10 horns that came out of the head of this beast.

2. He also wanted to know about the "other horn" (an 11th horn; the "little horn" vs. 8) that came out of the head of the fourth beast; the one that uprooted three horns.
   a. This horn had eyes.
   b. This horn had a boastful mouth. This word literally means "great things" and is defined in Aramaic (rab-rab) as "huge in size, domineering (SEC)") but is also defined as "proudly and impiously (Gesenius')."
   c. This right off the bat is showing us that this horn has intelligence and a mouth to speak. This is picturing an individual.

3. If you'll notice at the end of **verse 20** Daniel gives us a bit more information concerning this little horn. He says it was "more visible" than the others.
   a. The KJV has "more stout" here.
   b. The meaning is that although it was the "other horn" or the "little horn" it had more power or greatness in some way when compared to the other 10 horns.
C. In verse 21 Daniel continues to gives us more info on what he saw concerning this "little horn."

1. As Daniel watched this horn made war with the holy ones (saints) and was prevailing over them.

2. This took place until the Ancient of Days arrived and judgment was given in favor of the saints, for the time had come for the Kingdom.

3. The text says the saints took possession of the Kingdom.

4. Keep in mind here that both the a-mil and post-mil positions fall short in that they believe the Kingdom is here, i.e. the 1,000 years spoken about in Revelation 20 is current.

5. Why is it then that things are continually getting worse and worse in the world? Think about this in relation to homosexuality. 50 years ago they were in the closet, now they are out of the closet. This agenda has not decreased, it has increased, and is even increasing in places which claim to be Christian Assemblies!

V. Daniel 7:23-25

A. The angel begins to answer Daniel's questions concerning the fourth beast.

B. He tells him the following:

1. The fourth beast = a fourth kingdom, different from the ones before. I believe this has to do with this fourth beast having two forms or coming in two phases. One at the first coming of Christ, the other just before the second coming of Christ. (NOTE: The angel says this beast will devour the whole earth; this is a beast with tremendous power and influence.)

2. Next the 10 horns = 10 kings rising from this kingdom.

3. Next we have the 11th horn, called another here, and called different from the previous ones rising to subdue three kings.

C. Verse 25 then begins to give us a few details about this 11th horn.

1. It begins by calling it a "he." This is something we should know already but is confirmed here.

2. This horn speaks words against the Most High. Many people speak words against the Most High from the time of Adam until now, so this
must be a very unique individual with a very unique message against
Yahweh.

3. When then read that he will oppress the saints of Yahweh. This word
oppress means to "afflict or trouble" and SEC defines it as mental
affliction. The KJV has "wear out" in the sense that someone oppresses
you so much and for so long that they seek to wear you out.
4. When then read that he will intend to change religious festivals and
laws.

   a. Now this word translated "religious festivals" here is a
   translation based upon interpretation.

   b. The actual Aramaic word here is "zemawn" and does not
   specifically mean "religious festivals."

   c. For instance, it is used in Daniel 2:16 where Daniel asked for
   the King to give him some time to know the interpretation of the
   King's dream.

   d. It is used in Daniel 2:21 to refer to "seasons" and probably there
   is speaking of summer, fall, winter, and spring.

   e. In Daniel 3:7 it is used to refer to the time when all the musical
   instruments were played and all in Babylon were commanded to
   bow to the image set up by Neb.
   f. So why does the HCSB translators take it upon their selves to
   translate this as "religious festivals" here?

   g. The New Living Translation has this: "He will try to change
   their sacred festivals and laws..."

   h. I believe what is being done here is a translation based upon
   context and meaning. Seeing that the little horn (1) speaks words
   against the Most High [Yahweh], and (2) seeks to wear out the
   saints of the Most High that (3) the times He intends to change are
   their religious festivals. This also spills over into recognizing that
   the laws he intends to change are their religious laws based upon
   their service to Yahweh.

   i. Here is a possible understanding of this text. There will come a
   time when this "little horn" arises (I believe it is yet future and I'll
   explain more as to why in a second) when it will be against the law
   of the land to observe the laws of the Most High which includes
   the set times of the Most High. The little horn seeks to rid the earth
of the worship and service to Yahweh concerning the feasts and laws of Yahweh.

j. This really places a damper on those who believe Yahweh's law (feasts) have been abolished.

5. Now, notice at the end of verse 25 something very significant. It says that the saints/holy ones will be handed over to this "little horn" for a time, times and half a time.

a. If you can remember with me now to an earlier portion of the book of Daniel were we saw this word "times" used in a similar way... (NOTE: This is not the same word just used before in verse 25; this is the Aramaic word "iddawn").

b. Remember in Daniel 4:16 (23, 25, 32.) Seven times refer here to seven years.

c. In Daniel 7:25 this is reference to a time (1), times (2) and half a time (1/2) equaling to 3 1/2 years. The saints will be given into the hands of this "little horn" for 3 1/2 years.

d. Now turn with me to Revelation 13:1-7. Notice the similarities here and most of all notice how long this beast has authority to act - 42 months which is the same as saying 3 1/2 years.

e. Now turn with me to 2 Thessalonians 2:1-9. Notice here we have (1) the Day of the Lord mentioned [Kingdom], (2) a man of lawlessness spoken of [intending to change religious festivals and laws], (3) He opposes and exalts himself above every god and object of worship. We also see in verse 8 that this man of sin will be destroyed by the brightness of the Lord Yeshua's coming and with the breath of his mouth. The point is that this man has to be yet future because Yeshua's coming is what destroys this man and Yeshua's coming has not taken place (which is equivalent with the Kingdom taken place).

f. Now specifically notice here in 2 Thessalonians 2:9 that this man of lawlessness has power that is based on Satan's working. Satan enables him to perform miracles, wonders, and signs. Parallel this by turning back to Revelation 13:1-2. Notice that the beast that comes out of the sea receives its power from the DRAGON. Who is the dragon? Well just back up one chapter to Revelation 12:7-9. The dragon is none other than the Satan mentioned in 2 Thessalonians 2:9!
g. Now, these are some of the reasons as to why I do not believe the "little horn, beast, man of sin, anti-christ" (1 John 2:18) has come on the world scene yet. There is great significance to the time, times, and half a time in Daniel 7:25. I will not go there in detail yet, but let me tell you that I believe this 3 1/2 years is the last half of the 7 year period spoken about by Daniel in Daniel 9. This is a period known in Scripture as the GREAT Tribulation.

h. Now, if it's okay I would like to go a bit deeper here and give you my understanding of something in the book of Revelation. I am not saying this has to be 100%, but just here me out.

- Let's read Revelation 13:11-18

- Recognize here that the mark of the beast has to do with (1) worshiping the image of the beast, and (2) it is specifically said to be associated with man, and (3) it is said to be on the right hand or forehead.

- Now turn with me to Deut. 6:4-8; Isn't it interesting that Yahweh's law is supposed to serve as a symbol upon our hand and forehead and that is exactly where the mark of the beast is said to be placed in Revelation.

- Think about this in relation to Daniel 7:25... "he will intend to change religious festivals and laws..." The keeping of the festivals is specifically said to be upon the hand and forehead of Israel (Exodus 13:1-10), and the beast wants to change this and give you his mark, his number, his name, his festivals, his laws!

- Look now to Revelation 14:11-12. Notice who it is who opposes the beast and His mark!

VI. Daniel 7:26-27

A. Notice the court convenes (this hearkens back to 7:10) the little horn's dominion is removed, and he is completely destroyed forever... This has not happened!

B. Verse 27 follows up by saying that the kingdom, dominion, greatness of the kingdoms under the whole heaven will be given to the saints. The saints just simply do not have all of this currently, but they will in the future. Thy Kingdom Come!
C. Notice it says all rulers will serve and obey the Most High. This takes place at the 7th trumpet mentioned in Revelation 11:15 which has not taken place. If one believes the little horn has come and gone he has to believe the 7th trumpet has already happened, the 3 1/2 years has already happened, the mark of the beast has already happened, and that we are currently in the Millennium Kingdom.

D. CLOSING / Daniel 7:28: Now if your face is pale and you are terrified, and you feel a bit sickly do not worry... so did Daniel according to verse 28. It says he kept the matter to himself.

E. I've given everybody a lot to chew on here tonight so we are just going to conclude right here.

The Goat Tramples the Ram

Daniel - Pt. 14

Text: Daniel 8:1-8; 15-22 (Read 1-8 to Open)

I. Introduction

A. When you look at church history you see something in the 15th, 16th, and 17th centuries A.D. called the Protestant Reformation.

1. Basically there were men who in reading and studying Scripture began to see that the Roman Catholic church had veered from Scripture in its doctrine.

2. This led to something in the protest called the 5 solas; sola being the Latin word for "alone."

   a. Sola Scriptura (Scripture alone)

   b. Sola Gratia (Grace Alone)

   c. Sola Fide (Faith Alone)

   d. Solus Christus (Christ alone)

   e. Soli Deo Gloria (to the Glory of God alone)

3. It's not my intention to preach on the five sola's of the reformation today, but I would like to concentrate on the one called sola Scriptura/Scripture alone.

B. Sola Scriptura - "The Roman Church taught that the foundation for faith and practice was a combination of the scriptures, sacred tradition, and the
teachings of the magisterium and the pope; but the Reformers said, “No, our foundation is sola scriptura.”

1. This belief in Scripture alone means that Scripture is sufficient and contains everything a person needs to teach them about the essential truths of God.
2. What came along with this *sola* was something that was known as "*tota Scriptura*" meaning All of Scripture.
3. In other words you can't JUST go by Scripture alone, you MUST also go by ALL that Scripture has to say... even a portion that may seem irrelevant to many people who claim the name Christian today.

C. A major problem in many churches today is that people are of the mindset that portions of God's word are not relevant for our modern society so it is the job of the preacher to make God's word relevant.

1. The nonsense of this thinking leads us to think that Bible is a boring book, a book that doesn't address what we need in 2011, and a book that a preacher needs to somewhat embellish in order to make it fascinating.
2. The fact is this: the Bible is relevant; ALL the Bible is relevant; ALL the Bible is important.
3. We cannot expect to get all the "practical" things in order if we don't first have a love for Yahweh God.
4. You witness to people and they say things like this, "Yeah, I know I should be attending a good church, loving my wife, training my children, and shining the life and light of Christ to the world. I also know I shouldn't be doing all the fun things the carnal world has to offer like idolatry, adultery, greed, covetousness, etc.
5. The problem here though is that none of the practical things will ever get done if there isn't first a change in the heart of a person that produces a desire for one Goal - to glorify Yahweh. Your desire should not be to be a better person, a better husband, a better wife, a better whatever. Just desire to glorify Yahweh and the rest will come naturally.
6. The people that are most successful in their marriages and childrearing; those who are most faithful to their local assembly; those people who have their life in Scriptural order are not those who study about all these things individually necessarily, but rather they are those people who have a desire to glorify the Creator.

