



ISRAEL

From Defeat to Victory Through MESSIAH

Lectures on the Book of Daniel

GIDEON LEVYTAM

ISRAEL
from Defeat to Victory
through
MESSIAH



Lectures on
the Book of DANIEL

BY
GIDEON LEVYTAM

“The Holy Scriptures and Israel” Bible Society

P.O. Box 1411, Niagara-On-The-Lake

Ontario, L0S 1J0 CANADA

giholyscriptures@sympatico.ca / www.theholyscriptures.org

“The Holy Scriptures and Israel” Bible Society of Canada

P.O. Box 677, Hawkesbury

Ontario, K6A 3C8 CANADA

**ISRAEL from Defeat to Victory
through MESSIAH**
GIDEON LEVYTAM

2011

Published and Distributed

By

“The Holy Scriptures and Israel” Bible Society

P.O. Box 1411, Niagara-On-The-Lake

Ontario, L0S 1J0 CANADA

giholyscriptures@sympatico.ca / www.theholyscriptures.org

“The Holy Scriptures and Israel” Bible Society of Canada

P.O. Box 677, Hawkesbury

Ontario, K6A 3C8 CANADA

Copyright © 2011 by

“The Holy Scriptures and Israel” Bible Society

All rights reserved.

ISBN: 978-0-9733339-2-3

All scripture quotations, unless otherwise indicated, are taken from the *New King James Version*®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. Italics in quoted verses have been added by the author for emphasis.

Verses marked KJV are taken from the *King James Version* of the Bible.

•

Cover Design © by Joab Levytam and Larry Rosen
Cover Photo © by Andrey Burmakina (Shutterstock.com)
Charts and Graphics by Carole Cooksey
Printed in the USA.

TABLE OF CONTENTS

Preface	4
Introduction	5
Outline Chart of the Book of Daniel	16
1. Daniel 1:1-7 Nebuchadnezzar's Instructions ...	18
2. Daniel 1:8-21 Daniel's Response	29
3. Daniel 2:1-30 Nebuchadnezzar's First Dream ...	35
4. Daniel 2:31-49 Daniel's Interpretation	43
5. Daniel 3:1-15 Nebuchadnezzar's Image	51
6. Daniel 3:16-30 Shadrach, Meshach & Abed-Nego	56
7. Daniel 4:1-18 Nebuchadnezzar's Second Dream .	65
8. Daniel 4:19-37 Daniel's Interpretation	72
9. Daniel 5:1-4 Belshazzar's Great Feast	79
10. Daniel 5:5-16 Handwriting On The Wall	82
11. Daniel 5:17-31 Daniel's Interpretation	86
12. Daniel 6:1-9 Plot Against Daniel	93
13. Daniel 6:10-28 Daniel In The Lions' Den	99
14. Daniel 7:1-10 Daniel's Vision: Four Beasts ...	108
15. Daniel 7:11-18 Coming Of The Son Of Man ...	116
16. Daniel 7:19-28 Fourth Beast And Ten Horns ...	121
17. Daniel 8:1-14 Daniel's Vision: Ram & Goat ...	127
18. Daniel 8:15-27 Gabriel's Interpretation	136
19. Daniel 9:1-10 "We have sinned ..."	143
20. Daniel 9:11-21 "Israel has transgressed ..."	148
21. Daniel 9:22-24 Prophecy: Seventy Weeks	156
22. Daniel 9:25-27 Three Periods Of Prophecy ...	163
23. Daniel 10:1-10 Daniel's Vision: Glorious Man ..	173
24. Daniel 10:11-21 Spiritual Conflict In Heavenlies .	177
25. Daniel 11:1-35 Warring Kings Of North/South ..	182
26. Daniel 11:36-45 Willful King	188
27. Daniel 12:1-13 Great Tribulation/Final Blessing .	195

PREFACE

In 2001–2002 I conducted a series of Bible lectures on the book of Daniel in St. Catharines Ontario, Canada. These lectures were presented from a Hebrew-Messianic perspective to Bible believers who love God’s Word and want to be able to reach their Jewish friends and neighbors. After thinking and praying about publishing a book composed of these notes, the Lord has now provided the way.

I am deeply indebted to Carole Cooksey for her time and patience in the difficult task of taping and transcribing the lectures.

I’m thankful that Sam Hadley volunteered to rearrange these notes and edit them into a more readable style. Eugene Vedder has also given help, especially with checking the accuracy of the historical facts in the text. I’m grateful that Ruth Spiering volunteered to proofread the final text. She has suggested many improvements.

