

Notice:

Each talk (given in the series) follows a “Study Outline”. Some had asked for a brief outline to follow so that they did not have to write as much and could take in the material. Thus, I’ve attached a “study outline” at the beginning of each study; each one being two pages long. After each “study outline” are more detailed studies; some of the material was not mentioned in the talks, but provided for further study for those interested. The table of contents will help to navigate through these portions.

Finally, at the end of each study I’ve: 1) added an appendix to cover important topics that I simply did not have time to discuss during the talks or were a little outside the focus of theme 2) attached some “recommended” study materials 3) and supplied appropriate Audioverse links to relative subjects.

Blessings to each one of you. You can also find all the material on : www.tinyurl.com/danieltalks

Study 1 Outline

The Little Book opened (Rev. 10:1,2):

what is it? “open” (v. 2,8) : Dan. 12:4,9

when is it opened? “time no longer” : Rev. 10:7

Dan 12:4,9

Dan 11:30-35

The “little people”

who are they? Rev. 12:6,14,17 (see Jer 6:2; Eph 5:25)

Putting it together: **Little book for little people**

Daniel for the end-time church

Daniel 2: second coming

Daniel 7: investigative judgement

Daniel 8/9: cleansing of the sanctuary

Daniel 10-12: Sabbath message

The **wise** understand:

Dan. 12:9,10

Becoming wise:

Who was wise? Ez. 28:3; Dan. 1:4; Dan. 1:20

How did he get it?

God gave it. Dan. 1:17

Put God ahead of man Pr 12:15

Health message

Obedience Jn. 7:17;16:16; Acts 5:32

Why God gives understanding:

Dan. 12:3 - to shine (see Ezra 7:10)

The book is for *inreach* and *outreach*

Who did Daniel shine to? Whole nation, but who in particular?

Daniel's witness: **OUTREACH**

Chapter 1: Health message/meeting physical needs

Chapter 2: Prophecy, confirming the word of God

Chapter 3: Testing truths, bringing to a decision

Chapter 4: Show them you care

INREACH: Daniel and his friends weren't the only Jews taken captive (Dan. 1:10)

Why were only three thrown into the fiery furnace?

Why was there only one thrown into the lion's den?

Daniel's attitude to the "others"

Dan. 9:4,5 "we have sinned" (see Dan. 8:23; Deut. 28:15,49,50)

End time attitude

Priests weeping between the "porch and the altar" (Joel 2:17)

"sigh" and "cry" (Ez. 9:4)

Backs towards the temple, faces towards the east (Ez. 8:16, see also Deut.

4:15-19; 17:3 regarding sun worship)

"between the porch and the altar"

The great controversy will be settled not so much by a show of force, but on our knees. Consider the book of Daniel and his continual need to pray (Dan. 2:18; 6:10,11; 9:3. also was essentially fasting in Chapter 10)

Final commission: (Rev. 10:11)

Open book: check

Eat it, sweet in mouth: check

Bitter in the belly: check

Prophecy again: ?

Study 1- Daniel, a Witnessing Book Turning Many to Righteousness

I. A Little Book

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth” Rev. 10:1,2

This Angel (remarkably similar to the angel of Rev 14) has a “little book”. What is this little book?

Clues:

“Open” (v. 2, 8): only one other book “closed”, or shut up at first: Daniel. (Daniel 12:4,9) In applying the appropriate tense to the passage, it should read, “a little book *having been opened*”.

*There were also other books in the Bible “opened” (e.g. book containing the seven seals and the books of judgment). The size of the former is not clear though it does cover a large portion of earth’s history. The latter could hardly be considered “little”.

“Time no longer”(v.6):

What time period are we speaking of? After prophetic time periods are no longer pending. It’s not the end of time by context. It’s not probationary time because the “mystery of God” has yet to be fulfilled. (see 10: 7)

A. When is it opened?

Read Dan. 12:4,9. Notice two features mentioned in both verses.

1. Words are “shut (closed) up”
2. until the time of the end.

So twice in Daniel 12, we read of a “book” that is “closed”. And twice in Revelation 10, we read of a “little book” that is “open”. The former is remained closed until the time of the end, the latter is opened when there is time no longer.

Furthermore, angel making the announcement in Rev. 12 was said to have “lifted up his hand to heaven, and sware by him that liveth for ever and ever.” In Dan. 12, he wrote of a man who “held up his right hand and his left hand unto heaven, and sware by him that liveth for ever.” These are

the same books; the Book of Daniel and the “little book”.

B. When is the “time of the end”?

See Dan. 11:30-35,40. For the scope of this lecture, the details of Daniel 11 will be left out. However, with even a brief overview of this passage one can begin to see that the 1260 years of papal persecution (538-1798) is discussed here (e.g. “pollute the sanctuary”, “fall by the sword, and by flame, by captivity, and by spoil many days”). Therefore, at the end of the 1260 years (1798 specifically), the “time of the end” commences. After 1798 a book (Daniel) will be opened. (see appendix)

II. A People

For a moment we will take our attention off of the “little book” and come back to it later.

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days*...and to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a *time, and times, and half a time*, from the face of the serpent. (Rev. 12:6,14) [emphasis mine]

Prophetically speaking, a woman represents a church (see Jer 6:2; Eph. 5:25). This church then flees for 1260 years (see study #4 for more on day/year principle).