D. What does this have to with *Daniel 8*?
1. Well, can you imagine the looks on the faces of people you know if you are conversing with them and they ask you what the sermon was about last service?

2. You look at them and tell them, "The title was THE GOAT TRAMPLES THE RAM." They look at you like you've been reading way too much science fiction.

3. If you take the time to explain to them that your preacher is preaching through the book of Daniel and is currently in chapter 8 they will probably think, "How is that relevant to us today???") (NOTE: Mention here about people who spread rumors about us only preaching out of Leviticus or only the first 3 books of the Bible.)

4. The answer is this: it is relevant because it is Yahweh's word. We believe in Scripture alone but we also believe in ALL of Scripture.

5. A true love for Yahweh produces a want to know Scripture. This love doesn't ask IF Scripture is relevant, it believes Scripture is relevant - all of it is relevant. A true love doesn't ask, "How is this practical to me?" A true love wants to know ALL truth, no matter where in Scripture it is found.

II. Daniel 8:1-8

A. Verse 1

1. This vision took place in the 3rd year of the reign of Belshazzar.

2. If we look back at Daniel 7:1 we find that the vision of the four beasts took place in the 1st year of Bel's reign.

3. Notice that Daniel does refer to the "four beast vision" as the one that appeared to him earlier.

B. Verse 2

1. These are all actual places, but it is not meant here that Daniel was literally there, for he says he saw this in his vision.

2. Susa (Shushan) was a later chief city of the later Medo-Persian Empire about 250 miles east of Babylon. He sees himself by this Ulai Canal in Susa.

C. Verses 3-4
1. Here we have a ram that had 2 horns but one was longer than the other.

2. Now I am going to tell you that I believe this ram represents the Medo-Persian Empire and that the longer horn specifically represents the stronger of the two-fold kingdom.

3. The reason I believe this is because of what we read in Daniel 8:15-20. Remember, a general rule in understanding prophecy is to first and foremost look to the Bible for any and all interpretations it gives. It's not always as difficult as people try to make it.

4. So, this ram charges in various directions, and is so strong that no other animal could stand against him. The various directions probably refer to the areas conquered by the Medo-Persian Empire.

D. Verses 5-7

1. However we then see here a male goat that appears and comes across the surface of the earth without even touching the ground. This let's us know the swiftness of the goat.

2. The goat was mad at the ram and struck the ram shattering the two horns on the ram, throwing the ram to the ground, and trampling the ram.

3. Now, I am going to tell you here that the male goat represents Greece, and the conspicuous horn (8:5) represents the first king of the Grecian monarchy - Alexander the Great. I know this because of what we read in Daniel 8:21.

4. If you will recall in earlier sermons on Daniel we've talked about how powerful and swift Alexander was at destroying many of the known kingdoms of the earth. As a matter of fact we actually read in 1 Maccabees 1:1 the following: "And it happened, after that Alexander son of Philip the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the FIRST over Greece."

5. Now, allow me to read 1 Maccabees 1:2-7 - "2 He fought many battles, conquered strongholds, and put to death the kings of the earth. 3 He advanced to the ends of the earth, and plundered many nations. When the earth became quiet before him, he was exalted, and his heart was lifted up. 4 He gathered a very strong army and ruled over countries, nations, and princes, and they became tributary to him. 5 After this he fell sick and perceived that he was dying. 6 So he summoned his most honored officers, who had been brought up with him from youth, and divided his kingdom among them while he was still alive. 7 And after Alexander had reigned twelve years, he died."
6. Get this... this is wild. The Jewish Historian Flavius Josephus records in his work *Antiquities of the Jews, Book 11, Chapter 8, Part 5 (337)* that after Alexander conquered the Medo-Persian Empire he actually had the opportunity to go to Jerusalem after a dream that Yahweh gave him concerning being peaceful to the Judahite people. While in Jerusalem Josephus says that he was shown the book of Daniel wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, and that Alexander read that and supposed that he himself was the person intended.

7. So we have a prophecy in **Daniel 8** given around 551 B.C. and Alexander reading Daniel around 325-330 B.C... OVER 200 YEARS LATER! Alexander not only saw prophecy come true, he was part of the fulfillment!

E. Verse 8

1. The male goat did become very great, but after this his large horn was shattered - Alexander died.

2. Remember what we read in **1 Maccabees 1:2-7**? After Alexander's greatness he died quite quickly; history tells us that he died at the age of 33.

3. We are then told in verse 8 that 4 horns came up in the place of the one large horn. This is explained in **Daniel 8:22**. The four horns represent the four kingdoms (kings) that came up after Alexander from Greece. This corresponds to **Daniel 7:6**.

III. Concluding Thoughts

#1: **Are you in love with Yahweh?** In order to get your life right you don't need to be in love with your life, but in love with Yahweh and that means in love with His Scripture - all of it.

#2: **Predictive Prophecy is really real.** Liberal scholars believe books like Daniel were penned at a later date than what the evidence really reveals, this is because they do not believe in predictive prophecy. However, that which Josephus tells us happened to Alexander shows that Daniel wrote before the time of Alexander and Alexander looked at Daniel and realized he was fulfilling prophecy.

- Just as the prophecy of the male goat came to pass at its appointed time, that which we see in Daniel that HAS NOT been fulfilled will come to pass at its appointed time.
#3. Prophecy is able to be understood. While there certainly are secret things that belong to Yahweh, there are matters in prophecy that we can understand if we are diligent to take the time to study prophecy carefully. Such is the case with the vision of the ram and the goat. If we slow down long enough to read the Bible in all its glory, we will be somewhat surprised at all the wonderful things we will learn.

#4. Trust in what Yahweh foretells. While many people in the world (including the church world) think they know how things are going to "pan out" don't trust in all their many conspiracy theories, but rather place your trust in Yahweh's appointed prophets in Scripture. People are waiting for things like a nuclear bomb or global warming to end the world, but Yahweh gave us some glimpses of how the world will end in Daniel 7. Do you believe Him?

There are Two Little Horns

_Daniel - Pt. 15_

Text: Daniel 8:9-14, 23-27

I. Brief Intro and Review

A. If you will remember, in our last message in the book of Daniel we discussed the male goat trampling the ram.

   1. Let's re-read verses 20-21 in this chapter.

   2. So the two-horned ram is the Medo-Persian Empire (Darius/Cyrus) and the male goat is Greece (Alexander the Great).

B. I want you to look with me now at verse 8 of the chapter and notice again what takes place after the male goat becomes powerful.

   1. Notice that the large horn is shattered (remember verse 21 teaches us that the large horn represents the first king of Greece - Alexander the Great).

   2. But now notice again verse 22 where the interpretation of the four horns is given. They represent four kingdoms rising from the nation of Greece.

II. Daniel 8:9-14

A. Verse 9
1. From one of them = from one of the four horns rising after Alexander - this particular little horn should not be confused with the little horn of chapter 7.

2. Notice that this little horn rises from the Grecian Kingdom - the third beast kingdom - and not from the fourth beast kingdom.
3. The reason he is described as the "little horn" is because (I believe) he is a good depiction or type of what the final little horn, man of sin, antichrist, will be like. As we look at him in this sermon you will learn from him the characteristics of the coming man of lawlessness.

4. Now, we have four horns/four kingdoms mentioned that stem from the Grecian Kingdom. These four kingdoms rose about 22 years after the death of Alexander and none of them were descendants of Alexander. Remember verse 22's statement of "but without its power."

   a. Cassander / Macedonia
   b. Lysimachus / Thrace & Asia Minor
   c. Seleucus / Syria & Babylonia
   d. Ptolemy / Egypt & Arabia

5. I am going to tell you that I believe this little horn to be a man by the name of Antiochus, called Antiochus Epiphanes by many.

6. That this little horn is an individual man is made evident by the interpretation of the vision beginning in verse 23. Let's read verse 23.

   a. An insolent KING

   b. Notice that he comes to the throne near the end of the four kingdoms, and if you study the life and time period of Antiochus, he rose out of the Seleucid Empire - one of the four kingdoms.

   c. We even read of Antiochus in 1 Maccabees 1:7-10 the following: "So Alexander reigned 12 years and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the 137th year of the kingdom of the Greeks."
d. We're going to see that Antiochus was a persecutor of the Israelite people, and notice in the end of verse 9 it says that the little horn grew toward the south and the east and toward the beautiful land. What is the beautiful land in Daniel's mind? It can be none other than the land of Israel.

B. Verse 10

1. The little horn grows high, the text says it grew as high as the heavenly host.

2. We would normally interpret the heavenly host as angelic beings or even literal stars in heaven. However, the context as well as another portion of Daniel leads us in a different interpretational direction here.

   a. Notice first in the interpretational portion of the vision we read in verse 24 that He will come, but apart from his own power (Satanic), causing destruction, including destroying the powerful along with the holy people.

   b. This shows us that the interpretation of verse 10 shows the heavenly host to be the holy people, which can be none other than Yahweh's Israel people.

   c. Causing these "stars" to fall to the earth can be two-fold meaning (1) some of them he will kill, or (2) some of them will abandon the true teachings and follow his wickedness. We do read in 1 Macc. 1 that there were some in Israel who left Yahweh and desired to make a covenant with the heathen in the days of Antiochus.

   d. Look now with me quickly to Daniel 12:3. Verse 3 here depicts the wise Israel people who lead others to righteousness as bright, shining stars, i.e. heavenly host. Your probably aware of Yahweh speaking of Israel as being as numerous as the stars of the sky (Deut. 1:10).