I also thank my wife Irene for supporting and praying for me as I was preparing and teaching these lectures. Our prayer is that this book will be a blessing to the readers. May the Lord Yeshua our Messiah use this commentary on the most interesting prophecy of Daniel for His glory and honor.

—*Gideon Levytam*

INTRODUCTION

One of the most beautiful things I experienced when I was a young boy, growing up in the city of Jerusalem, was to read Bible stories at my parents' or grandparents' home about the history of our people—the people of Israel. Some of the most wonderful stories were about the life of Daniel or Moses or some other notable from among our people. The details of their lives never cease to amaze me. Now we are going to study the book of Daniel, which is composed of 12 chapters. It is the life story of the prophet Daniel. Let me begin by giving you a brief introduction of what we are going to cover.

The Critics

First, let's address the critics' objection to this book. They believe this book was not written by Daniel in the sixth century BC because, among other lesser reasons, they make the false assumption that it is impossible to foretell the future with such accuracy as Daniel does. Therefore they conclude this book had to be written after the events occurred. Basically they are rationalists who don't believe in the supernatural character of the Bible.

If we believe the Bible was inspired by the Holy Spirit and is true, we can know for sure that Daniel was a real man just like you and me, that he lived in the days of the Babylonian captivity and that he authored the book of Daniel. Notice the Scriptures where he writes in the first person:

- Daniel 7:2: "Daniel spoke, saying, 'I saw in my vision by night ...' "
- Daniel 7:15: "I, Daniel, was grieved in my spirit ..."
- Daniel 7:28: "This is the end of the account. As for me, Daniel, my ..."
- Daniel 8:1: "In the third year of the reign of king

Belshazzar a vision appeared to me—to me, Daniel ...”

- Daniel 8:15: “Then it happened, when I, Daniel, had seen the vision ...”
- Daniel 8:27: “And I, Daniel, fainted ...”

In five of the above passages he specifically identifies himself as Daniel (see also Dan. 9:2,22; 10:2,7,11-12; 12:5). Numerous times he speaks in the first person. Can there be any clearer statements as to the author’s identity?

Turn to Ezekiel 14:14. Here Ezekiel mentions Daniel, among others, by name: “Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness, says the Lord GOD.” Ezekiel was a contemporary prophet of Daniel. He was also taken captive, like Daniel, by the Babylonians. Daniel’s name is mentioned again in Ezekiel 28:3: “Behold, you are wiser than Daniel! There is no secret that can be hidden from you!” In this chapter the Lord pronounces judgment on the prince and king of Tyre. Later in the chapter we’ll notice that the prince (v. 1) or king (v. 12) of Tyre referred to really speaks of Satan (see vv. 12-19).

Now turn to Matthew 24:15 and notice what Jesus said. “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place, (whoever reads, let him understand) ...” The Lord Jesus is speaking here about the Tribulation Period, and notice that He specifically names Daniel and calls him a prophet.

The critics clearly ignore the obvious evidences of the authorship of Daniel. It is very important for our spiritual welfare and understanding that we believe that Daniel was indeed a prophet and that he wrote the book of Daniel in the sixth century BC. His own book proves it, Ezekiel confirms his existence and our blessed Lord Yeshua, Jesus our Messiah, spoke about him.

Daniel's Name

The meaning of Daniel's name is very important. It is made up of two Hebrew words: *Dan* or *Dani* and *El*, and means "God is my judge."* Every time his mother called him Daniel she was saying "God is my judge." That is the beauty of many Hebrew names: every time you say them, the name of God is constantly in your mouth. So God was always in the minds, on the lips and in the hearts of these individuals.

Date of the Book of Daniel

The book of Daniel dates from about 605–536 BC. In chapter 1:1 we read "In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it." That year was 605 BC. In chapter 10:1 we read, "In the third year of Cyrus king of Persia a message was revealed to Daniel." This was approximately 536–535 BC. So the book of Daniel covers a period of 69 to 70 years.

