

# Master Outlines of Daniel

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## Theocracy Under Attack

### Daniel 1:1-8

by Phillip G. Kayser, 11/96

- I. Satan's Strategy For Victory In America
  - A. Step 1: Paganize Politics
    - 1. National paganization (v. 1a)
      - a) The speed with which this paganization occurred (v. 1a)
        - (1) "In the third year..."
        - (2) Jehoiakim's dad was Judah's best statesman (2 Kings 23:25)
      - b) The deceit used to cover up the paganization ("Jehoiakim" = "Jehovah sets up". Name changed from Eliakim to Jehoiakim)
      - c) The pretext used for compromise: fear of Babylon; playing Egypt off vs. Babylon (1c with 2 Kings 23:31-24:7 & Jer. 25-29; 35-36; 45-46)
    - 2. International paganization (v. 1b)
      - a) The politics involved (1b)
      - b) The religious nature of this drive toward a one world government (v. 2, especially "the land of Shinar")
    - 3. Satan has always gone after the power centers (v. 2 - "his god," cf. Psalm 2)
  - B. Step 2: Neutralize the Church
    - 1. Moral compromise (v. 2a)
    - 2. Jurisdictional compromise (state authority over religion) (v. 2b)
    - 3. Religious pluralism (v. 2c-d)
  - C. Step 3: Control the family
    - 1. Seek to minimize godly parental influence (Jehoiakim is a prime example, vv. 1-2)
    - 2. Remove children from the home influence (v. 3)
    - 3. Re-educate these youth in government schools (v. 4)
    - 4. Make them dependant upon the state (v. 5)
    - 5. Resocialize the youth and give them a new sense of identity (vv. 6-7)
    - 6. Make them compromise their principles (v. 8)
- II. Learning From Our Mistakes: Long Term Plan For Restoring Theocracy In America
  - A. God's Rule In The State (v. 1)
    - 1. Don't place undo confidence in politics
    - 2. Don't give up on politics
    - 3. Realize and capitalize upon the fact that pagan politics is self-defeating
      - a) National (v. 1a)
      - b) International (v. 1b)
      - c) (Contrast this with the permanence of Christ's kingdom in 2:44;

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7:14,18,27)

- B. God's Rule In The **Church** (v. 2)
  - 1. Restore church discipline or be disciplined by the Lord (v. 2)
  - 2. Resist state <sup>(over)</sup> control of the Christian faith (vv. 2b,8 with Dan. 6:10-11)
  - 3. Remember that judgments are sometimes good for the church (v. 2a; cf. the "good figs" of Jer. 24)
  - 4. Be confident that God will preserve those things that are important
    - a) the symbols of the church (v. 2b-d)
    - b) true believers (vv. 4-8)
  - 5. Do not silence the preaching of men like Jeremiah, Ezekiel & Daniel who held even pagan government accountable.
- C. God's Rule In The **Family** (vv. 3ff)
  - 1. Make children a priority (Satan knows what he is doing by attacking the youth)
  - 2. Sharpen the arrows of dominion (cf. Psalm 127) from the earliest times (vv. 4-8). Our youth are the key to the future.
  - 3. Do not voluntarily give your children to the state (v. 3)
  - 4. Help your youth internalize principled decision making (v. 8). Don't make all their decisions for them. Help them to think
  - 5. Remember that though tyrants can take away every physical thing you have, they cannot take away your education or touch your soul unless you let them
- D. Have renewed faith and hope in **God's promised victory**
  - 1. Don't ever give Satan more credit than he deserves (v. 2a)
  - 2. God places key men in positions of influence (vv. 4-8)
  - 3. God has given us an eschatology of hope in the book of Daniel
- E. Never compromise **principle** (v. 8). If you lose intergrity, you have lost everything.

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## **Decisions With Integrity**

### **Daniel 1:8-21**

- I. A Little Decision (v. 8a)
  
- II. Yet A Costly Decision (vv. 8,10)
  
- III. A Gracious Decision (vv. 8b-9)
  
- IV. A Tested Decision (vv. 10-16)
  
- V. A Rewarded Decision (vv. 17-21)



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## Sermon Notes

### **Ten Essentials For Standing In the Gap Daniel 2:14-30**

- A. God-Given Wisdom (v. 14)
- B. God-Given Boldness (vv. 14-16)
- C. Godly Support Of Other Christians (v. 17)
- D. Prayer (v. 18)
- E. Guidance (v. 19)
- F. A God-Centered Perspective (vv. 20-23)
  - 1. Worship (vv. 20-23)
  - 2. Praise (vv. 20-23)
  - 3. Trust (vv. 20-21)
  - 4. Thankfulness (v. 23)
- G. Action (v. 24a)
- H. A Heart For Society (v. 24b)
- I. Humility (vv. 25-28)
  - 1. The set up for pride (v. 25)
  - 2. The invitation to pride (v. 26)
  - 3. The justification for pride (v. 27)
  - 4. Rejection of pride (vv. 28-29)
  - 5. Statement of humility (v. 30)
  - 6. Pointing People To The Lord (v. 28)
- J. Uncompromising Rejection Of Humanistic Solutions (v. 27)

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# God's Vision Of Total Conquest Receiving A Kingdom Which Cannot Be Shaken Daniel 2:31-45

- A. The Ongoing War Between Humanism And Theocracy (vv. 31-45)
  - 1. Similarities
    - a) They both have greatness
      - (1) Humanism (vv. 31-32)
      - (2) Theocracy (v. 35,44)
    - b) World wide dominion for both
      - (1) Humanism (vv. 38-39)
      - (2) Theocracy (v. 35,44)
    - c) They both crush previous kingdoms
      - (1) Humanism (vv. 40)
      - (2) Theocracy (v. 35,44-45)
    - d) They both have dominion on earth
      - (1) Humanism (vv. 38,39,43)
      - (2) Theocracy (v. 35)
    - e) There is sequence yet overlap from one kingdom to the next
      - (1) Humanism (vv. 35,40,45)
      - (2) Theocracy (v. 35,44)
  - 2. Contrasts
    - a) a great image with splendor and awesome form versus an unfinished stone
    - b) formed by hands versus cut without hands
    - c) awesome versus humble
    - d) the stone stronger than the image (v. 34-35,44)
    - e) temporal versus eternal (v. 44)
    - f) defeated versus undefeated (v. 44)
- B. The Downward Progress Of Humanism
  - 1. The Quality Of The Image Deteriorating
    - a) Gold - Representing Babylon
    - b) Silver - Representing Medo-Persia
    - c) Bronze - Representing Greece
    - d) Iron progressing to iron and clay - Representing Rome
  - 2. "another kingdom inferior to yours"
  - 3. "a kingdom" (v. 37) versus "kingdom shall be divided" (v. 41)
  - 4. "power, strength" (v. 37) versus "partly strong and partly fragile" (v. 42)
  - 5. "glory (vv. 37-38) versus "break in pieces and crush" (v. 40)
- C. The Upward Progress Of Christ's Kingdom