C. Verse 11

1. The horn makes itself great, even to the point of being up to the Prince of the Host.

2. Some commentators suppose this Prince to be Yeshua, and I guess that is a possible interpretation (even if Yeshua had not been born at this time).
3. However, we just finished reading about the "stars and host" in verse 10 and came to a pretty solid conclusion of this being the people of Israel. So the Prince of the Host would be the Prince of the people of Israel. The word Prince in Hebrew here (sar) can be translated as chief, ruler, captain, governor, lord, master, etc. I believe it is a reference to the High Priest in Israel at that time named Onias. In studying 1 Macc. you see that Onias was removed and replaced by a man who complied with Antiochus' hellenization of Judea.

4. Also notice that this horn removed the daily sacrifice and overthrew the sanctuary. The daily sacrifice is a reference to Numbers 28:1-8 and the sanctuary is obviously a reference to overthrowing the temple of Yahweh in Jerusalem. This is exactly what Antiochus did. Notice carefully that it is a WICKED king that removes the daily sacrifice and overthrows the sanctuary.

   a. 1 Macc. 1:20-24 tells us that Antiochus marched into Jerusalem with his armies and removed the golden altar, the menorah, all the vessels of the temple, the bread of the presence, the veil, etc. etc.

   b. He also tricked the Israel people with words of peace after this and then burned the entire city of Jerusalem, tearing down the houses and walls on every side (1 Macc. 1:29-31).

D. Verse 12

1. A rebellion will take place because of this little horn, and a host and the daily sacrifice will be given over to him.

2. 1 Macc. 1:43 tells us that many Israelites consented to Antiochus' religion and sacrificed to idols and profaned the Sabbath. In other words a host was given over to Antiochus along with the daily sacrifice which now had been turned into sacrificing to idols.

   a. You can read in 1 Macc. 1 that it was the flesh of swine and other unclean beasts that were being sacrificed under Antiochus' regime.

   b. He also forbid circumcision and encouraged eating what the Law of Yahweh taught was unclean.

   c. He wanted Yahweh's laws to be forgotten and changed. Any books of the law that were found by him or those ruling under him were torn to pieces and then burned with fire.
d. Those who did not comply to his "standard" were to be put to death.

e. 1 Macc. 1 tells us that Antiochus put to death certain women who had their sons circumcised. First though he would kill the infant and then hang the infant about their necks before killing the mother.

3. Notice how at the end of verse 12 it says that the horn would throw truth to the ground and be successful in whatever it does. This ties in with the interpretational portion found in verses 24-25.

a. Do you see that part in verse 25 that says "in his own mind he will make himself great"?

b. We can know from the ancient writings of a man named Polybius that Antiochus assumed the title "Theos Epiphanes" meaning "The Manifestation of God."

c. However his critics changed one letter of Epiphanes, calling him Epimanes meaning "mad man" or "insane!"

E. Verse 13

1. Daniel hears two holy ones (most likely angels) speaking. One says to the other, how long will these things last?

2. "These things" refer to the removal of the daily sacrifice, the rebellion that makes desolate, and the giving over of the sanctuary/temple and the host/Israel people.

3. The answer - 2,300 evening/morning. The Hebrew text literally reads here "ereb boqer" with "ereb" coming before "boqer."

a. It is interesting to find the historian Josephus' understanding of this time period.

b. In his Ant. 10.11. 271 he writes that this little horn would forbid sacrifices to be offered for 1,296 days.

c. He later writes (section 275) that this king would forbid sacrifices to be offered for 3 years time.

d. What makes this interesting is that if we take 2,300 ereb/boqer to mean 2,300 days this comes to about 6 years, 3 months, and 28 days (and I could be off a little, my mind gets clouded sometimes studying all these numbers...)
e. So... why does Josephus speak of 1296 days and then a 3 year period? It may be that he had the evening and morning sacrifices in mind. In other words for 2,300 evening and morning sacrifices rather than days. This would make up about 1,150 days still different from Josephus 1,296 days, but very close to his mentioning of three years. But of all this I am not certain.

4. Notice then that after this period of days mentioned the sanctuary would be cleansed. This is yet another hint that the little horn of Daniel 8 is different than the little horn of Daniel 7. After the little horn of Daniel 7 it's not just the cleansing of the sanctuary but the arrival of the worldwide Kingdom of Yahweh under which all other kingdoms are in subjection.

5. Now let's read verses 25-26 - the interpretational portion.

   a. While this horn is predicted to prosper in deceit, and destroy many while standing against the Prince of princes, he will be shattered (die) but without the aid of human hands.

   b. History records for us how Antiochus died. He died from insanity and a disease of the bowels. We would think that he would be killed, but the prophecy had to come true.

6. Let's finish this chapter off by reading verses 26-27.

   a. What does he mean to seal up the vision?

   b. Some have taken it to mean to keep it secret or shut it up, keep it hidden. If this is the meaning it would certainly not mean for Daniel to keep it secret from his own people but rather from the heathen people. This may be why this portion of Daniel reverts back to Hebrew rather than continuing in the common language of the people of that day with whom Daniel lived - Aramaic.

   c. Others take seal up the vision to mean preserve the vision. Ponder upon it, think about it, and keep it safe and sealed for others in Yah's family to hear and learn from.

   d. However we take it I don't believe that we were not meant to study and come to an understanding on this text. Some point to the end of verse 27 and say that Daniel could not understand the vision, but allow me to exegete this verse.

      - Daniel had not only been told the vision but also had been given an interpretation of the vision. Daniel was a very intelligent man (remember Daniel 1).
- Not understanding could mean that he didn't understand why this would have to happen to his people.

- The LXX reads "there was none that understood" and the Hebrew text does not contain the "it" at the end of verse 27. It could mean that there was no one that understood why Daniel was sickly and always wondering about something.

III. Closing Points

#1. **Verses 17-19 speak of the "time of the end."** - I said in my last sermon on Daniel that I would comment on my understanding of these verses. Some take it to mean the end of what Daniel was writing about, but I seem to lean to the idea that this language refers to the time of the ultimate end. But how, if it describes Antiochus? Remember, Antiochus is described as a little horn and in studying the life and deeds of Antiochus we can see what the little horn of Daniel 7 will be like when he arrives on the scene. Thus it can be said that it refers to the time of the end.

#2. **Persecution comes to righteous people at times.** When we read 1 Macc. and also the writings of Josephus we see horrific things done to the Judahites under the hand of Antiochus. Let us be reminded that life serving Yahweh carries persecution with it and sometimes horrific death because we stand firm for Yahweh's way.

#3. **Are you resolved to stand for Yahweh no matter what the cost?** Antiochus threw truth to the ground and some in Israel went his way, forsaking the law of Almighty Yahweh. When hard times come are you devoted enough to stay with Yahweh?

**Why 70 Years of Captivity?**

*Daniel - Pt. 16*

Text: **Daniel 9:1-3**

I. Introduction

A. We move this week from two chapters FULL of prophecy to a chapter which does have some prophecy within it but which for the most part contains information about the time of the Babylonian captivity and the prayer from Daniel. It's a good break for us in between prophetic sections of Scripture.
B. If you will notice the chapter heading in the HCSB (or maybe others) is "Daniel's Prayer." You can actually read Daniel's prayer in verses 4-19 and let me tell you that it is a beautiful prayer and even a model prayer that we will learn a lot from in the weeks to follow.

C. Today though I want to concentrate on the number of years for Israel's captivity in Babylon as well as the reason for the captivity and then finish by looking at the implications and applications for us.

II. Daniel 9:1-3

A. Verse 1 and 2a

1. What takes place here takes place in the first year of the reign of Darius the Mede.

2. We remember Darius from chapter 6 of Daniel.

   a. While the visions Daniel had in chapter 7 and 8 took place in the 1st and 3rd year of Belshazzar's reign (Daniel 7:1 and 8:1) this vision takes place in Darius' 1st year.

   b. Remember that Daniel 1-6 is chronologically in order, however Daniel 7,8,9 are going back in time telling us what took place in Daniel's mind during the reign of certain kings.

B. Verse 2 (remainder)

1. Daniel mentions gaining an understanding from "the books." He also mentions the word of Yahweh to Jeremiah the prophet.

   a. The word "books" here is the Hebrew word "cepherim" which at that time would designate a scroll, the common "book" of Daniel's time.

   b. This lets us know that even in Daniel's time there were scrolls considered to be Sacred Scriptures directly from the inspiration of Yahweh.

   c. Daniel's life and visions would later be regarded as coming by inspiration of Yahweh, but even Daniel - as much as he was used of Yahweh - was not above looking to what was regarded as Sacred Scripture for his guidance.

2. From reading the scroll of Jeremiah Daniel came to a good understanding of the time period his people would be in captivity. 70 years.
a. Now, when I read this in Daniel 9:2 I think to myself, "I should be able to go and read Jeremiah and see the same thing Daniel was seeing in his reading." And you know what... we can!

b. Jeremiah 25:1-12. We see in reading this section of Jeremiah that the Judahites would be held for 70 years under the Babylonian captivity. This 70 year captivity came as a result of what? He says at least 4 times - because you have not obeyed. He even says once because you have not paid attention.

c. Jeremiah 29:1-11. Much more could be said here but let's center in on verse 10 concerning the 70 years. These two portions of Jeremiah (what we call chapters 25 and 29) were the portions Daniel was reading.

3. Now, we have recognized the reason for the captivity to be a refusal to pay attention and a refusal to obey the words of Yahweh. Any words in particular? I think the answer is yes.

a. 2 Chronicles 36:15-21. I believe I read this portion in the very first message I taught on Daniel. Clearly we see that the 70 years spoken of by Yahweh through Jeremiah had something to do with the Sabbath rest for the land.

b. Leviticus 25:1-7 (Explain as you read). The Sabbath rest for the land would begin at the time the Israelites entered the land of Canaan (we know this to be in the month of Abib by looking at Joshua 5:10-14).

c. Now look at Leviticus 26:27-43 (a curse chapter parallel with Deut. 28). Remember as we read the reason for the captivity - a refusal to obey. Verses 33-35 and verses 42-43 clearly connect the disobedience with the neglect to keep the Sabbath land rest.

d. When we hook all of these Scriptures together they teach us that the 70 years of captivity were implemented because Israel had disobeyed the Sabbath land rest commandment of Leviticus 25:1-7, 70 times. Now that amounts to over 490 years without a Sabbath land rest! Counting the Jubilee years this would make a total of 499 years without a land rest. Yahweh was disciplining His people for disobeying the 4th commandment.

e. Let me remind you that the 4th commandment does have statutes that hang under the commandment. (EXAMPLE: Adultery includes any sexual immorality and not just laying with your neighbors.)
The statutes include days like the new moon, annual festivals, and yes the Sabbath land rest. If you break any of these statutes you have violated the 4th commandment.