The Book of Daniel in the Canon of Scripture

What place does the book of Daniel have in the canon of Scripture? It is interesting that it is different in the Hebrew Scriptures to what we find in the King James or any other version of the Old Testament in the English language. The Septuagint, which is the Greek translation of the Hebrew Scriptures, was done to make it available to Greek speaking Jews as well as the Gentile world. It was translated in 250 BC by 70 Jewish Rabbis. That is why it is called the *Septuagint* which means "seventy." Here the book of Daniel was placed with the other prophetic books. But my Hebrew Bible places the book of Daniel in what is referred to as the *Writings*. The Hebrew Scriptures are divided into three sections:

1. The ***Torah***, the first five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

*There are other (though not well known) Daniels in the Scriptures: 1 Chronicles 3:1, one of David's sons; Ezra 8:2, one of the elders mentioned by Ezra; Nehemiah 10:6, one of the priests of Israel.

2. The *Nevi'im* or the Prophets: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, *Trei Asar* (the twelve minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi).
3. The *Ketuvim* or the Writings: Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

One reason for the book of Daniel being placed in the *Writings* is that the Rabbis did not consider Daniel as a prophet but as a statesman or a diplomat since he was remembered as a man who became second to King Nebuchadnezzar; they regarded him as a politician rather than a prophet. This is the reason the Jewish people today understand very little about this book. Specifically, most Rabbis don't recognize chapter 9, which speaks prophetically about the coming of the Messiah.

Historical Background

King Nebuchadnezzar made three expeditions against Judah. Three times he came against the Jewish people and the city of Jerusalem. His first expedition was in 605 BC when he came and took Daniel and some of his friends captive and also some of the temple vessels. In 2 Chronicles 36:5-6 it is recorded: "Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem. And he did evil in the sight of the LORD his God. Nebuchadnezzar king of Babylon came up against him, and bound him in bronze fetters to carry him off to Babylon." This is the first time Nebuchadnezzar came against the city of Jerusalem. Actually, Nebuchadnezzar was not yet king at that time; he was the crown prince. His father was Nabopolassar, the king.

The major conflict at this time was between Babylon and Egypt. Apparently as the battle raged on, Nebuchadnezzar defeated the Egyptian army and drove them back into their land. However as Nebuchadnezzar and his army passed through

Judah he took advantage of the opportunity to go against it, thus beginning the captivity of Judah. That summer (about August) Nebuchadnezzar besieged Jerusalem. Then he got word that his father, Nabopolassar, had died, so he hurried back to take the throne of the Babylonian empire. He took Daniel and his friends, Jehoiakim, king of Judah, and some of the vessels of the house of God back with him.

His second expedition is mentioned in 2 Chronicles 36:9-10, “Jehoiachin was eight (NKJV marginal note: eighteen) years old when he became king, and he reigned in Jerusalem three months and ten days. And he did evil in the sight of the LORD. At the turn of the year King Nebuchadnezzar summoned him and took him to Babylon, with the costly articles from the house of the LORD, and made Zedekiah, Jehoiakim’s brother, king over Judah and Jerusalem.” This was in 598 or 597 BC. This was the second time Nebuchadnezzar besieged Jerusalem. This time he took Jehoiachin, Ezekiel and 10,000 other Jewish people to Babylon. Ezekiel writes, “Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened and I saw visions of God. On the fifth day of the month, which was in the fifth year of King Jehoiachin’s captivity, the word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the River Chebar; and the hand of the LORD was upon him there” (Ezek. 1:1-3).

Nebuchadnezzar’s third expedition is found in 2 Chronicles 36:11-21: “Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. He did evil in the sight of the LORD his God, and did not humble himself before Jeremiah the prophet, who spoke from the mouth of the LORD. And he also rebelled against King Nebuchadnezzar, who had made him swear by God; but he stiffened his neck and hardened his heart against turning to the LORD God of Israel. Moreover all the leaders of the priests and the people transgressed more and more, according to all the

abominations of the nations, and defiled the house of the LORD which He had consecrated in Jerusalem. And the LORD God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place. But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till there was no remedy. Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave all into his hand. And all the articles from the house of God, great and small, the treasures of the house of the LORD, and the treasures of the king and of his leaders, all these he took to Babylon. Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions. And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule 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.”

This completes the three-phase captivity of Judah by Nebuchadnezzar here summarized:

- 605 BC – CAPTIVITY: Daniel and his friends and some of the vessels of the temple carried away to Babylon.
- 597 BC – DEPORTATION: Ezekiel, 10,000 Jewish people and more of the vessels of the temple carried off.
- 586 BC – DESOLATION: The temple burned, the walls of Jerusalem broken down and everything else carried off to Babylon.