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1. God was reigning even before Christ's Kingdom was set up.
    - a) He gave the world into Babylon's power (vv. 37-38)
    - b) During the fourth kingdom's reign, Christ said that Pilate could have no authority unless it was granted from above.
    - c) God governs history for the good of His people (cf. ch. 1)
    - d) He has always reigned supreme.
  2. But there is a kingdom that God set up in history: the mediatorial kingdom of Christ.
    - a) It does not have its origin in this world ("cut without hands" v. 34) yet it impacts this world and its kingdom's ("struck the image" v. 34)
    - b) It is all victorious (v. 44)
    - c) It is eternal (v. 44)
    - d) It eventually fills the entire earth (v. 35,44)
    - e) This kingdom is set up during the time of the kings of the fourth empire (v. 44 "in the days of these kings the God of heaven will set up a kingdom")
      - (1) These kings are described by ten toes in this vision and by ten horns in chapter 7 (cf. Rev. 17:12)
      - (2) This was during the first century A.D. when the Roman Empire was divided up into ten provinces each ruled by a king.
      - (3) In verse 34 it strikes the image on its feet.
      - (4) At that point it is merely a stone (v. 34). Christ said that He was the stone, and on whomever he fell, they would be ground to powder (Matt. 21:44)
        - (a) Christ shares this power to break nations in pieces with believers (Rev. 2:26-27; Acts 4:23-31 with Psalm 2)
        - (b) But this stone grows into a mountain (v. 35)
        - (c) Eventually it fills the earth (v. 35)
      - (5) Eventually no trace of the humanistic image will be left (v. 35,44)
- D. Christ is the key
1. The two Adams.
  2. Christ is the stone.
    - a) Arose from Mount Zion (Israel) - v. 45
    - b) Yet of supernatural nature "cut without hands" v. 34
  3. It is not what our hands can do that is significant, but what Christ does through us.

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### **A Peek Into God's Purposes For Miracles Daniel 2:46-49**

- I. What Was Not Accomplished By This Miracle
  - A. Evidence alone did not convert Nebuchadnezzar (cf. ch. 3)
  - B. Nebuchadnezzar still has misunderstandings of Daniel and Daniel's God (vv. 46-47)
  - C. Nebuchadnezzar's behavior is only temporarily changed. He forgets by chapter 3.
- II. What Was Accomplished By This Miracle
  - A. It got the king's attention (v. 46a)
  - B. It shut the mouth of arrogance (v. 46)
  - C. It testified to God's greatness (v. 47)
  - D. It gained a hearing for Biblical religion (v. 47)
  - E. It positioned Daniel for godly influence (vv. 48-49)
  - F. It made Nebuchadnezzar favorable toward other believers (v. 49)

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# When They Call For Open Mindedness Daniel 3

- I. God's Rule Challenged By Pluralism
  - A. Humanism's Ideal - Unity For A Pluralistic Society (v. 1)
    - 1. A common king (v. 1a)
    - 2. A common devotion (v. 1b)
    - 3. A centralized order (v. 1c)
  - B. Humanism's Problem (vv. 2-4)
    - 1. Administrative diversity
    - 2. Diversity of nationality
    - 3. Diversity of region
    - 4. Diversity of language
  - C. Humanism's Solution (vv. 5-7)
    - 1. Impose minimal conformity
    - 2. Make conformity attractive
    - 3. Make non-conformity unattractive

### Applications:

- 1. We must defend the crown rights of King Jesus over every area of life.
- 2. We must recognize the dangers of pluralism.
- 3. We must take the first and second commandments seriously.
- 4. There can only be lasting unity in Christ.
- 5. There should be unity in Christ while respecting these four areas of diversity (I.B.)
- 6. Conformity will never be sufficient. There must be transformation by grace.

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# **Being Single Minded In A Pluralistic Society**

## **Daniel 3 (part 2)**

- I. God's Rule Challenged By Pluralism (last week)
- II. God's Rule Defended Against Pluralism (vv. 8-18)
  - A. Single Mindedness Troubles The World (8-15)
  - B. Single Mindedness Steadies the Believer (7-15)
    - 1. When "everybody does it" (v. 7)
    - 2. When you are unpopular (vv. 8-12)
    - 3. When your job is on the line (v. 12)
    - 4. When you are on the hot seat (vv. 13-15)
    - 5. When your life is on the line (v. 15)
    - 6. When God and truth are questioned (v. 15)
  - C. Single Mindedness Exalts God
    - 1. the issue of conscience (v. 16)
    - 2. the issue of salvation (v. 17)
      - a) physical deliverance (v. 17a)
      - b) spiritual deliverance (v. 17b)
    - 3. the issue of worship (v. 18)
- III. God's Rule Vindicated Against Pluralism (to be continued)

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# O That God Might Be Exalted In Omaha! Daniel 3:19-30

- I. If We Want God's Glory In Omaha, We Will Be Opposed (v. 19)
  - A. It may be attitudes (v. 19)
  - B. It may be verbal opposition (v. 19b)
  - C. It may be political opposition (v. 19c)
  - D. It may be physical persecution (vv. 19d-23)
- II. If We Want God's Glory In Omaha, We Need To Trust God's Power To Do The Impossible (v. 17)
  - A. The impossible political situation (v. 19a)
  - B. The impossible persecution (v. 19b)
  - C. The impossible human element (v. 20)
  - D. The impossible bonds (v. 20)
  - E. The impossible physical laws (vv. 20-21)
  - F. The impossible timing (v. 22)
- III. Let's Be Devoted To Praying That God's Glory Will Be Lifted Up In Omaha (vv. 24-30)
  - A. That the heathen would be astonished at His obvious presence (v. 24a)
  - B. That they would talk about it with each other (v. 24b)
  - C. That they would agree that signs and wonders have truly occurred (v. 24c)
  - D. That God would manifest His presence in our midst in a way that the world would see (v. 25)
  - E. That the only effect persecution would have would be to break our bondage (v. 25)
  - F. That Spirit-filled Christians would be able to testify to God's greatness (v. 26)
  - G. That the enemy would have no power over us (v. 27 cf. Mark 16:17-18)
  - H. That unbelievers would bless God because of His presence in our lives (v. 28a)
  - I. That angelic ministry would increase (v. 28b)
  - J. That Christians lives would be devoted entirely to God (v. 28)
    - 1. servanthood
    - 2. total faith
    - 3. frustrating the enemy with our conquest
    - 4. yielding our bodies to God
    - 5. serving God alone
    - 6. removing idolatry & God-centered worship
  - K. That Christianity would be honored, protected and promoted in the USA and the rest of the world.
  - L. That Christians would use their gifts to serve our city and country (v. 30)

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# Theme 1 - God's Painful Work Of Humbling

## Daniel 4

(preached April 13, 1997)

- I. The Goal Of God's Work In Nebuchadnezzar (vv. 1-3)
  - A. Humbling Self Completely
  - B. Exalting God Completely
  
- II. How God Accomplished This Work (vv. 4-37)
  - A. Through A Night Vision (vv. 4-18)
  - B. Through the bold proclamation of the truth
    - 1. The Truth Tastes Bitter (22-24)
    - 2. The Truth Sounds Incredible (v. 25)
    - 3. The Truth Looks Hopeful (v. 26)
    - 4. The Truth Feels Uncomfortable (v. 27)
    - 5. Personal Application
      - a) We must long for the truth
      - b) We need to live the truth
      - c) We need to love people in the truth
      - d) We need to look for people and bring them to the truth
  - C. Through A Miracle Of Disease (vv. 28-33)
  - D. Through Healing (vv. 34-37)
  