C. Verse 3

1. What does Daniel do? He does exactly what Yahweh would have him to do. We read in Leviticus 26:40-42 that if His people would confess their sins, humble their hearts, turn to Him, etc. He would remember them and their land.

2. So Daniel turns to Yahweh with prayer and fasting and even sackcloth and ashes.

   1. We know what prayer is (we will learn how to pray next week) and we know fasting literally means to refrain from eating.

   2. Sackcloth and ashes are not as familiar to us but many people who mourned over a loved one's death or who sought Yahweh with sorrow and repentance adorned sackcloth and ashes.

   3. Sackcloth was a strong, rough cloth woven from the long hair of either a goat or a camel and it was very uncomfortable. The idea was to afflict yourself in order to show outwardly what you felt inwardly. Daniel did this according to verse 3. Just because people abuse "outward things" doesn't mean there isn't a genuine outward way of doing things.

III. Closing and Summary Points

#1) Daniel studied books recognized as Sacred Scripture to learn. People are often looking for a direct voice from the Father, while all the while they could have Him speak to them every day through the reading of His word. I talked to a man one time that told me he rarely read his Bible anymore because he had gotten to a superior level of spirituality and relied on the leading of the Spirit. The Spirit of Yahweh inspired the Bible. Yahweh wants you to study the Scriptures in order to learn and grow in knowledge.

#2) Our refusals to obey the laws of Yahweh have ramifications much greater than we often realize. Notice that the people of Israel disobeyed the Sabbath land rest commandment for over 490 years. This disobedience effected their progeny/children who would later be swept away into Babylonian captivity. What you do by way of committing sin does not only effect you, it effects others around you, your church body, and very importantly your children. Look with me to Exodus 20:4-6. The choices you make today will remain with your children throughout their entire life. Some little children like Daniel had to live in
Babylonian captivity for their whole life because of their parents disobeying the Sabbath land rest.

#3) **All of Yahweh's commandments are important.** Many people are not even aware that a Sabbath land rest is even in Scripture. But clearly Yahweh was extremely angry about a refusal to obey this commandment. Never - NEVER - speak harshly or take disobedience to any of Yahweh's commandments lightly. Remember Matthew 5:19. "Therefore, whoever breaks one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven. But whoever practices and teaches these commandments will be called great in the kingdom of heaven."

#4) **If you find yourself today in a state of disobedience then prayer, fasting, sackcloth, ashes, and repentance are in order.** This means you need to truly be sorrowful for your sin and undergo self-denial and then turn away from your sin and practice righteousness. Don't you think that the Israelites would have been careful to keep the Sabbath land rest when they were placed back in their land? Nehemiah 10:31 shows just that. "When the surrounding peoples bring merchandise or any kind of grain to sell on the Sabbath day, we will not buy from them on the Sabbath or a holy day. We will also leave the land uncultivated in the seventh year and will cancel every debt."

**Yahweh Doesn't Owe You**

*Daniel - Pt. 17*

Text: **Daniel 9:4-19**

I. Introduction

A. Yesterday we learned that Daniel understood exactly why and exactly how long the Judahites would be held captive under the Babylonians.

B. If you will remember with me one of the texts we covered in the last study - **Leviticus 26:40-43**, let's read it again.

1. Now, let's also read **verses 44-45** today.

2. Praise be to Yahweh, He accepts genuine repentance! A man who has been involved in sin can find grace and mercy with Yahweh but it only comes through repentance.

C. This is exactly what Daniel knew and so we closed out the last study seeing how Daniel turned his face to Yahweh and began fasting and praying with sackcloth and ashes.
II. Daniel 9:4

A. Let's first notice here that the name of Yahweh is invoked by Daniel in His prayer.

1. It is extremely interesting to note that the name of Yahweh - YHWH - has not even been in writing for the ENTIRE BOOK OF DANIEL UP 'TILL NOW.
2. Why that is, I have no clue. But I do now that here in chapter 9 it has already been used 3x in the first 4 verses.
   a. Verse 2 "word of Yahweh"
   b. Verse 3 "to the Lord Yahweh"
   c. Verse 4 "I prayed to Yahweh my God"
3. What we can realize is that here at the beginning of a very serious prayer by Daniel he sees the need to call upon the name of Yahweh, sometimes called in theology the "covenant name of God."
4. Now I do not believe that this is the covenant name of God in the sense that He has other names, but I do believe the name Yahweh carries with it the idea that Yahweh keeps His covenant because He has sworn by Himself, i.e. by His great name. This Daniel knows so he invokes Yahweh's name here.

B. Daniel acknowledges Yahweh's greatness before ever getting further into his prayer.

1. He simply begins to uplift the Father calling him great and awe-inspiring.
2. We need to remember that our prayer needs to not just include but begin with praise and adoration.
3. It is not that Yahweh has to have us adore him in order for him to be adored. We are simply recognizing and acknowledging His MOST HIGH position.

C. Daniel then recognizes who Yahweh keeps covenant with. Covenant is alliance, agreement, etc.

1. Who is it??? Those who love Him and keep His commandments.
2. Love for Yahweh can never be disassociated from the commandments of Yahweh.

3. A man can say that he loves the Father until he is literally out of breath from speaking so much and so loudly AND IT DOESN'T PROVE ONE BIT His love for the Father. That doesn't mean we shouldn't say that we love Yahweh :)

4. Our love for Yahweh is shown in our obedience to Yahweh. 1 John 5:3 is a great NT text to memorize.

III. Daniel 9:5-6

A. WHOA... He just acknowledged that people need to love Yahweh by keeping the commandments and then he unloads a list of things that his people had done in BREAKING the commandments.

1. Was Daniel a righteous follower of Yahweh? The answer is yes, but at the same time Daniel groups him self in with the people of Yahweh collectively.

2. We are not lone-rangers in our walk with Yahweh. We are to be in fellowship with brothers and sisters in Messiah. We have relationship with Yahweh personally, but also corporately with His people. Daniel prays on behalf of his fellow Judahites here, for their sin as a nation.

B. One "wrong turn" Daniel confesses is the neglect to listen to the prophets.

1. He says here that the prophets had spoken in Yahweh's name to the kings, leaders, fathers, and the people.

2. Yahweh had men he used in a special way. Men like Moses, Joshua, Elijah, Elisha, Jeremiah, etc. It was foolish to boast as though you did not need to listen to what these special agents of Yahweh were saying.

IV. Daniel 9:7-10

A. Righteousness belongs to the Lord. Public shame belongs to the Judahites because they had been disloyal to Yahweh.

B. Daniel takes the focus off of the people and places it upon Yahweh.

V. Daniel 9:11-14

A. Daniel here begins by recognizing that Yahweh's faithfulness is not only in His blessings but also His curses.
B. He speaks of the "promised curse written in the law of Moses." He is talking about what we call Leviticus 26 and Deuteronomy 28.

C. He realizes that because of their continued wickedness as a nation and their refusal to turn from sin and pay attention to Yah's truth that Yahweh kept the disaster in mind and brought it upon them.

D. Notice that He says Yahweh is righteous in all He's done. He does not whine, wimper, and say things like "It's not fair, why me, I'm upset with You, You are not a just God, etc." No... Daniel is a man who prays properly. He does not focus upon himself or upon their self nationally, he places all the focus upon Yahweh. Daniel knew well that Yahweh would have been just in destroying them nationally.

VI. Daniel 9:15-16

A. Daniel here is close to closing out his prayer and he speaks of his people's removal from Egypt. The great exodus we read about in Exodus 12-13 and following.

B. He talks about how that through what Yahweh did there in Egypt He made His name known in a great and awesome manner.

C. This is why Daniel then says, "Lord, in keeping with all your righteous acts..." Daniel is asking Yahweh to do this for His great name sake. In other words Daniel is saying to find compassion upon them for His name sake, and not because of them.

D. At this time in Judah's history the city of Jerusalem and the people of Judah had become an object of ridicule. Bring up the name of that city and people and others would laugh.

E. Thus, Daniel says for Your great name sake please act.

VII. Daniel 9:17-19

A. Notice again Daniel asks Yahweh to show his favor on the people and city for His own name sake, this is why he mentions the desolate sanctuary (vs. 17) and the city called by Your name (vs. 18).

B. Then Daniel makes an amazing statement that so many people think only belongs in the last 25% of our Bibles. He asks Yahweh to act not because of his righteousness or the nations holiness, but rather because of Yahweh's abundant compassion.
1. So many people read the writings of Paul where Paul speaks of no justification by the law and think that Paul is making up all of this stuff.

2. Daniel believed this long before Paul was ever born. Any true man of Yahweh, no matter how much he strives to be obedient, still recognizes that he has sinned against the torah and needs forgiveness, mercy, compassion.

3. Daniel could have said, "Look at me Yahweh, I didn't eat the kings meat or drink his wine. I relayed your words to Neb. and Bel. just like you showed me. I've been a good Judahite here in Babylon, could you please save us based upon what I've done?"

4. No, Daniel knew that he needed the grace of Yahweh; the whole nation needed the grace of Yahweh.

C. He ends by asking the Lord to hear, forgive, listen and act for His own sake, for His people and His city that are called/known by His name.

VIII. Closing and Summary

#1. Never use Yahweh's sovereignty as an excuse to not pray. Daniel had already seen that after 70 years Yahweh would bring the people back to Jerusalem. He could have sat on his hands and figured Yahweh will do it I don't need to do anything. Yahweh is in control, He is sovereign, and He knows what we need before we ask it but He still tells us to pray, ask, seek, knock, and pursue. Yahweh ordains the means just as much as He does the end so don't think "Well I don't need to pray and witness because Yahweh's got all that worked out." If you have this mindset then you are probably not His child. His children are like Daniel, they do everything they know to do.

#2. How do you pray? Do you adore Yahweh and then confess your sin to Him asking Him to forgive you because of His great name and His compassion? Or do you only pray to Yahweh when you need something as though He is a butler that comes when you ring? Even if you are a servant of Yahweh and a keeper of His torah do you still pray as Daniel?

Seventy Weeks are Decreed

Daniel - Pt. 18

Text: Daniel 9:24-26

I. Introduction
A. In the last study we covered Daniels prayer - where he recognized his sin, his people's sin, and Yahweh's righteousness.