Here are some cross references for your convenience:

- 605 BC – 2 Chronicles 36:7; Daniel 1:1-7

- 597 BC – 2 Kings 24:11-16; Ezekiel 1:1-3
- 586 BC – 2 Chronicles 36:11-21; 2 Kings 25:13-17

I often think about Psalm 137:1. When our Jewish people were captives they sang this song: “By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion.” The captors asked these captives to sing a song of Zion so they could mock and laugh at them, but their response was, “How shall we sing the LORD’s song in a strange land?” (v. 4). How sad when you think of the godly Jews like Daniel and Ezekiel and many others being held captive in Babylon, because of the departure of Judah as a nation from the ways of the Lord.

Notice how the book of Daniel begins, “In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand.” It was the Lord who gave Jehoiakim into Nebuchadnezzar’s hand. He could not have done it on his own. He came because the Lord had to judge the nation which He loved so dearly. He had to discipline His very own people by this means for the ultimate purpose of bringing restoration. It all began because of the departure of the Jewish people from the will of the Lord.

Let me make a parallel application here to the Church of Jesus Christ. We are just as guilty as believers in the Lord Jesus in this present Laodicean age as the Jewish people were in that time. God will have to discipline His Church just as He disciplined His own people of Israel. When you see how scarred and divided the people of God are, with not much spiritual energy left, it is because there is departure from the Lord and His Word.

Style, Language and Order

The book of Daniel is apocalyptic in its style. *Apocalyptic* means “unveiling.” The book of Revelation was later written in this same kind of very interesting style. There are dreams

which Nebuchadnezzar dreamed, visions which Daniel saw and prophetic messages about the future. Much symbolism is used to convey the details of these prophecies.

Daniel is written in two languages. From chapter 1:1–2:3 Hebrew was used. From chapter 2:4–7:28 Aramaic was used, the language of the Babylonians, and also of the Jewish people by the time of the Roman conquest. The rest of the book (chapters 8–12) is in Hebrew. When Daniel dealt with his own Jewish brethren he wrote in Hebrew and when he was dealing with Gentiles he wrote in Aramaic. Aramaic letters are very similar to Hebrew letters and there is no difference in the alphabet; however, the language is different. Some Aramaic is also used in the book of Ezra and one very short passage in Jeremiah. These are the only two languages used in the Old Testament.

What is the order in this book? Although it is not in historical, chronological or direct order, it does have a theme order. Here are the chapters in chronological order: Daniel 1, 2, 3, 4, 7, 8, 5, 9, 6, 10, 11 and 12.

Miracles

The book of Daniel is one of the books in the history of the Bible that records several amazing miracles. We say that God works miracles and He certainly does; however, there are certain periods of time in the Old and New Testaments when God performed more miracles than at other times. Below are some examples. In the book of Exodus, which records the wandering of the people of Israel on their way to Canaan, God worked many miracles on their behalf. From Exodus 7:8–12:30 the ten plagues poured out on Pharaoh and his people are mentioned.

- In Exodus 14:21-31 we have the parting of the Red Sea so the people of Israel could escape the bondage of Egypt.
- In Exodus 16:12-31 God miraculously provided manna every day except the Sabbath for the Children of Israel.

- In Exodus 17:1-7 Moses struck the rock and out flowed water for the thirsty people.*
- In Joshua 3:14-17 we have the parting of the Jordan River for Israel to cross into the Promised Land.

It is obvious that we don't have these kinds of miracles today—not that God isn't able; it just doesn't suit His purposes for this time.

Another time of miracles was in the days of Elijah and Elisha. In 1 Kings 17:1 Elijah announced a drought. According to James 5:17 Elijah prayed that it might not rain, and it did not rain for three and a half years. God sent ravens to feed Elijah (1 Ki. 17:2-6). Next he provided a widow to feed Elijah many days in a miraculous way, from an almost empty bin of flour and an almost empty jar of oil (vv. 8-16). At the contest with the prophets of Baal, Elijah prayed to God and fire came from heaven and consumed the sacrifice (1 Ki. 18:30-39). Then he prayed again and God gave abundant rain (vv. 41-46).

A unique period in biblical history includes many miracles during the life of Jesus, the Messiah, when He came to earth as a man, for example: His miraculous birth, restoring sight to the blind and hearing to the deaf, giving speech to the dumb, healing the lame, and raising the dead (Mt. 11:4-6). Such wonderful works cannot be repeated in the same way today. The early disciples of the Lord performed miracles also. In Acts 5:15 people brought the sick out into the streets so that at least the shadow of Peter passing by might fall on some of them. When Paul was bitten by a poisonous snake it had no effect on him (Acts 28:3-6). Many people were healed in the name of Jesus. Philip, after baptizing the Ethiopian eunuch, suddenly disappeared; the Spirit of God took him away from there and put him down in Azotus (Acts 8:26-40).