- III. The Process Of Restoration
  - A. Lifting eyes (v. 34a)
    - 1. implies we are down
    - 2. implies God is on the throne
  - B. Healing (v. 34b)
  - C. Praise (v. 34c)
  - D. Testimony (vv. 34d-35)
  - E. Humbly handling glory (vv. 36-37)

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### Theme 2 - God & Politics Do Mix

#### Daniel 4

(preached April 27, 1997)

- I. Nebuchadnezzar's testimony to God over Politics (vv. 1-37)
  - A. Theme: God and politics not only "mix"; God is Lord over politics (see repeated theme in verses 17, 25,32,37)
  - B. Nebuchadnezzar covenants with God
    - 1. before the whole realm (v. 1)
    - 2. for the good of the realm (v. 1b)
    - 3. by acknowledging God's grace & providence (v. 2)
    - 4. by acknowledging God's reign (v. 3)
    - 5. by obliging himself and his descendants (cf. v. 34d) to God's ways (vv. 34-37)
  - C. Nebuchadnezzar depends upon God
    - 1. by acknowledging the insufficiency of humanistic wisdom (vv. 6-9,18)
    - 2. by acknowledging his utter weakness (v. 35)
    - 3. by acknowledging that his wisdom, power, success comes from God (vv. 34-37)
  - D. Nebuchadnezzar rules under God
    - 1. He has come to "know" (v. 32) that God and politics mix
    - 2. He rejoices in God's reign (v. 34)
    - 3. He no longer fears man, but fears God (v. 35)
    - 4. He handles glory, splendor and power with humility (v. 36)
    - 5. He publicly honors God as the King who rules from heaven (v. 37a)
    - 6. He does not pick and choose which of God's works are true (v. 37b)
    - 7. He does not define his own justice, but looks to God alone (v. 37c)
    - 8. He recognizes the pride and arrogance involved in failing to have God's Lordship over politics (v. 37d)
- II. Angelic testimony to God over Politics (vv. 13-17)
- III. Daniel's testimony to God over Politics (vv. 19-27)
- IV. God's own testimony to His crown rights (vv. 31-33)

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### Pastor's Outline for Sermons on Daniel 5

- I. "Put no confidence in princes" (Dan. 4 with Dan. 5:1-4)
  - A. Our Hope Is Not In Politics (v. 1a - history of tragic transition from chapter 4-5)
  - B. The state's false security (v. 1 in context of history)
  - C. Problems that arise when there is no objective authority above rulers
    - 1. unlimited expenditures (v. 1)
    - 2. government by whim (v. 2)
    - 3. attacks upon God can come with impunity (vv. 2-4)
    - 4. political idolatry reigns (v. 4)
- II. God's wake up call
  - A. The timing of the call
    - 1. The slowness of God
    - 2. The mercy of God
  - B. Why did God give a wake up call?
    - 1. He didn't need to. He has come many times upon pagans without warning.
    - 2. For His glory
    - 3. For the sake of Nebuchadnezzar
    - 4. For the sake of Daniel
    - 5. Examples of wake up calls in other countries: American War for Independence,
  - C. The nature of God's wake up call
    - 1. God's wake up call through a miracle (vv. 5-9)
    - 2. God's wake up call through the queen mother (vv. 10-12)
    - 3. God's wake up call through Daniel (vv. 13-29)
    - 4. God's wake up call through Cyrus/Darius (vv. 30-31)
- III. God's man for the hour (vv. 10-16)
  - A. Spirit indwelt (v. 11a)
  - B. Spirit endowed (v. 11b-16)
    - 1. light
    - 2. understanding
    - 3. wisdom
    - 4. position
    - 5. character (v. 12a)
    - 6. gifts
  - C. Spirit motivated & empowered (vv. 17)
    - 1. Seeking only God's honor (v. 17)
    - 2. Speaking only God's truth (v. 18ff)
    - 3. Boldness and zeal for God (vv. 18ff)
    - 4. Seeing black and white
    - 5. Etc.,
- IV. Rulers are weighed in the balances (vv. 17-31)

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## Outlines for Sermons on Daniel 6

- I. The Lions in Daniel's Den. Daniel faced three types of lions: Satan, physical lions and the Lion of the Tribe of Judah.
  - A. (The lion, Satan) The Mystery of the Offence
    - 1. Why he should have been liked
      - a) Daniel was needed
      - b) Daniel was good
      - c) Daniel was faithful
      - d) Daniel was loyal
    - 2. Why it was inevitable that he would be hated
      - a) Christ said...
        - (1) they will hate you
        - (2) they will hate the light
      - b) Daniel stood for absolutes
    - 3. The irrational and unjust nature of the offence
    - 4. The desire to appear legal
      - a) they could have assassinated him
      - b) but instead they changed the system
      - c) people don't have such a bad conscience about it when it is part of the system
      - d) Responsible men like Darius can be duped into terrible legislation
    - 5. The arbitrariness of Babylon was replaced with the inflexible laws of the Medes and Persians. Extremes are impossible to avoid without the balance of God's law.
  - B. The literal lions
  - C. The lion of the tribe of Judah
- II. The Man in the Lion's Den
  - A. Personal Integrity
  - B. Faithful Loyalty
  - C. Consistent Spirituality

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# **Jungle Book: Who's Really In Charge? Daniel 7:1-8**

- I. This Is A Message For Tough Times (v. 1)
  - A. Belshazzar's tyranny (v. 1a)
  - B. God's encouragement (v. 1b)
  - C. Daniel passes it on for our encouragement (v. 1c)
- II. This Is A Reminder That God Is In Charge
  - A. God stirs up chaos in nations (v. 2 - cf. Rev. 17:15)
  - B. God raises nations and tears them down (vv. 4,5,6; cf. 1:2; 2:21)
- III. This Is A Caution About Human Government (vv. 3-8)
  - A. The winged lion - Babylon (v. 4)
  - B. The lopsided bear - Medo-Persia (v. 5)
  - C. The winged, four-headed leopard - Greece (v. 6)
  - D. The "different" beast - Rome (vv. 7-8)
- IV. Praise God For The Animal Tamer (vv. 9-14 - next week)

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### **Christ, the Beast Tamer**

#### **Daniel 7 :9-14**

- I. Scene 1 - The Power of God's Kingdom (vv. 9-10)
- II. Scene 2 - The Fate Of The Wild Animals (vv. 11-12)
- III. Scene 3 - The Description Of The Beast Tamer (vv. 13-14)
  - A. Christ's ascension & coronation (v. 13)
  - B. The subsequent conquest of the nations (v. 14)

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### **God calls us to persevere Daniel 7:15-28**