B. If you will recall, at the end of that prayer Gabriel came to Daniel.

1. Gabriel just showed up at Daniel's door from millions of miles away. Angels can do that you know.

2. Gabriel told Daniel that at the beginning of Daniel's prayer an answer went out for Daniel and Gabriel had come to relay the answer to Daniel.

3. Gabriel then, before giving the answer, tells Daniel that he is treasured by Yahweh.

C. We just read how that the first thing out of Gabriel's mouth was a mention of 70 weeks being decreed about Daniel's people (Israel) and Daniel's holy city (Jerusalem).

1. What's amazing here is that Daniel has only been concerned with what he knew. Remember he read in Jeremiah that 70 years was the appointed time for the Babylonian captivity.

2. It's as though Yahweh tells him, Daniel, you are so worried about your captivity and your heart is so strongly toward me that I'm not only going to reveal to you the 70 years from My word through Jeremiah, I'm also going to show you something on a much greater scale. 70 Weeks.

II. Daniel 9:24a

A. Now, we read "70 weeks" and what do we think of??? 70 weeks! In other words the first thing that comes to our modern minds is a 490 day time span.

B. However, the Hebrew text literally reads here "70 sevens" or "70 periods of 7." (Hebrew = shabua; shabuim) The text in and of itself does not have to refer to weeks as we define them today.

C. I actually do not believe the text refers to a 490 day time frame.

1. Think about the context. What was on Daniel's mind? He had read Jeremiah, he was thinking about 70 years, and why 70 years? Israel had failed to keep the Sabbath rest for the land 70 times.

2. The Sabbath rest for the land consisted of 6 years of planting, pruning, etc. and then a 7th year of letting the land rest.

3. This equal's one period of 7 does it not?
4. I believe it is best to understand these "Weeks or Sevens" in Daniel 9:24 as being 70 weeks of years.

5. This means that instead of a 490 day prophecy being given we have a 490 year prophecy being given. 70 sevens of years equals 490 years.

D. And you know, when we study the passage in its entirety through the end of chapter 9 we see that this prophecy could not possibly be speaking of only a 490 DAY time span. More on this shortly.

III. Daniel 9:24

A. The verse goes on to say that in this 490 year time span 6 things would be accomplished.

1. Notice that the first three are linked. To (1) bring rebellion to an end, (2) to put a stop to sin, and (3) to wipe away injustice.

   a. Each of these are intrinsically tied together and I believe that all of these three were secured at the 1st coming of Messiah.

   b. We look around the world today and we see rebellion, sin, and injustice do we not?

   c. Yet in the lives of those truly regenerated we see these things being accomplished and we get in this a glimpse of how one day these things will become a natural reality in the Kingdom.

   d. But as of yet they are not a literal, natural reality. People still rebel, sin, and continue in injustice.

2. The next on the list is tied in with the first three but is a bringing in of something rather than a stop to something.

   a. Bringing in everlasting righteousness.

   b. We know from Scripture that without the life, death, and resurrection of the Messiah that perfect righteousness cannot be obtained. Thus, this too was secured at the first coming of the Messiah.

   c. However, is everlasting righteousness a natural reality right now? If your answer is yes then you haven't watched the news lately. Wickedness is on the rise.
d. My point is once again: secured at the first coming of the Messiah, made a natural reality at the second coming of the Messiah.

3. Then we have the sealing up of the vision and prophecy.

a. I do not see how one can argue against once again seeing a fulfillment at the first coming of the Messiah AND ANOTHER at the second coming of Messiah.

b. We know that many visions and prophecies were fulfilled at Yeshua's first coming to earth (and even prior to that), but are you going to say that all the visions and prophecies of Scripture have been fulfilled?

c. Are the wolf and the lamb feeding together? Have the nations beat their swords into plows? Has the New Jerusalem came down out of heaven? Has the time of no more sickness and death come upon us?

d. Clearly we see in this 5th element of the 70 weeks of years that it spans the 1st and 2nd coming of the Messiah.

4. Last we have "to anoint the most holy place." I ask you what would be in Daniel's mind when he heard the words the most holy place?

a. Literally the Hebrew reads "kodesh kodeshim" meaning "holy of holies," and this obviously has reference to the place in the tabernacle/temple that was only entered into once a year by the high priest and not without blood.

b. I personally believe this is a reference to the millenium temple's holy of holies mentioned in the last 8 chapters of the book of Ezekiel.

c. I believe Yahweh is telling Daniel through Gabriel that after this 490 year time frame is complete the most holy place will be anointed.

d. The reason for this anointing of the most holy place is because it will be desolated by someone mentioned in this 70 week prophecy.

5. Now, if 70 weeks are decreed to cause all these things to happen and yet these things are tied into the 2nd coming of Messiah that tells us that the 70 weeks have not been completed or else we would see all 6 of these things in their fulness.
IV. Daniel 9:25

A. Gabriel now begins to tell Daniel to understand when the time period of the 70 weeks of years will begin.

1. He says that they begin from "the issuing of the decree to restore and rebuild Jerusalem." So we think, "That's easy!" but there is some minor difficulty.

2. There are a total of FOUR decrees after this in Daniel 9 that pertain to the rebuilding of Jerusalem in some sense! So which of the four do we count from?

3. Well, it is not so difficult when we do some research because the first 3 decrees (Cyrus [Ezra 1:1], Darius [Ezra 6:1], and 1st decree of Artaxerxes [Ezra 7:7]) were only in relation to the temple and not the entire city of Jerusalem including the walls of the city.

4. The 4th decree is the one Gabriel speaks of because it was a decree to restore and rebuild Jerusalem. This decree is found in Nehemiah 2, specifically verse 1 where we are told that the decree went out in the month of Nisan (Abib) in the 20th year of King Artaxerxes. This was in 445 B.C.

5. This decree was given by the King in response to Nehemiah's direct request to rebuild the CITY of Jerusalem, and what does Daniel 9:25 say... "from the issuing of the decree to restore and rebuild Jerusalem."

B. Next, verse 25 mentions Messiah the Prince in connection with the first 69 weeks of the prophecy.

1. Notice from the decree to rebuild Jerusalem until the Messiah the Prince will be 7 + 62 weeks = 69 weeks = 483 years.

2. Do you know where that bring us to? If the decree was given in 445 B.C. to rebuild Jerusalem and you add 483 Biblical years to 445 B.C. it brings us to the first coming of Yeshua the Messiah and I believe he is the "Messiah the Prince" spoken about in Daniel 9:25.

3. Yahweh was showing the people of Israel when the first coming of the Messiah would take place. We might ask, "Why weren't they expecting?" The answer... some were - Luke 2:25-35.

C. The end of verse 25 tells us that the city will be rebuilt with plaza and moat but in difficult times.
1. Plaza and moat simply refer to a main street and a trench around the city.

2. Difficult times must refer to the difficulty Nehemiah and company faced while trying to rebuild the city. You can read about this in the book of Nehemiah.

D. Why though does the text separate the first 7 weeks and the next 62 weeks. Why separate the 49 years from the 434 years?

1. This is most likely done to correspond to the time when Jerusalem was built and secured.

2. I realize that Nehemiah tells us it only took 52 days (Neh. 6:15) to rebuild the walls of Jerusalem, but the 49 year time span covers the time of the decree (beginning) until everything was built, secured, and set in place.

3. At the end of this 49 year period a separate period begins - a 62 week period, i.e. 434 year period (62x7).

4. Notice here that there is no space or gap or anything occurring in between the first 7 weeks and the next 62 weeks.

V. Daniel 9:26

A. After 62 weeks 2 things take place.

1. It is key that you recognize here these two occurrences in verse 26 take place after the 62 weeks and not within them.

2. It is also key (although we will not venture into this much today) that these 2 occurrences take place before the 70th week (Daniel 9:27a)- the last week in the prophecy.

B. What are the 2 things?

1. Messiah will be cut off and have nothing. Ask yourself what this might refer to? Cut off is a form of speech used throughout Scripture to refer to death.

2. Next we are told that the people of the coming prince will destroy the city and the sanctuary.
a. What people destroyed the city of Jerusalem and the sanctuary after the death of Messiah? The Romans.

b. The text says that the end will come with a flood and this end must be speaking of the end of that city and sanctuary.

c. Verse 26 ends by saying until the end there will be war (and there was) and that desolations are decreed and they were and they did happen in 70 A.D.

3. Now, notice back carefully here to the phrase, "the people of the coming prince." Who does this text tell us destroyed the city and sanctuary? The PEOPLE of the coming prince - not the prince.

4. Who is the prince? Well, just let me say for now that I do not believe it is the same Prince mentioned in verse 25 and evidently neither did the translators of this Bible. The one is capitalized and the other is not.

5. It will be sufficient for now to just recognize two things:

   a. It is not this Prince that shows up and destroys the city and sanctuary, but the people of the coming prince. Big difference.

   b. If the people of the prince were the Roman people then what kind of prince do you suppose the prince is? A Roman prince - remember the fourth beast in Daniel 7...

Is There a Gap in the 70 Weeks?

Daniel - Pt. 19

Text: Daniel 9:25-27

I. Introduction & Brief Review

   A. Last Sabbath we discussed the 6 things that would be accomplished in the 70 week period.

      1. I believe I showed firmly how that many of these accomplishments were secured at the 1st coming of Messiah, but await an ultimate fulfillment at the 2nd coming of Messiah.

      2. I listened to 2 sermons this past week taught on Daniel's 70 Weeks. These sermons believed (1) all 6 accomplishments were fulfilled completely at the first coming of Messiah and therefore (2) the 70 Weeks are over with the first coming of Messiah.
3. What I heard in the sermon was much spiritualization of accomplishments which I believe Scripture teaches should be taken literally.

   a. For example this particular minister stated that all the promises given to national Israel are fulfilled in the church (which can be Israel or non-Israel to him).

   b. Let's look at Jeremiah 31 for an example of how this is interpreted by those who feel the 70 weeks are over.

   c. Jeremiah 31:31-34 explains what the new covenant is and who the new covenant is made with. These are both spiritualized by many today. Spiritual Israel, and even a spiritualization of the laws.

   d. Jeremiah 31:35-37 shows that the Israel spoken about is physical Israel.

   e. Jeremiah 31:38-40 (a text which is clearly placed in with this prophecy) shows that the physical land of Jerusalem, Israel is being discussed.

      i. Begins with "look the days are coming" just like verse 31.

      ii. Mentions the "Tower of Hananel" the "Corner Gate" the "Hill of Gareb," "Goah" the "Kidron Valley" and the "Horse Gate." These were all physical locations in the physical land of Israel then. The physical city of Israel is thus said to be rebuilt in the New Covenant era.

      iii. The last sentence says "it will never be uprooted or demolished again." Thus we know that the rebuilding of the city under Ezra and Nehemiah is not being spoken about for it was demolished in total in A.D. 70 when Titus and his Roman armies destroyed the city and the sanctuary.

      iv. The only logical conclusion is that this prophecy in Jeremiah awaits a yet future fulfillment when these physical accomplishments will take place. They must not be spiritualized and made to apply to things right now in the Messianic Assembly.