*This is not the same incident as Numbers 20:8-13. There the Lord commanded Moses to speak to the rock. Instead he struck it with his rod, for which Moses was not allowed to enter the Promised Land.

Some people today who call themselves faith healers, claim to perform miracles of healings. I am not the final judge of such things, but I hear that the sickness or handicap of many of those “healed” returns after a few days. God can and does heal today but according to His own will, time and way.

Daniel’s Teaching and Purpose

The book of Daniel teaches us six important doctrines:

- God is loving
- God is righteous
- God is merciful
- God is omniscient (knowing all things)
- God is omnipresent (present everywhere)
- God is omnipotent (all powerful)

Daniel also teaches about the coming of the Messiah and His death and it gives specific times when this will take place. Daniel teaches us that the prophecy of Jeremiah is divinely inspired by God (Dan. 9:2). Daniel teaches us about God’s program for His chosen people during the times of the Gentiles (see Lk. 21:24). Below are five points covered in the book of Daniel regarding the future:

1. God’s plan for Israel’s future
2. God’s plan for the future of Gentile nations
3. God’s plan for the Tribulation Period
4. The coming of the Antichrist
5. The second coming of the Messiah and the millennial age

Some may differ on details regarding the Tribulation Period and the second coming of the Messiah, but the book of Daniel is a great help in our understanding.

There are three purposes for the book of Daniel:

1. To show the Jewish people how they should live and

- behave among Gentile nations, specifically while they were still under the Law of Moses.
2. To teach Gentiles about Israel's God, the holy and the true God. Remember the Magi, the wise men who came from the east seeking the King of the Jews? Where do you think they learned about His birth? They learned it from Daniel and others who taught the truth concerning the true and living God, the God of Israel.
 3. To show us that God was still looking after and taking care of the Jewish people while they were in captivity.

The book of Esther is a good example of point three above. The Jewish people still celebrate the feast of Purim which comes from Esther 9. Although we don't find the name of God even once in this book, we see the hand of God in protecting His people in the Diaspora (the dispersion of the Jewish nation throughout the world). Haman wanted to destroy all of the Jewish people, but God in His providence, working behind the scenes protected them.

The theme of the book of Daniel is twofold: the times of the Gentiles (Lk. 21:24) and the sovereignty of God. "This decision is by the decree of the watchers, and the sentence by the word of the holy ones, in order that the living may know that the Most High rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men" (Dan. 4:17). Do you know that God is sovereign? The Most High God is the one who rules in the kingdoms of man. This may well be the key verse of the entire book of Daniel. God is in control even when we can't see it, even when the world is in such chaos.





Let me finish this introduction with this brief outline:

- Daniel 1–6: history with some prophecy
- Daniel 7–12: prophecy with some history



OUTLINE OF THE BOOK OF DANIEL

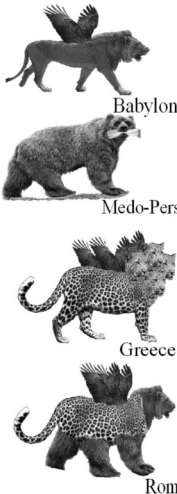


CHAPTER I: Introductory = The Moral Condition Suited to Enlightenment in the World

THE TIMES OF THE GENTILES	<div>CHAPTER II</div> <div><p>Babylon vs. 38</p><p>Medo-Persia vs. 39</p><p>Greece vs. 39</p><p>Rome vs. 40</p></div>	<div>CHAPTER III</div> <div><p>Enforced Worship of the Image</p><p>A Preserved Remnant</p><p>Typical of the Abomination of Desolation and the Faithful Remnant</p></div>	<div>CHAPTER IV</div> <div><p>Nebuchadnezzar Humbled</p><p>Typical of the Subjugation of all Gentile Power</p></div>	<div>CHAPTER V</div> <div><p>Babylon Destroyed</p><p>Medo-Persia Succeeds to World Empire</p><p>Typical of The Impiety and Doom of Gentile Power</p></div>	<div>CHAPTER VI</div> <div></div>
	<div>THE PRESENT AGE OR CHURCH PERIOD: FROM THE REVELATION OF THE MYSTERY. A DATELESS PERIOD.</div>				
	<div><p>Revived Roman Empire</p><p>In The Time of the End Matt. 21:44</p></div>	<div><p>In The Time Of The End</p><p>Matt. 24:18-24 Rev. 13:11-18</p></div>	<div><p>In The Time Of the End</p><p>Isaiah 60:12-16</p></div>	<div><p>In The Time Of the End</p><p>Rev. 17-19</p></div>	<div></div>