- I. An Overview
  - A. Beasts can stand for kingdoms (v. 23) or the kings who represent their kingdoms (v. 17)
  - B. The ten horns are ten subservient kings (governors) (v. 24) of the ten provinces of Rome which lasted from Sulla (about 138 B.C.) to Nero (about 66 A.D.)
  - C. The three horns which are uprooted represent provinces of Spain, Gaul and Syria which were taken by Caesar Augustus (Octavius). This is the first time in Rome's history that the jurisdictional separation between king and Senate has been breached. It starts the process of emperors having total power.
  - D. The little horn represents dominion of the line of Caesars from Octavius who replaced the three horns to Nero who was that last of that line.
- II. Further lessons that can be learned
  - A. God has not promised us a rose garden (vv. 15, 28) The task can seem overwhelming
  - B. We need to look to God for illumination (v. 16)
  - C. Never underestimate the power of tyranny. These were "great" beasts (v. 17)
  - D. Christ's kingdom will never be superceded or defeated (v. 18)
  - E. We should desire to know both the gloomy and the happy news (vv. 19-21)
  - F. Satan destroys (v. 23) whereas God builds
  - G. Satan is always seeking to overthrow law and to change time (v. 25)
  - H. Dominion involves the negative work of tearing down (v. 26) and building up (v. 27)
  - I. Christ will have His way in history. All nations shall serve and obey Him (v. 27)

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### Last Days Madness Daniel 8

- I. Overview of Prophetic Meaning (Every detail is fulfilled between the dates of 550-163 B.C.)
- II. Lessons
  - A. When were the “end times” for Daniel? They clearly weren’t in our day (v. 17, 19,26,27; cf Heb. 1:1; 1 Pet 1:20; Acts 2:16-17)
  - B. Sometimes the wicked prosper (v. 12)
  - C. It is false to say that God never abandons His people. God does withdraw His blessing when their is sinful rebellion (v. 24 with vv 12,23)
  - D. The wicked tend to overstep themselves (v. 23,25)
  - E. The strongest and greatest of men have their weaknesses apart from God (v. 25)
  - F. This passage begins to introduce us to Satanic warfare that goes on behind the scenes
  - G. Governmental resistance to the “Prince of princes” is dealt with (v. 25)
  - H. Deceit has often been used by anti-Christian governments to lull believers into apathy and false trust (v. 25)
  - I. There are degrees of honor among pagans with Alexander being honored in a degree and Antiochus being villified by comparison
  - J. There is meaning in even the most absurd and horrible of historical events
  - K. Daniel 8:26b and 12:4,9 are a key to understanding Revelation 22:10. On a futurist intpretation, their meaning is destroyed.
  - L. Do not let prophecy keep you from action (v. 27)

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# A Model For Praying For The Suffering Daniel 9:1-19

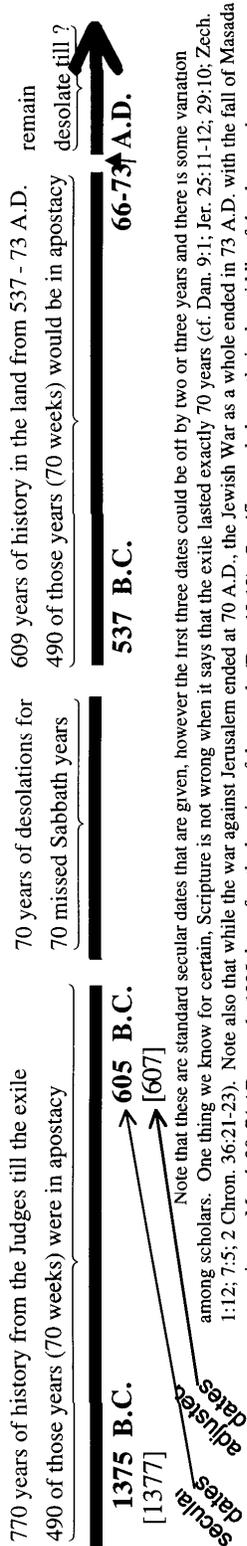
- I. Identify with God's people
  - A. With their suffering (vv. 3,7,12,13,14)
  - B. With their sin (vv. 5-15)
    - 1. Note that he confesses both his own sins and the sins of his people (v. 20)
  - C. With their shame (vv. 7-8)
- II. Agree with God & identify with His concerns
  - A. That He is always faithful (v. 4)
  - B. That He is the lawgiver/King (vv. 5,6,9,10,etc.)
  - C. That He is merciful (v. 6,9,18)
  - D. That he is righteous (v. 7,14,16)
  - E. That He is truthful (v. 12,13)
  - F. That He is sovereign (v. 14)
  - G. That He is powerful (v. 15)
  - H. That He has the right to be angry (v. 16)
- III. Ask for relief for God's people (vv. 16-19)
  - A. For God's sake (v. 17,19) and based on His character (v. 18)
  - B. For His people's sake (v. 16-19)

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## Chart 1 - "Seventy Weeks"



### Notes:

- According to 2 Chronicles 36:20-21,<sup>1</sup> Daniels seventy years of exile are a result of 70 weeks of apostasy and are directly tied in to Leviticus 25:26. Israel was commanded to measure their calendar in terms of "weeks" of years, with six years of normal industry being followed by a Sabbath year (Lev. 25). Keeping the Sabbath year was a sign of covenant faithfulness, and violating the Sabbath year brought judgment (Lev. 26). One week was seven years, 7 weeks was 49 years, etc. Out of the 770 years (110 weeks) that God allowed Israel in the land from 1375 [or 1377] when the first judge ruled till 605 [or 607] when the exile occurred, Israel only gave the land rest for 280 years and apostacized for 490 years (2 Chron. 36:20-21).
- 7 cycles of weeks (7 x 7 = 49) ushered in a jubilee year (Leviticus 25) which was also a rest year, slaves freed, prisoners freed, debts released, animals and land given a break, etc.
- 70 weeks was 10 Jubilee periods and was very significant concept in Christ's ministry (cf. Luke 4:17-21).
- Daniel 9:2 indicates that Jeremiah had prophecied that Jerusalem would be desolate for 70 years (cf. Jer. 25:11-12; 29:10) after which time it would be rebuilt (Jer. 31:38-40; 32:15,37,44).
- 2 Chronicles 36:21-23 says that these 70 years represented the Sabbath years which Israel failed to keep prior to the Babylonian captivity (2 Chron. 36:21-23). (This 490 years was not without breaks because there were periods when Israel followed the Sabbath law.) Leviticus 25:1-7 made clear that for every week (seven) of years that the land was tilled, it had to rest one year, slaves had to be set free, etc. Failure to do so would result in desolation for the number of Sabbath years broken (Lev. 26:31-35). Thus seventy sabbaths represents 70 weeks (sevens) of years and equals 490 years. (cf. 2 Chron. 36:21) of Sabbath years broken (Lev. 26:31-35). Thus seventy sabbaths represents 70 weeks (sevens) of years and equals 490 years. (cf. 2 Chron. 36:21)
- The terminous for 70 years of "desolations of Jerusalem" was the year of Daniel's prayer (v. 2; 2 Chron. 36:21-23; Ezra 1:1 or 537-8 B.C.).
- The beginning point for the "seventy weeks" is the ending point of "seventy years," or year 1 of Cyrus and Darius over Babylon. The decree is given in part in 2 Chron. 36:22,23 and Ezra 1:1-4. In answer to the objection that this decree was not "to restore and build Jerusalem" (v. 25), it can be answered that God clearly gave that mandate through Cyrus in Isaiah 44:26,28 and in 45:13.<sup>2</sup> Furthermore, there is evidence that building of the walls and foundations of the city had been going on in Ezra 4:12,13,16.<sup>3</sup>
- Desolations continue according to Leviticus 26 until there is repentance: "today prayer." This is the kind of prayer Daniel provided.
- The next chart will show how all the years fit together with the concept of 40 year periods where the land had rest.