4. Ministers who believe in either a-millennialism or post-millennialism often accuse pre-millennialists of seeing with double vision, i.e. seeing
fulfills not only in the 1st coming of Messiah but also 2nd coming of Messiah.

a. I say - kindly - that they if they call it double vision then they need to put on their spectacles because there is no way all the promises made to physical Israel have been fulfilled.

b. That is - UNLESS you want to spiritualize Israel, spiritualize the land of Israel and make promises concerning both of these refer to non-Israelite people, non-Israel land, and a host of other spiritualizations.

B. (Turn back to Daniel) We also talked last Sabbath about how vital it was to recognize the time period of the things that take place in Daniel 9:26.

1. Daniel 9:26 tells us that AFTER those 62 weeks (69 counting the 7 coming before it) the two occurrences happen.

2. Yet (I pointed out) that they also take place BEFORE the final, 70th week; Daniel 9:27.

3. This MUST MEAN that there is a parenthesis between the 69th and 70th week. While the first 69 weeks run consecutive, the 69th and 70th weeks have in between them a pause of an unknown amount of time.

4. Those who believe all 70 weeks are consecutive and fulfilled at the 1st coming of Messiah sometimes poke fun at those who believe in this GAP of time.

5. I will aim to show you tonight though how that it should not be poked fun at but rather believed in wholeheartedly if we recognize the immediate context of Daniel 9:26-27 as well as understand that there are clearly GAPS in other prophetic texts as well.

6. This GAP of time is not peculiar to this text alone - this we will see shortly.

II. Daniel 9:25-27 (Show First Chart)
A. Notice again that the Messiah is cut off AFTER the 62 weeks.

B. Notice also that the PEOPLE of the coming prince destroy the city and the sanctuary AFTER the 62 weeks.

C. Notice carefully that nothing is said about this happening in the 70th week but only AFTER the 62 (69) weeks. We then read in Daniel 9:27 of the last week in the 70 making the two things in verse 26 "sandwiched" between the 69th and 70th week.

D. Show Second Chart - If the 70th week came consecutively after the 69th week then: (Problem Chart)
1. How can the two occurrences in verse 26 come AFTER 62 weeks yet BEFORE the 70th?

2. How in the world can you have the death of the Messiah and the destruction of the city and the sanctuary take place in a 7 year time span? In this scenario the death of Messiah would have taken place at the beginning of the 70th week, but the destruction of the city didn't take place till 70 A.D. some 37 years later. (Mention Matthew 24:15 here)

3. This view makes the "He" of verse 27 out to be Yeshua. If that's the case then it would be saying Yeshua makes a 7 year covenant with Israel and then at the 3 1/2 year mark puts a stop to sacrifice and offering and is responsible for the abomination of desolation!

   a. Remember, putting a stop to sacrifice and offering is not a good thing it is a bad thing (remember Antiochus - Daniel 8:9-13).

   b. The abomination of desolation certainly was not fulfilled in Yeshua.
c. Also, when did Yeshua's 7 year covenant begin? And are we to think that Yeshua breaks a covenant He makes? This is all really absurd.

d. These absurdities vanish if you just recognize that there is a parenthesis/gap in between the 69th and 70th week.

e. The 70th Week is future and I will show this week in detail in the next sermon.

III. Gaps in Prophetic Texts (you already believe in this gap but just may not realize it - Acts 1:9-11)

A. Isaiah 9:6-7

1. We know a child was born and a Son given when Yeshua was born in Bethlehem of Judea at his 1st coming. (NOTE: The a-mil and post-mil proponent recognize that all the prophecies of the first coming of Messiah took place literally and with minute detail.)

2. However the parts about (1) the government being upon his shoulders, (2) dominion, (3) reigning on the throne of David, etc. are not physical realities.

3. Now we can spiritualize these things and say that they really mean something else, but is there any reason for us to do so within the text itself?

4. Does anyone spiritualize the child being born and the Son being given?

B. Luke 4:14-21

1. Yeshua enters the synagogue on the Sabbath.

2. He takes the - scroll of Isaiah - and unrolls the scroll finding what we call Isaiah 61.

3. After reading he rolls the scroll up and pronounces to those in attendance that this Scripture has found its fulfillment.

4. What's the deal you ask?

5. Isaiah 61:1-2a

b. However Yeshua stopped right in mid-sentence! His last read portion was "to proclaim the year of Yahweh's favor."

c. He did not read the very next sentence, "...and the day of our God's vengeance."

d. Why did he stop? The reason is that we must understand there to be a GAP between the two sentences. The day of our God's vengeance will happen at the 2nd coming of Messiah and did not happen at his 1st coming.

IV. Conclusion (turn back to Daniel 9:26-27)

A. When we recognize (1) that pauses in time exist in prophetic texts, and (2) the immediate context of Daniel 9:26-27, then we should not have a problem seeing the gap between the 69th and 70th week.

B. Next week I will explain to you my understanding of the 70th week of Daniel and in doing so align Scriptures from Daniel, Matthew, 2 Thessalonians, and Revelation with Daniel's 70th week.

C. I believe that you will see the cogency of these texts when viewing the 70th week as yet to be fulfilled.

The Beast of Abomination

Daniel - Pt. 20

Text: Daniel 9:25-27

I. Introduction

A. Today we come to the final week of the 70 weeks of Daniel.

1. We saw last week that there exists a time period, parenthesis, or "gap" in between the 69th week and 70th week.

2. This is the same time period that exists between the first coming of Messiah and the second coming of Messiah.

3. 69 weeks of years have been fulfilled and that leaves one more week - the 70th week / 7 year period.

B. I want you to go back to verse 26 with me for a second to revisit something.
1. After the 62 weeks not only would Messiah be cut off, but the PEOPLE of the coming princes would destroy the city and the sanctuary.

2. Remember this is after the 62 weeks but before the 70th week.

3. Also remember that it is the PEOPLE of the coming prince and not the coming prince that destroys the city and the sanctuary.

4. It was the Romans that destroyed Jerusalem and the Temple in A.D. 70 and thus the coming prince must be a Roman prince. But... he has not come yet.

II. Daniel 9:27

A. He will make a firm covenant with many for one week.

1. When studying Scripture, if a pronoun is used, the general rule is to go to the nearest antecedent of that pronoun to see who or what is being spoken of.

2. Here, the "he" is none other than the coming prince. The prince agrees in name and number. The prince is a He and thus He is a singular prince.

3. This "he" makes a firm covenant with many for one week.

   a. As I mentioned last week there are some who attempt to say this "he" is Yeshua, but I hope Yeshua doesn't make only a 7 year covenant.

   b. I also hope it is not Yeshua who breaks the covenant in the middle of the 7 year period.

   c. No, instead this is the exact opposite of who some have proposed this "he" to be. It is not the Messiah it is the Anti-Messiah.

4. This he makes a covenant, an agreement with many. Who is the many?

   1. Let's go again to our nearest antecedent. In this case it would be the people of verse 26, but this could not be correct for this was the Roman people of the coming prince, and these people have left the scene since they came.

   2. The next nearest antecedent (called a remote antecedent) is the "your people" of verse 24. Daniel's people Israel or at least a group
within Israel is whom this coming Prince will make a covenant with.

5. We know that in order to make a 7 year agreement or covenant with someone you would have to be an agreeable, peaceable person.

   a. I believe such is the case. We read elsewhere about this coming Prince in Daniel as well as in 2 Thess. and Revelation and we learn he is a fine speaker, a true statesman.

   b. This is the way he makes a covenant with Israel. He promises peace, safety, security, etc. for the land of Israel.

B. But in the middle of the week he will put a stop to sacrifice and offering.

   1. Now, the middle of the week here means the middle of the 7 year covenant. Half of 7 comes to 3 1/2.
   2. So, in the middle of the week this coming Prince puts a stop to sacrifice and offering.

      a. The word sacrifice is zebach in Hebrew while the word offering is minchah.

      b. Zebach refers to the sacrifice known as the peace offering. Minchah refers to the grain offering.

      c. Now, in order to put a stop to peace offerings and grain offerings what do you have to have? Peace offerings and grain offerings!

      d. In order to have peace offerings and grain offerings what do you have to have? An altar of offering, i.e. a tabernacle or temple.

      e. From this text (and a few others we will look at momentarily) it is implied that the 7 year covenant made with Israel will include the rebuilding of the temple and the sacrifices and grain offerings will exist again during the first 3 1/2 years of the 70th week.

   3. When the temple is rebuilt and the sacrifices and grain offerings take place it will be a righteous occurrence.

      a. Remember back with me to the rebuilding or rededication of past temples of Yahweh.

      b. We know that after the Babylonian captivity under Ezra and Nehemiah the temple was rebuilt and the Priesthood was again activated. A good occurrence.
c. After Antiochus in the 2nd century B.C. desecrated the temple, it was rededicated by the Maccabean group and Hanukkah was born. A good thing.

d. Take note here how that Antiochus is described in Daniel 8:9-14 as desecrating the temple and removing the daily sacrifice. It is even called the rebellion that makes desolate (HCSB). This is called the Abomination of Desolation in the Apocrypha.

e. The temple was good, the sacrifices were good, but Antiochus and his desecration was bad.

f. So, the stop to sacrifices and grain offerings at the mid-point of the 70th week will be a bad occurrence.

4. Now, the middle of the week is at the 3 1/2 year point and that should ring a bell if you've been studying Daniel diligently.

   a. Daniel 7:20-25 / The time, times, and half a time equal 3 1/2 years.

   b. Revelation 13:1-8 / Corroborates by saying this time is a 42 month period - 3 1/2 years.

   c. Revelation 11:1-3 / Notice the sanctuary and altar are mentioned, i.e. locations of the temple. Notice 42 months is mentioned and the 1,260 days are mentioned. All aligning with the 3 1/2 year time period of Daniel.