GENTILE DOMINION ABOLISHED: CHRIST'S KINGDOM ESTABLISHED



NIEL THE PROPHET (Matt. 24:15)

ways and Counsels of God. Separation Maintained. The Undefined in the Way.

CHAPTER VI Daniel is Preserved in the LION'S DEN Typical of The Lord's Care of the Israel Remnant	CHAPTER VII  Babylon Medo-Persia Greece Rome	CHAPTER VIII  Medo-Persia Greece Antiochus Defiles The Sanctuary The 2300 Days	CHAPTER IX The Prophecy of the 70 Weeks or Heptads of Years (69 Heptads = 483 years to Christ's coming & rejection.) <div>7 weeks 40 yrs. 62 Weeks or 434 Years</div> Neh. Ch. 2 Jerusalem Rebuilt Unto Messiah The Prince  Messiah Cut off	CHAPTER X, XI:1-35 Prophetic History in Detail <u>Chapter X</u> Angelic Ministry and the World-Rulers of this Darkness Eph. 6:12 <u>Chapter XI:1-3</u> World Empire passes to Greece <u>Chapter XI:4-35</u> Wars of the Ptolemies and the Seleucides (Egypt & Syria)
---	--	---	---	---

FROM THE CROSS TO THE RAPTURE.
PARENTHESIS IN GOD'S GREAT PLAN

Eph. 3:3-11

In The time Of The End Jer. 30:7 Ezek. 13:3-9 Rev. 7	The Roman Little Horn In The Time Of The End Rev. 13:1-10 	The Grecian Little Horn In The Time Of The End Isa. 14:24-27 	<div>3 1/2 Yrs. or 1260 days 1 Heptad = 7 years</div> Anti-Christ's False Covenant In The Time Of The End	CHAPTER XI:36-45 CHAPTER XII Anti-Christ and His Overthrow In The Time Of The End
---	--	---	---	--

ESTABLISHED RIGHTEOUSNESS TRIUMPHANT Chapter 7:13-14

1. Daniel 1:1-7

Nebuchadnezzar's Instructions Concerning the Young Jewish Captives

¹In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. ²And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god. ³Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles, ⁴young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans. ⁵And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of that time they might serve before the king. ⁶Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. ⁷To them the chief of the eunuchs gave names: he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.

May I again stress the importance of the main theme of this book, as mentioned in the introduction: the sovereignty of God (Dan. 4:17). God is in full control of the affairs of this world. He was in Daniel's day and still is today.

Daniel immediately gives us the historical background of his book and why he and his friends were in Babylon. Then he goes into Nebuchadnezzar's training program for them. Notice in

ISRAEL From Defeat to Victory Through **MESSIAH**

Gideon's lectures on Daniel takes a straightforward, clear look at the historical aspects of Daniel's narrative from the perspective of one who understands Daniel as an Israelite in a strange land.

Gideon Levytam discusses New Testament teachings regarding the book's prophecies and blends in spiritual applications for us today. His introduction gives the reader a great outline of the book's background, inspiration, and purpose in the canon of Scripture.

About the Author:

Gideon Levytam is an Israeli believer in the Lord Jesus (Yeshua) the Messiah. He was born and raised in the city of Jerusalem.

Gideon served in the Israeli army and was a soldier in the Yom Kippur War of 1973. He first heard the gospel from his wife Irene who came to Israel to work as a volunteer on a Kibbutz. Since coming to faith in the Lord Yeshua the Messiah in 1980, Gideon has served among his people sharing the mind-set of the apostle Paul when he said in Romans 10:1 "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved"



GIDEON LEVYTAM

"The Holy Scriptures and Israel" Bible Society of Canada

P.O. Box 1411, Niagara-On-The-Lake

Ontario, L0S 1J0 Canada

P.O. Box 677, Hawkesbury

Ontario, K6A 3C8 Canada

ISBN 978-0-9733339-2-3



9 780973 333923