<sup>1</sup> "... carried away to Babylon, where they became servants to him and his sons until the reign of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years." (2 Chron. 36:20-21)

<sup>2</sup>Who confirms the word of His servant, and performs the counsel of His messengers; who says to Jerusalem, 'You shall be inhabited,' 'to the cities of Judah, 'You shall be built,' and I will raise up her waste places; who says to the deep, 'Be dry! and I will dry up your rivers'; who says of Cyrus, 'He is My shepherd, and he shall perform all My pleasure, even saying to Jerusalem, 'You shall be built,' and to the temple, 'Your foundation shall be laid.' (Isaiah 44:26-28) The context (45:1) is speaking about Cyrus and says of him, "I have raised him up in righteousness, and I will direct all his ways; he shall build My city and let My exiles go free, not for price nor reward," says the Lord of hosts." (Isaiah 45:13)

<sup>3</sup>"Let it be known to the king that the Jews who came up from you have come to us at Jerusalem, and are building the rebellious and evil city, and are finishing its walls and repairing the foundations. Let it be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished.... We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion over the region beyond the River." (Ezra 4:12,13,16)



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## The Solution To Israel's Problem

### (Daniel 9:24-27 part 2)

#### Daniel 9:24

Intro: No consensus of meaning of six clauses

#### I. Clues to arriving at the text's meaning

- A. Lexical (Useage & meaning of Hebrew words) - normal meaning to be preferred
- B. Contextual (interpretation should fit context)
  - 1. Immediate context (v. 24a)
  - 2. Explanation in verses 20-23
  - 3. Daniel's prayer (vv. 1-19)
  - 4. Exposition of the seventy weeks (vv. 24-27)
- C. Stuctural (The structure of passage makes a big difference on interpretation.)
- D. Scriptural Background (Lev. 25 & 26; 2 Chron 36; Day of Atonement in Lev 16; Heb. 8-10; etc.)

#### II. Literal Translation of Daniel 9:24

“Seventy weeks are determined against your people and your holy city  
to restrain the rebellion,  
to seal up sin offerings,  
to make atonement for iniquity,  
to bring in everlasting righteousness,  
to seal up vision and prophet  
and to anoint the Holy of holies.”

#### III. Structure

Three hindrances removed:

- a - revolt of old city and temple..... temple & city
- b - ceremonial laws ..... revelation
- c - iniquity..... **Christ**  
*(Christ's passive obedience - our sins imputed)*

Three blessings purchased:

- (Christ's active obedience - his righteousness imputed)*
- c - gift of righteousness ..... **Christ**
- b - gift of completed revelation ..... revelation
- a - gift of purchased heaven ..... temple [city]

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## IV. Israel's Inability to Keep the Covenant

### A. A Two-fold witness to Israel's Inability

1. 70 weeks of apostasy lead to 70 years of exile and desolation (vv. 2-19)
2. 70 further weeks of apostasy confirm Israel in Apostasy and lead to another exile and desolation (vv. 24-27)

### B. The need for God to act on behalf of the city and the people (v. 19)

## V. Christ's Ability To Keep The Covenant

### A. Christ will bring an end or completion (v. 27 Hebrew hlk) to the desolations that will be poured out on Israel (the desolate).

### B. Daniel 9:24 and the Day of Atonement (Lev. 16,23; Heb. 9-10)<sup>1</sup>

1. He must remove some things according to Hebrews 8-10 (the first triplet)
  - a. He must "restrain" the city's rebellion - literal Hebrew is "to restrain revolt" (v. 24a). Day of Atonement not only spoke of national forgiveness (Lev. 16:21,22,33) but also guaranteed that God would "destroy" (Lev. 23:30) or "cut off" (Lev. 23:29) all apostates "outside the camp" in a "desolate place" (cf. Lev. 16:10,21,22,27; Heb. 10:26-31,37-39) "till His enemies are made His footstool" (10:13).
  - b. He must remove the sacrificial system of the temple - "to make an end of sin offerings" (v. 24b) - this word for "sins" is translated as "sin offerings" 135 times. Day of Atonement sanctified the temple, the city and the sacrificial system (Lev. 16). Thus with the new Day of Atonement, the O.T. offerings pass away (Heb. 10:5-9,18).
  - c. He must atone for personal sin - "to make reconciliation [atonement] for iniquity" (v. 24c) (Heb. 9:7,14,26)  
*(Christ's passive obedience - our sins imputed)*
2. He must provide some new things according to Hebrews (second triplet)
  - c. He must provide perfect obedience to everything in the covenant - "to bring in everlasting righteousness" (v. 24d) (Heb. 10:14)
  - b. He must complete the New Covenant revelation - "to seal up vision and prophet" (v. 24e) (Heb. 7:12; 8:7-13 with 1:1-2)
  - a. He must anoint the heavenly temple which replaces the one destroyed - "to anoint the Most Holy" (v. 24f) - Heaven purchased; Christ enters His throne room with His blood. (Heb. 8:5; 9:8,11,12,23-25; 10:19-22)

As can be seen, the heart of this chiasm (the cc) is the active and passive obedience of Christ (the heart of the Day of Atonement)

### C. This is confirmed by verses 26-27

1. Substitutionary atonement of verse 26...
2. ... necessitates bringing an end to sacrifice and offering in verse 27.

<sup>1</sup> Notice that verse 24 is structured by a Hebrew literary feature called a "chiasm." This is an abcba structure with the two central points being the theme and heart of the passage. I believe that this chiasm has the Day of Atonement especially in mind.

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### Further Applications

#### Daniel 9:24-27

#### (part 3)

- I. God determines history, not man (vv. 24a,26d,27d); yet God's decrees are never arbitrary (vv. 24-27)
  - A. History is "determined" by God (vv. 24,26,27), not man.
    1. This gives stability to our lives
    2. This guarantees the victory of Christ's kingdom
  - B. Yet God governs history in such a way that our actions are significant.
    1. God's mercy & generosity (the forty year periods of revival and mercy between the 7 weeks, the 62 weeks and the 1 week) keep us from becoming fatalistic. Things can change around.
    2. Judgment cannot be postponed forever however. Just as Daniel saw the need for prayers of confession, we must confess the sins of our nation, our churches and our families.
- II. Israel no longer has a separate blessing in God's plan apart from the church (v. 24a-b) (i.e., if Israel is to find God's favor, she must be grafted back into the one body of Christ - Romans 11)
- III. Everything needed for life and godliness has already been provided in Christ Jesus (v. 24c-h, 26a).
  - A. Full atonement (v. 24; cf. 26a)
  - B. Full revelation (v. 24)
  - C. Full inheritance in heaven (v. 24)
- IV. While knowledge is important (v. 25a), knowledge is not enough to save us
  - A. We are commanded to know and understand (v. 25a)
  - B. Yet knowledge alone does not save:
    1. Israel Knew Messiah's coming was immanent (Matt. 2:4-6; 3:1-3; Luke 3:15; etc.) yet rejected Him when He came.
    2. Detailed predictions of Israel's rejection of Messiah (v. 26a), Christ's destruction of the temple and city (v. 26) and of the Jewish War (vv. 26-27) did not phase the first century Jewish leadership.
  - C. This passage illustrates the truth that it is grace alone that can change rebels into saints.
- V. The great tribulation has already happened (vv. 26b-27) yet it is only a tiny foretaste of the eternal fiery judgment of hell.
- VI. Christ's message is "repent or perish." There is no middle road. Unless Christ bore the punishment due to your sin (vv. 24,26a), you will receive fiery judgment.