C. And the abomination of desolation will be on a wing of the temple.

1. NASB - "And on the wing of abominations will come one who makes desolate."

2. KJV - "And for the overspreading of abominations he shall make it desolate."

3. JP Green - "And on a corner of the altar, desolating abominations."

4. All of these literal translations of Scripture show forth what is properly called the Abomination of Desolation (translated such by the HCSB).

5. An abomination in Hebrew is something disgusting, filthy, idolatrous, and it is a word often used to describe idols.

6. Definitions for desolation are "to stun, devastate, or stupefy."
7. This abomination of desolation will be set up at the mid-point of the 7 year period. This may very well be what is described in Revelation 13:11-15. The image that is made of the beast/little horn. (Notice Revelation 13:16-18 speak of the Mark of the Beast. This mark will take place during the last 3 1/2 years of the 7 year period.)

8. It is very interesting that with the abomination of desolation in Antiochus' day there was a statue, an idol of the god Zeus set in the temple at that time and then swine was offered upon the altar.

9. Consider Matthew 24:15-22. This abomination triggers the last 3 1/2 years of human history and is called by our Lord the "great tribulation."

   a. Note a few things here:

   - Yeshua mentions Daniel the prophet in speaking about this abomination
   - Yeshua mentions the holy place (used numerous times in the OT and a few times in the NT to refer to the temple)
   - Yeshua wants the reader to understand. (Mt. 24:4 shows he doesn't want you to be deceived.)

   b. Yeshua is telling us that when what Daniel spoke about takes place in the holy place then we will know that the 3 1/2 year clock starts ticking.

   c. 2 Thessalonians 2:1-4 / Notice the man of lawlessness (little horn, coming prince, beast, etc.) sits in God's sanctuary. The temple of Yahweh.

D. Until the decreed destruction is poured out on the desolator.

   A. We read all these texts tonight and they speak of some very gruesome, difficult times for believers, but these bad times are not the end.

   B. The last portion of Daniel 9:27 tells us that this will go on until the destruction that is decreed takes place upon the man of lawlessness.

   C. After the 3 1/2 year period the beast is destroyed.

      1. 2 Thess. 2:8 says the Lord Yeshua will destroy him with the brightness of His coming.
2. Daniel 7:9-11 tells us that when the Ancient of Days takes His seat the beast is killed and thrown into burning fire.

3. Daniel 7:26 says that the dominion of the little horn will be destroyed forever.

4. Revelation 19:17-21 / Describes the destruction of the beast and the false prophet (the beast from the earth in Rev. 13).

5. Daniel 9:24

III. Conclusion / 3 Points

A. **We do not know when the 7 year covenant will be made.** But we do know that the end of the world will not commence until we see it made. Therefore those who do not understand all of this will continue to be deceived by false prophets in the world who set dates and make predictions.

B. **We may or may not be here when the 7 years begin or when the 3 1/2 years begin.** We can't be for certain as of now, but we must be ready for it will take place. Never get lax and think, "Well, people have been saying this forever." That is true, but remember 2 Peter 3. Yahweh's time is not our own. Regard the longsuffering of Yahweh as an opportunity for salvation.

C. **If some of us are alive when these things happen we better hope we are grounded and founded in the truth.** Anyone who is gorging themselves on the milk of the word will never make it through tough times. It will be so deceptive that if it were possible even the elect would be deceived. What does that tell you about the non-elect? They will be deceived. Many people sitting in places of worship will be deceived, why? Because they were worried about their best life now, the purpose driven life, and a host of other mamby-pamby, fluffy, no substance teachings that permeate the minds of the sheep today. Look at one last passage - 2 Thessalonians 2:5-12.

**Fast and Pray and be Heard**

*Daniel - Pt. 21*

Text: **Daniel 10:1-12**

I. Introduction

A. We've taken a break on the book of Daniel this past moon, but I would like to begin to get back into it today.
B. If you will recall, Daniel's visions/dreams began to be spoken about in Daniel 7.

1. Daniel 7 = 1st Year of Belshazzar
2. Daniel 8 = 3rd Year of Belshazzar
3. Daniel 9 = 1st Year of Darius
4. Daniel 9 gave us the great understanding of the vision concerning the 70 weeks.

C. We now come to chapter 10 and according to Daniel 10:1 we see that the events of this chapter take place during the 3rd year of Cyrus King of Persia. (Daniel had left Babylon - Daniel 1:17-21; we will see further evidence of this shortly).

1. This is around 536 B.C. and dating from Daniel's initial year of captivity (605 B.C.) Daniel had been in Babylon for about 70 years at this time.
2. Scholars believe that Daniel was in his teenage years when taken to Babylon (from internal evidence in chapter 1) so this means Daniel was around the age of 82 years old in Daniel 10.
3. I do not mention this as absolute fact. I just give you this as a reference to see that Daniel is now an elderly man and has spent the majority of his life in a foreign land, serving Yahweh.

D. In this time of his old age Daniel (Beltashazzar - 1:7) received a message.

1. We are told that this message was true and was about great conflict. This message is actually spoken about in great detail in chapters 11 and 12 of Daniel.
2. We are also told (10:1) that Daniel understood the message and the vision. He'd been getting a pretty good bit of visions you know; he was getting used to this.

II. Daniel 10:2-9

A. Verse 2-3

1. Here we see that Daniel, during this time of the vision, was mourning for three full weeks, literally weeks of days (another proof that the 70 weeks mentioned in chapter 9 are weeks of years).
2. We are not told specifically here why Daniel mourned, but the most likely reason is the obvious reason. His people were still in captivity. He was ready for himself and his people to return to their homeland. He wanted the temple to be rebuilt. He wanted things to get back to the way they were supposed to be.

3. During these three weeks Daniel tells us that he didn't eat any "rich food." The literal rendering here is "pleasant, delightful bread."

   a. We read further that Daniel was abstaining from meat and wine during these three weeks.

   b. We also see that he did not put on any oil. Oil was often used by Judahites as a cologne or perfume. It was pleasant and also beneficial for the body, so Daniel refrained from this luxury while mourning.

   c. So Daniel probably was drinking water and eating what we would call "course bread" or food that was not desirable or pleasant to the taste.

4. He did this to give priority to other, more spiritual areas in his life such as prayer or seeking Yahweh in general.

5. All through Scripture when people sought to draw closer to Yahweh, whether it be just for closeness sake or for an answer, or for a situation, they would go on a fast.

   a. The Hebrew word for "fast" literally means to "cover over the mouth."

   b. In 2 Samuel 12 we read of David fasting for about 7 days after Bathsheba bore his child. The baby had become ill and David sought Yahweh that He might spare the child's life.

   c. In Ezra 8:21-23 the Israelites fasted, seeking Yahweh for a safe journey for them selves, their children and their possessions.

   d. Esther chapter 4 tells us that Esther along with others fasted for 3 days before she went into the King uninvited, in hopes that she would be granted favor (from Yahweh) with the King.

   e. Yeshua talks about (as recorded in the gospels) that certain demons could not be casted out of people except by prayer and fasting.
6. Fasting is something you do because you are serious about what you seek for spiritually. Yahweh honors the heart.

   a. If we all are honest, we enjoy eating and drinking.

   b. To abstain from eating and drinking is a sacrifice upon our fleshly bodies. You become weak, tired, and what you are doing is denying your flesh. (Psalm 109:24 - "My knees are weak from fasting, and my body is denied from fat.")

   c. When you fast, when you go without eating or drinking things other than water, you should (like Daniel) substitute the time you'd eat with prayer, study, reading, meditation on Torah, etc. (Psalm 35:13 - "I humbled myself with fasting, and my prayer was genuine.")

   d. What you are saying to Yahweh when you fast is this: "I am penitent, I am humbled, I would like you know that I am serious about what I seek You for."

7. When we see what is going on around us (kind of like Daniel). We see people we know that are lost or have turned from the Father. We see family members, friends, loved ones in distress, how dedicated are we to seeking Yahweh for them?

   a. Do we mourn and fast for them to be healed spiritually?

   b. Are we more interested in our bellies then seeking for answers from Yahweh?

   c. Just how serious have you really gotten in situations like this in your life? How often do you fast? How often do you truly deny your flesh of the pleasure of food and drink to draw closer to the Father or to ask the Father to heal a situation you know about?

8. There may come times in your life when you need to have already fasted and have already prayed.

   a. Sometimes we see a need or hear of a need and we go to the "prayer closet" that we've not visited for months.

   b. Or maybe we decide to "skip a meal."

   c. Are we really being serious when we just do these things haphazardly? When we do them out of a "have to" rather than out of a serious desire to hear from above.
d. I believe that Yeshua's statement of casting out demons by prayer and fasting is meant as a statement about a life of continual prayer and fasting. Not just, "Oh I see a demon I better go on a fast now." No, you have prayers stored up, you have fasts stored up in your life. You are a spiritual giant because you've taken away fleshly time and built up spiritual time.

B. Verses 4-5

1. Now we read of something spectacular that happened to Daniel during his time of fasting.

2. On Abib 24th Daniel was standing on the bank of the Tigris river (another name is the Hiddekel), about 20 miles away from the city of Babylon. Remember, Daniel left his governmental position in the 1st year of Cyrus, Daniel 1:21.

3. As Daniel looked up he saw a man dressed in linen. This man had a belt around his waist, but not an ordinary belt. This belt was made of gold from Uphaz, possibly an area known for fine gold.

C. Verse 6

1. This man's body was like topaz (or some translations say beryl). Some kind of transparent flashing jewel; some say the color of the blue sea or blue sky.

2. His face was like looking at lightning.

3. His eyes were like flaming torches of fire.

4. His arms and feet gleamed like polished bronze.

5. When this man spoke it sounded like a multitude was speaking.

6. What a sight! Daniel does his best to describe what this man that he saw looked like.

7. Some have suggested (comparing Revelation 1:12-15) that this is the pre-incarnate Messiah. However, I do not believe the Bible even teaches such a doctrine, but even so...

   a. The descriptions are not identical.

   b. Even if the descriptions were identical it would not prove the two beings were identical. I can describe two individuals with (1)
brown hair, (2) blue eyes, (3) 6 ft., (4) a beard, and (5) low voice
tone.

c. Also, when you continue to read chapter 10, this man acquires
help from Michael the archangel. Even some Trinitarian scholars
agree in certain OT study notes that a pre-incarnate Messiah would
not need help from an angel.