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## Called To Spiritual Battle Daniel 10

- I. We Can Be Strong In Spiritual Warfare
  - A. Effective even when old (v. 1 - Daniel over 80)
  - B. Effective when far distant from Israel (v. 4)
  - C. Effective even though we are comparatively weak (vv. 7-8,10,11,15,16,17,18,19)
  - D. Effective even when answers are not immediately apparent
    - 1. The significance of “the third year of Cyrus” (v. 1)
    - 2. The three weeks (v. 3 with vv 12-13)
    - 3. But the answer immediate (v. 12)
  
- II. How To Be Strong In The Lord
  - A. Humble yourself before God (v. 12 and throughout)
  - B. Love and study God’s Word (vv. 1,11,12,21).
  - C. Grieve over sin, error and Satanic opposition (v. 2)
  - D. Fast (v. 3)
  - E. Pray (vv. 2-3 with v. 12)
  
- III. The Nature Of The Spiritual Conflict
  - A. The reality and personality of these spiritual beings
    - 1. Demons
      - a) they are objective entities comparable to angels (vv. 13,20,21)
      - b) they resist (v. 13,21)
      - c) they fight (v. 20)
      - d) they unite (v. 21)
      - e) they travel (v. 20)
      - f) they rule (“prince...kings” v. 13)
    - 2. elect angels
      - a) have a form (vv. 5-9)
      - b) they speak (vv. 6,9,11ff)
      - c) they understand relationships and time (v. 14)
      - d) they can touch a person (vv. 10,16)
      - e) they travel (v. 11,12,13,14,20)
      - f) they fight (vv. 13,20,21)
      - g) they minister to people
        - (1) encouragement (vv. 11ff)
        - (2) healing & strength (vv. 16-19)
        - (3) bringing kings to power & sustaining them (11:1)
  - B. Organization & work of angels
    - 1. There is hierarchy amongst spiritual beings
      - a) Michael was “one of the chief princes”

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- b) Among demons there were princes (vv. 13,20) and “kings” (v. 13)
2. There are assignments to regions and control of regions
  - a) Territorial demons assert ownership
    - (1) Prince of Persia (v. 13,20)
    - (2) kings of Persia (v. 13)
    - (3) prince of Greece (v. 20)
  - b) Angels contend for areas where God’s people are
    - (1) “withstood me” (v. 13)
    - (2) “had been left alone there” (v. 13)
    - (3) “Michael your prince” (v. 21)
    - (4) “I stood up to confirm and strengthen him [Darius]” (11:1)
3. There is the need to travel
  - a) “I have been sent to you” (v. 11)
  - b) “I have come” (vv. 12,14)
  - c) “came to help me” (v. 13)
  - d) “I had been left alone” (v. 13)
  - e) “I must return” (v. 20)
  - f) “when I have gone forth” (v. 20)
4. There are assignments to minister to people
  - a) Daniel (vv. 11ff)
    - (1) See ministries listed above
    - (2) This angel comes in answer to Daniel’s prayers (v. 12)
  - b) Darius (11:1)
5. Elect angels are sometimes at a disadvantage (because of lack of prayer??)
  - a) “came to help me” (v. 13)
  - b) “I had been left alone” (v. 13)
  - c) “withstood me twenty-one days” (v. 13)
  - d) “no one upholds me against these, except Michael your prince” (v. 21)
- C. The relationship of our prayers to their spiritual battles
  1. This battle started the moment Daniel began to pray and fast (v. 12 - “for from the first day that you set your heart...”)
  2. The battle was sustained by Daniel’s twenty-one days of prayer (v. 13 with verse 2)
  3. Earlier battles were tied to prayer and fasting as well (11:1 with Daniel 9 and with Daniel 6; cf. Ezra 4:5-6)

### IV. Conclusions that can be drawn:

- A. We must not draw a sharp line between political and spiritual. All of life is involved in spiritual battles.
- B. We should not be surprised at the hostility that flesh and blood bring against us. Ultimately, we wrestle with unseen spiritual forces.
- C. We must have a holy dissatisfaction with the sinful state of affairs and not treat such as normal.
- D. If Daniel could win such battles in his day, so can we.

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- E. Spiritual battles cannot be won without prayer
- F. Angels suffer setbacks without prayer
- G. Prayer brings breakthroughs where nothing else can.
- H. Humility, faithfulness to the Word, prayer and fasting is not optional in spiritual warfare.

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## Daniel 11 Historical Outline

(This can be used for orientation on dates and figures referred to in the sermons)

- I. Focus On Persian Empire (vv. 1-2)
  - A. At the writing of Daniel [536 B.C.] (11:1)
  - B. “three more kings” (11:2)
    - 1. Cambyses [530-522]
    - 2. Smerdis [522 B.C.]
    - 3. Darius I Hystaspes [522-486]
    - 4. Xerxes [486-464]
- II. Focus On Greek Empire (vv. 2b-4)
  - A. Alexander the Great [336-323] (vv. 3-4a)
  - B. Breakup of Greek empire into four parts
    - 1. Cassander
    - 2. Lysimachus
    - 3. Seleucus
    - 4. Ptolemy
  - C. The Wars of Northern And Southern Agression or the Conflicts Between the Seleucids and the Ptolemies (vv. 5-35)
    - 1. Ptolemy I Soter [323-285] & Seleucus I Nicator [312-281] (11:5)
    - 2. Ptolemy II Philadelphus [285-247] & Antiochus II Theos [261-246] (11:6)
    - 3. Ptolemy III Euergetes [247-222] & Seleucus II Callinicus [246-226] (11:7-9)
    - 4. Antiochus III (The Great) [223-187] & his conflicts with Ptolemy IV Philopator [222-205] & Ptolemy V Ephiaphanes [205-182] (11:10-19)
    - 5. The conflicts of Antiochus IV Epiphanes [175-163] (11:21-32)
- III. Focus On Israel (11:32-12:13)
  - A. The Period of the Maccabees or “Asmonean era” [168-35 B.C.] (vv. 32-35)
    - 1. It began with Mattathias [168 B.C.] (v. 32)
    - 2. The “time of the end” (v. 35) of the Asmonean era is marked by Herod’s conquest of Jerusalem [37 B.C.] and murder of the last Asmonean, Aristobulus [35 B.C.]
      - a) The time of the persecution
        - (1) 169 B.C. (v. 28)
        - (2) 168 B.C. (v. 30a)
        - (3) 167 B.C. (v. 30b)
        - (4) later in 167-163 B.C. (vv. 31-32)
        - (5) continued intermittently from the death of Antiochus in 163 till Herod’s conquest of Jerusalem in 37 B.C. and the murder of the last Asmonean (Aristobulus) in 35 B.C. The “time of the end”

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could thus refer to the end of the Asmonean era or could refer to the last days of the Old Covenant.

- b) Reasons for persecution throughout the Asmonean era
  - (1) Antiochus's reasons
    - (a) [Hasty rashness of previous opposition to tyranny - cf v. 14]
    - (b) Conflicting ideologies (v. 22)
    - (c) The envy and greed of fellow citizens (vv. 22,24)
    - (d) Centralization of power (v. 24)
    - (e) Israel was resisting his religious intervention and frustrating his desires with Menelaus (v. 28)
    - (f) He was humiliated by his treatment by Rome (29-30)
    - (g) Offense at the exclusivity of the true faith (vv./ 30b- 31)
  - (2) God's reasons (Note that this was appointed by God - v. 29)
    - (a) To punish corruption in the church (v. 32)
    - (b) To purify the church (v. 35)
- c) How this persecution was met
  - (1) Inward preparation
    - (a) Resolve against compromise (v. 28)
    - (b) Personal walk with God (v. 32)
    - (c) Study of God's Word (v. 33)
  - (2) Outward preparation
    - (a) Armed resistance (v. 32)
    - (b) Instruction in the Word (v. 33)
    - (c) Relying on the few faithful ones (v. 34a) rather than on the "many" who were in it for self-serving reasons (v. 34b)

### B. King Herod [47-4 B.C.] (vv. 36-45)

1. Herod's character and conquest of Israel [47 B.C.] (vv. 36-39)
2. Antony & Cleopatra (assisted by Herod) vs. Ceasar Augustus (v. 40)
3. Ceasar Augustus (now assisted by Herod who changed sides) versus Antony, Cleopatra and allies (vv. 41-43)
4. "news from the east" [i.e., the wise men's news about the birth of Christ] led to massacres (v. 44)
5. "news from... the north" [i.e., reports of family conspiracy] led to massacres (v. 44)
6. The place of Herod's temple and the time of His death [4 B.C.] (v. 45)

(Note: Historical outline continues later under Daniel 12 notes.)

## IV. The Practical Lessons

- A. Inscripturation does not begin with the church, or even with the writers of

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- Scripture, but with God Himself (10:21).
- B. Scripture is absolutely trustworthy in all that it says (10:21; 11:2) Liberals who say that this book was written in the second century slander the Scripture and strike at the very heart of the Scripture's trustworthiness.
  - C. The book of Daniel is a great test for the fruit inspection of teachers. Their response to four areas of Daniel show whether they are ashamed of God and His Words or whether they gladly submit to God and His Word
    1. Statements in Daniel showing that God cannot be manipulated, is self-sufficient (He doesn't need us) and sovereign.
    2. The reality of miracles
    3. God's providence over every atom that moves and over every detail of history
    4. Full, detailed, predictive prophecy; that God knows and predestines every detail of the future.
  - D. History is "His Story." (10:21-11:2)
    1. It is history written ahead of time (10:21a)
    2. There is thus such a thing as objective, historical truth (11: 2a)
    3. Even the evil empires cannot go beyond God's plan (11:2b)
  - E. Prosperity is not necessarily a sign of good government or that things are going well for our nation (11:2)
  - F. Ungodly inter-governmental grants, posturing and political inflammation are nothing new (11:2). We need to be on guard against being manipulated in our emotions by the media or the government. Our allegiance is first and foremost to God.
  - G. All one world governments come to an end and disintegrate because their centralization makes them susceptible to corruption from within or attack from without (11:3,4)
  - H. The kingdoms of this earth are inherently unstable because they follow their own will (11:3-4). Only God's will is stable.
  - I. God knows how to frustrate the schemes of the wicked and cause humanism to fight against humanism, like at the tower of Babel (vv. 5-7)
  - J. The kingdoms of this world are unstable because their gods are unstable (v. 8)
  - K. Neither kings nor citizens should put pragmatism ahead of principle (cf. v. 6). Though it looks easier, it will eventually let you down. Apply this concept to your view of politics. Are you pragmatic or principled? Apply this concept to how you run your household or do business, etc.
  - L. God knows how to frustrate the schemes of the wicked and cause humanism to fight against humanism, like at the tower of Babel. Discuss how this can be of encouragement in our present circumstances. We also saw how the intrigues, fighting and frustrations described in these verses actually ended up advancing God's purposes (such as placement of Jews in Alexandria, the translation of the

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- Septuagint, precipitating crisis in Israel which forced the issue of purity of worship, etc). Can you think of ways in which current crises have actually been good for the church?
- M. Verse 6 outlines the period of time (285-247 B.C.) when history tells us that the Septuagint translation of the Old Testament was made. Discuss why this would be such a strong blow against liberalism. (Even if liberals do not accept this, we will be seeing in later verses that much of the prophecy in chapters 11-12 goes hundreds of years beyond the period that liberals claim this was written. Discuss how this brings such encouragement to our faith.
- N. The kingdoms of this world are unstable because their gods are unstable (v. 8). Correlate this with the application made last week (from verse 3) that kingdoms are inherently unstable because they rule by man's will rather than by God's will. Why is it so important that America explicitly affirm the Christian God as the God of America rather than slipping further into pluralism? How does the law of a nation reveal the God or gods of a nation?
- O. God in this chapter does not honor the demonic Greek culture like many modern Christians do. Rather than imitating the virtue, the art and the literature of Greece, Christians should develop a consistently Christian culture. All that God highlights of the Greek culture in this chapter is the intrigues, deceit, unfaithfulness, covenant breaking, arrogance, humanism, false religion and the demonism described in verses 5-35.
- P. The details of this history illustrates how God is in control of even the most "out of control" situations
- Q. There are at least three strongholds that need to be prayed against if peace accords are to last (whether those peace accords are international or on other levels.
1. Anger stirs up more anger (vv. 10-11). Whether it is family feuds (like the Hatfields and McCoys), church splits, individual enmity, or international conflicts, hostilities are fueled by anger and bitterness.
  2. Pride is another stronghold that needs to be prayed against if there is to be peace since pride leads to conflict (v. 12)
  3. Deceit and intrigue is the third stronghold that undermines peaceful relations (vv. 17,21)
- R. The battle does not belong to the strong, but to the Lord (v. 11)
- S. Pride becomes crystalized with power or wealth (v. 12)
- T. One of the tests of victory is the ability to use it (vv. 11-12 - "was not strengthened by it")
- U. Israel is called the "Glorious Land" (v. 16) not so much because of its topography, but because of the presence of God. The presence of God in a church or in an individual can make them glorious as well.
- V. An example of proper loyalties (v. 17 & Cleopatra)