D. Verse 7 - Only Daniel saw the vision, but we do read how that there must have
been some sense of the miraculous by those who were with Daniel because they
had great terror fall upon them. So much so that they ran and hid. They could
sense something great occurring.

E. Verses 8-9

1. Daniel tells us that he was left by himself, without strength. Even his
face turned pale like death.

2. Daniel could hear the words being spoken to him, and listening to these
words, Daniel fell into deep sleep. He passed out, with his face upon the
ground.

F. Verses 10-11

1. All of a sudden a hand touched Daniel, raising him to his hands and
knees.

2. The man that touched him said, "Daniel, you are treasured by God."
This is the same thing that Gabriel said to Daniel in Daniel 9:23. It is
possible then that the being speaking to Daniel in the 10th chapter is
Gabriel. Gabriel has spoken to Daniel in 8:16 and 9:21.

3. Daniel is told to listen and understand what he is about to hear. Daniel
stands up on his feet, but while standing there he is trembling.

4. The presence of angelic beings is powerful. We must realize here that
we are taught that angels have a powerful place and work ordained by
Yahweh.

G. Verse 12

1. This man (Gabriel has already been described as the "man Gabriel" in
chapter 9) tells Daniel not to be fearful.
2. He explains to Daniel that from the very first day that Daniel purposed in his heart to understand and humble himself before God, his prayers were heard. The man tells Daniel, "I have come because of your prayers."

3. Oh, what a lesson we learn here. When we get serious with Yahweh, Yahweh gets serious with us. When we quit doubting and truly set our heart to seek the Father, he knows from the very first day what you are doing.

   a. He knows every prayer, every tear, every groan, every pain. He knows every meal you miss, every day you fast, every day you dedicate to seek an answer from Him.

   b. We learn here that affliction of the soul brings about spiritual results. Our problem is that we don't really get serious enough with Yahweh like Daniel did.

   c. We aren't willing to deny the comforts and luxuries of our flesh to receive something much more greater from heaven.

4. We will get more into this next week, but there is a whole different realm going on around us; a spiritual realm that we can't see with our fleshly eyes.

   a. For now, just know that we act as soldiers in the battle of the spiritual realm when we set our heart to understand, to fast, to pray, to seek.

   b. Yahweh comes to us through various means, and in various ways... because of our prayers - Daniel 10:12.

5. Child of Yahweh, Child of the King. Don't be afraid, don't be discouraged, don't be dismayed. For from the first day that you set your heart with all seriousness to understand and humble yourself before Yahweh, He will show up at the proper time because He knows you really mean business.

   **Angels vs. Demons**

   Daniel - Pt. 22

   **Text:** Daniel 10:13 - 11:2

   **I. Introduction**

   A. Last week we discussed...
1. Daniel's Fast

2. Daniel's Vision

3. Daniel's Terror (in seeing this heavenly visitor)

4. Daniel's seriousness in service to Yahweh.

5. We also saw how that this heavenly visitor picked Daniel up, told him he was treasured, his prayers were heard, and he had showed up because of his prayers.

B. We pick this up today. Realize that Daniel is now standing but trembling, and this ANGEL is speaking to him. This angel is going to tell Daniel some very important information.

II. Daniel 10:13-21

A. Verse 13

1. Remember last week where I mentioned how Daniel had been on a 21 day fast (3 weeks of days).

2. We are now given the reason why this angel did not come right away.

   a. Daniel was heard from the 1st day of his prayers (vs. 12).

   b. Yet the angel did not come until Abib 24. 24 minus 21 equals 3. So on Abib 3 Daniel began fasting and praying, yet it wasn't until Abib 24 that the angel came to speak with Daniel.

3. He says it is because the Prince of the Kingdom of Persia opposed me for 21 days. Who is this Prince?

   a. I believe it is a fallen angel (Sermon: Where did Satan Come From?) that presides in Satan's work over the Kingdom of Persia. Here are the reasons I take this to be the meaning.

   b. #1 - It is natural to see that this good angel would battle for 21 days with one of his own kind. While the evil angels are fallen, they are still supernatural creatures with supernatural powers. Matthew 25:41.

   c. #2 - Note that there is a place in Scripture where Satan, or at least a powerful fallen angel is described as a "prince," Ephesians 2:1-2. (Ruler here is the Greek word archon meaning "a first in
rank or power." It is translated "prince" in Ephesians 2 in the KJV, ASV, Wycliffe, WEB, and ESV.

d. #3 - Daniel 10:13, Michael, who we know is an angel (Rev. 12:7; Jude 1:9) is also described as a "prince." Notice also that in both of the NT texts there is battle and dispute between Michael and unholy angel/spirits. (Also note that there must be other chief "princes" because Michael is described as ONE OF the chief princes.)

e. #4 - Notice also (Daniel 10:13) that it is Michael the archangel that helps, brings aid to, the other angel who is battling with the Prince of Persia. This implies that the battle taking place was difficult for the one angel, so he needed to be helped by Michael. It would stand to be a difficult battle if the opponent was a fallen angel.

4. There is so much going on around us in the Spiritual world that we cannot see. Just because we are not able to see it with our physical eyes does not mean it is not there.

a. I mentioned Balaam's donkey last week (Numbers 22:23) seeing the angel of Yahweh (with his sword drawn in his hand), and then Balaam finally seeing the angel.

b. Turn now to 2 Kings 6:8-17.

1. Elisha's servant was able to see the (1) horses, and (2) chariots of fire. Now, who do you think was riding these horses and chariots?

2. 2 Kings 2:1-12. Verse 11 mentions a chariot of fire and horses of fire. Notice that in verse 12 Elisha describes what he sees as the chariots and horsemen of Israel. This shows that there were men upon these horses and chariots, and these men were undoubtedly angelic beings.

3. It also shows, and don't think I'm crazy here (I'm just trying to stay with the text), that there are some kind of heavenly horses upon which these heavenly beings ride.

4. The point is that in 2 Kings 6 Elisha's servant was thinking that the Arameans surrounding the city of Dothan were going to win the upcoming battle. Elisha prayed for the spiritual eyes of his servant to be opened and the
servant saw the angelic horsemen, and the horses and chariots of fire.

5. Psalm 34:7 - "The Angel of Yahweh encamps around those who fear Him, and rescues them."

B. Verse 14

1. This angelic being had come to help Daniel understand what would take place in the last days.

2. He tells Daniel that the vision refers to the last days.

3. As we study Daniel 11 and 12 we will see how that the vision refers to some of the matters we've already discussed concerning kings such as Alexander the Great or even Antiochus. There are portions though that are still yet to come.

C. Verses 15-17

1. So Daniel, listening to this angel, stands there with his face to the ground and doesn't know what to say.

2. He says that one with human likeness (the angel) touched his lips and then he was able to open his mouth and speak.

3. He tells the angel that because of the vision he feels powerless. He is overcome with pressure and sorrow.

4. He refers to this angel as "my lord" which in Hebrew is "adoni." The common Hebrew word for lord is adon, but when you add the "adoni" its meaning is "my lord."

   a. This is an expression that is often used to speak to a human or sometimes angelic superior. It denotes a high ranking individual.

   b. In Genesis 18:12 it is the word that Sarah used in reference to Abraham. 1 Peter 3 mentions how Sarah called Abraham lord.

   c. Genesis 24:18 even shows Rebecca calling Abrahams servant "my lord" as she gives him and his camels water from the well.

5. Daniel's point here is that he recognizes that the one speaking to him has a high ranking position. How can Daniel, a servant, even speak to someone like this angel?
D. Verses 18-19

1. The angel reaches out and touches him again to give Daniel strength.

2. He reminds Daniel not to be afraid (remember verse 12), and that he is treasured by Yahweh. He pronounces peace upon Daniel and tells him to be strong.

3. The text tells us that Daniel began to gain strength as the angel encouraged him and he told the angel to continue speaking to him.

E. Verses 20-21

1. The angel asks Daniel, "Do you know why I've come?" I believe the answer to why the angel came is found in the last portion of verse 21... to tell Daniel what is recorded in the book of truth (your translation may say "scripture" or "writing" of truth).

   a. This is probably referring to the decrees of Yahweh, here referenced as a book of truth.

   b. This encourages us to know that in spite of all that is going on in the spiritual realm (and even the evil in the natural realm) Yahweh is in control.

   c. There is nothing taking Him by surprise. Remember how in studying through Daniel 7 and Revelation 13 we are constantly reminded that it is only with Yahweh's permission and allowance that these things are taking place.

   d. Revelation 13:5, 7 says that the beast (little horn) was given authority to act for 42 months, and that he was permitted to wage war against the saints.

   e. Even Satan had to obtain permission from Yahweh to cause people like the Sabeans and Chaldeans to attack that which was Job's.

2. The angel then says that after he leaves Daniel he is going to go fight the Prince of Persia, and the Prince of Greece will come after that.

   a. These princes are once again evil angels, fallen angels, demons - those under the headship of the dragon, the old serpent, Satan.
b. This angel also tells Daniel that no one has the courage to support him against these Princes except Michael your prince, a good angel, an archangel.

c. The demons are powerful, but the forces of Yahweh are more powerful.

F. Chapter 11:1-2

1. The angel stands up to strengthen and protect Daniel in the 1st year of Darius the Mede.

2. He's going to now reveal to him those things he just spoke about in 10:21 out of the book of truth.

III. Conclusion

A. #1: **What a man Daniel was.** He is told more than once in this book that he is treasured by Yahweh. Yahweh used Daniel in a special way. Daniel stood in the presence of powerful angels, and even though he trembled, he had conversations with them.

B. #2: **There is a spiritual realm.** What we see with our human eyes is not all that is going on around us. Remember Elisha's servant, he could only see the natural armies of the Arameans. In our circumstances, we only see what is going on in the natural, but if you are a child of Yahweh, trust that there are things going on in the spiritual realm right in the midst of your problems.

C. #3: **Yahweh is always in control.** Never forget that in spite of all the evil in the world, Yahweh is still sovereign. Evil would not even exist without Yahweh's allowance. Recognize that there are purposes that Yahweh has in His plan that we cannot see in the current, but will understand later.