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- W. This is a moral universe. Evil never triumphs forever (v. 19)
- X. God knows how to protect His own (v. 20 with 2 Macc. 3:1-12,24-31)
- Y. Antiochus Epiphanes (vv 21-32) is an example of the results of total depravity (the condition of every human heart)
  - 1. Given the existence of total depravity, it is natural to assume that apart from grace, power corrupts and absolute power corrupts absolutely (vv. 21-35)
  - 2. We tend to think quite highly of ourselves, and yet God describes the human heart as vile and filled with corruption (v. 21) This is true from birth (Job 5:7; Isaiah 48:8)
  - 3. The depraved human heart is deceitful (v. 21,23; Jer. 17:9) even from birth (Psalm 58:3)
  - 4. Rebellion against authority is also the expression of human hearts (v. 21,22) and “you were called a rebel from birth” (Isaiah 48:8).
  - 5. Like Antiochus (v. 23), we are also covenant breakers (Rom. 1:31 Greek)
  - 6. It is common to make a pretense of generosity (v. 24) or some other form of goodness in order to cover our sinful hearts.
  - 7. Epiphanes means “God manifest” and ever since Adam and Eve sought to become gods (Gen. 3:5), this has been the tendency of every human heart.
  - 8. Antiochus Epiphanes was nicknamed Epimanes (“madman”) and Scripture describes sin as madness and folly. All sin is really irrational.
  - 9. Antiochus and Ptolemy IV sought to use each other with flattery
- Z. The reasons for the persecution under Antiochus (see outline above) are present in our own culture, and it is imperative that we begin preparing for persecution (vv. 14,22,24,28-35)
- AA. Evil’s triumph is “only for a time.” (v. 24)
- BB. God is more interested in the church’s holiness than in its comfort (v. 35)
- CC. Preparation for persecution may be both internal and external
  - 1. Inward preparation
    - a) Instilling in our children and others a resolve against all compromise (v. 28)
    - b) Personal walk with God (v. 32)
    - c) Study of God’s Word (v. 33)
  - 2. Outward preparation
    - a) Armed resistance (v. 32)
    - b) Education (v. 33)
    - c) Relying on the few faithful ones (v. 34a) rather than the many who were in it for self-serving reasons (v. 34b)
- DD. Where there is self-seeking and pride, there will always be intrigue and deceit (vv. 6,7,23,27,32,34)
- EE. Evil will eventually destroy itself because it cannot control itself (vv. 28,30)

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- FF. God determines the times and the boundaries of nations (v.29; cf. 4-45)
- GG. Evil cannot gain a foothold in the city of God unless there is cooperation between God's people and Satan's people (vv. 30-32). IN otherwords, there is not an automatic corrupting of the church. It is compromise & cooperation that leads to corruption. Antiochus succeeded only because there were so many Jews who Hellenized.
- HH. God's people can triumph even in the midst of horrible evil (v. 32).
- II. What Satan means for the evil and destruction of God's people, God uses for good for He will "refine them, purge them, and make them white..." (v. 35)
- JJ. Magistrates who are neutral to God tend to make government (the god of force) their god. (vv. 36,37 with v. 38)
- KK. Government assistance (vv. 38-39) tends to lead to government control
- LL. Herod's firm belief in the pax Romana parallels many modern politician's blind belief that the United Nations can bring about a modern peace (vv. 36,39)
- MM. Christian nations can become just as tyrannical as pagan nations if they adopt the world's methods of government.
- NN. The aim of humanism is to destroy the kingdom of God because of the spiritual powers behind such kingdoms.
- OO. God knows how to frustrate the conspiracies of men and kingdoms (see the "but" in vv 4,6,7,9,11,12,14,18, 19,20,21,25,27,29,41,44,45)
- PP. What we often interpret as just one evil being traded for another evil is in reality God's judgments. Things "getting worse" is often a means by which God judges nations (cf. Rom. 1:18,24,26,28)
- QQ. Nations reap what they sow. If they sow self-interest, they will reap corruption and disintegration.
- RR. Even Christian nations can become humanistic to the core (vv. 36-39)
  - 1. Doing according to his own will (v. 36a)
  - 2. Becoming the highest authority (v. 36b)
  - 3. Blasphemy (v. 36c)
  - 4. No regard for God or Jesus (v. 37)
  - 5. Honoring and promoting a foreign god, the god of fortresses [Roman God] with riches (v. 38)
  - 6. His ruthlessness (v. 39)
  - 7. Climbing the ladder of success (v. 39)
- SS. We are not looking forward to this time of defeat since it is already past. The coming of Christ was the reverse of history, not its repeat (vv. 36-45)

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# Historical Outline of Daniel Continued

## Daniel 12:1-13

Note: Daniel 12 begins at the very period that Daniel 11 ends (“At that time”). Refer to historical outline of Daniel 11, point III,B,6, for the history that precedes chapter 12.

### III. Focus On Israel (Continuing from historical outline of Daniel 11)

- C. [Christ’s birth initiates] a new era of spiritual battle in the heavenlies over the nation of Israel [4 B.C. - 70 A.D.] (12:1-13)
  - 1. 12:1a-b is a summary statement of the whole period
    - a) “At that time” (12:1a) (Beginning in 4 B.C. [see Revelation 12:1-17])
    - b) “And there shall be... a time of trouble” (12:1b) = the Great Tribulation of 66-73 A.D. (cf. Matt. 24:21; Mark 13:19; Luke 21:22)
  - 2. What happens “at that time” (12:1c), i.e., the period just named of 4 B.C.-73 A.D. (12:1c-13)
    - a) redemption from the hand of Satan (12:1c) [30 A.D.]
    - b) a resurrection of “many” and “some” but not all [30 A.D.] (vv. 2-3; cf. Matt. 27:52-53 with Hos. 6:1-3; Is. 26:19 [notice this too is followed by a tribulation period in vv. 20-21]; Dan. 12:13; John 5:24-29; Eph. 4:8-10; Heb. 12:23; Ezekiel 37;<sup>1</sup> Revelation 20:1-6; Matt. 12:39-42; Job 19:25-27 [where Christ’s resurrection is tied to Job’s]). This is the “first resurrection of Revelation 20:4-5.
    - c) many shall run to and fro (v. 4) - the Great Commission
    - d) increase of knowledge (v. 4) - the result of the Great Commission
    - e) a three and a half year period after which the holy people will be shattered and “all these things shall be finished” (v. 7) [66-73 A.D.]
  - 3. Recap [30-73 A.D.]
    - a) purification of the righteous (v. 10)
    - b) increase of wickedness (v. 10)
    - c) delusion sent to wicked while the righteous understand what will happen (v. 10)
    - d) daily sacrifice taken away & abomination set up in the temple [70 A.D.]
    - e) The significance of the 1290 days and the 1335 days.

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<sup>1</sup> Notice that this prophecy of a resurrection from the “graves” to a heavenly land follows the same order as in Revelation of 1) a resurrection (Ezekiel 37:1-14 with Rev. 20:4-6), 2) then a period of peace and prosperity (Ezekiel 37:15-28 with order of events in Rev. 20:1-6) and then 3) the battle of Gog and Magog (Ezekiel 38-39 with Rev. 20:7-10). There are differences between the Gog and Magog accounts, but the similarity in order is striking.

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### More Practical Applications

- We can trust every detail of God's Word
- Christ's birth ushered in the greatest time of spiritual warfare this world has ever seen, and we must not be ignorant of spiritual warfare or the work of angels and demons. (v. 1a)
- The salvation and eternal security of the elect is guaranteed (v. 1c)
- We must all be involved in evangelism (vv. 3b,4b)
- God cares about the physical world and our physical bodies (v. 2)
- God purchased us to be holy and to grow in wisdom and we dishonor the Lord when we either disdain knowledge or fail to be holy (v. 3).
- God continues to bring judgment on nations who reject Him (v. 1b,7 occur after Christ's resurrection)
- God only gives us the information that we need, not all that we might want to know (v. 9)
- God purifies His people with the same events that harden the wicked (v. 10)
- There is an inheritance stored up for all God's people (v. 13)