What follows? (Rev. 12:17). The dragon is making war with the remnant of her seed. If a woman is a church during the 1260 years (538-1798), then her “seed” would be the church which followed after 1798. Accordingly, the “remnant” would be the final one. (see Ps. 22:30)

III. Putting it together

There is a “remnant of her seed” in the time of the end: Church

There is an open book in the time of the end: Daniel

If God has a church at the time of the end and has a book opened at the time of the end, it would follow then that that church may know something about that book. The entire Bible is our study, but the book of Daniel carries with it a specific message for the Seventh-day Adventist church. Within it lies our very identity, our DNA if you will.

A. “What do SDA’s believe?”

We believe in the atoning sacrifice of Christ. We believe in His death and resurrection, and that under no other name we are saved. This is the foundation.

But what are people *really* inquiring of when they ask? They're asking, "What is the *difference* between your church and the rest?"

Let's look at the book we've been asked to study for answers:

Daniel 2: Gold ==> Silver ==> Brass ==> Iron ==> Iron/Clay ==> Stone
(second coming)

Daniel 7: Lion ==> Bear ==> leopard ==> 4th beast ==> Little horn ==>
judgment

Daniel 8,9: Ram ==> He-goat ==> Little Horn ==> Cleansing of
sanctuary

Daniel 10-12: Persians ==> Greece ==> Robbers/King of North ==>
Attack on covenant ==> Michael stands (sabbath controversy)

If there's an end-time church reading a book for the end time, they will recognize the synopsis above. What do we believe in?

We believe in a literal/visible **second coming** of Christ. (Chapter 2)

We believe that before this coming, there will be an **investigative judgment**. (Chapter 7)

We believe that during this time of judgment there is a **cleansing** work being performed in the **sanctuary** in Heaven. (Chapter 8,9)

We believe that the final controversy will be over the **covenant** of God and that Michael will deliver those who have received His seal of keeping it, the **Sabbath**. (Chapter 10-12)

IV. Who will understand?

Here is an important point of distinction that needs to be made. Will being a member of the SDA church entitle one to understand the book of Daniel? With some careful thought, my answer is that it actually *should* be. Maybe not "entitled" to understand it, but every member of the Seventh-day Adventist church should have a working knowledge of these themes. Our children should be started on being able to grasp them even at the youngest age. Obviously by experience we understand that this is far from the truth. Biblically then, who *will* understand?

According to Dan. 12:9,10 the "wise" shall understand.

Therefore, do you have to be wise to understand Daniel? (Or at least the portion that has been “closed” for years.)

A. How do you become wise?

Let’s look at someone (or some people who were) wise and what they did:

Who was wise?

Daniel was wise: Ez. 28:3; Dan. 1:4

How wise were they (Daniel and his friends)? Dan. 1:20

10 times wiser

Considering that the *end* of the book of Daniel states that only the wise will understand this book, it is fitting that the *beginning* of the book tells us about a very, very wise man.

Since God had a book written that only the wise would ably grasp, He fittingly had a very wise man introduced at the start of it, who would write the book as well. What a wonderful idea! We can look at the *very life* of the author itself to have the key to *understanding* this book.

Points to consider in regards to Daniel’s wisdom:

1. God gave it to him (Dan. 1:17)
2. Put God ahead of man (Pr. 12:15) (i.e. He put what God said over what man’s best offering)
 - a. Wine is mocker (Pr. 20:1; Pr. 23:29-32)
 - b. Clean/unclean: (Lev. 11; Deut. 14)
 - c. Blood not properly drained (Lev. 7:26,27; Acts 15:20,29)
 - d. Food sacrificed to idols (Lev. 17:7)
3. Health message
4. Obedience (Not specific to the story of Daniel, but important in the gaining of Biblical wisdom)
 - a. Need to do doctrine (Jn. 7:17)
 - b. Spirit of truth come (Jn 16:13) to those who obey (Acts 5:32)

In summary:

God gives it
Put God first
Live a healthy life
Obey

If you want to understand the book of Daniel you need to be wise. Daniel was an example of a wise person. If you want to understand the *prophecies* of Daniel (2, 7-12), *study/follow* the life of Daniel (1-6).

V. Why God's Gives Understanding

So what's the point? Why is it important that the wise understand this?

God gives the "wise" understanding because there is another aspect about the wise that will make this "information" useful. Not only do the wise understand, they "shine" and turn "many to righteousness" (Dan 12:3). The wise have an effect on all those around them. God *specifically* let's us know that the wise will understand, because He knows that they *will reach* those around them.

Consider this then. God will give light to those who have the intent to obey it (see above) and share it (see Ezra 7:10). When students study the book of Daniel, many miss the major point. The details of the prophecies are key. Without them, there would be no framework or context within which to apply its lessons. Yet again, it was written for those who will **obey** and **share**.

This is a witnessing book by nature. When you study the life of Daniel, two profound aspects of his life should strike you:

1. How he related to his fellow Jews -**INREACH**
2. How he related to those of the pagan nation of Babylon (and later Medo-Persia) - **OUTREACH**

In studying this book and in turn, emulating his example, it reveals to us all how to act towards those outside (e.g. Nebuchadnezzar) and inside the church (see Daniel's prayer in Chapter 9).

A. Light to the Gentiles: **OUTREACH**

Who did Daniel (and the three worthies) "shine" to? The whole nation of Babylon and Persia.

But particularly to which individual? Nebuchadnezzar. (See Dan 1:19,20; 2:46,47; 4:37, 1-3; and 3:29).

Lets review the sequence of events regarding Daniel's interaction with the king:

Chapter 1: Health Message (Meeting the physical needs)

Meeting *physical needs* is the most practical way to prepare a non-believer to receive truth.

Chapter 2: Prophecy (An intellectual and spiritual appeal)

Prophecy by nature strengthens faith and is converting in its effect. (Jn. 14:29) The next step to effective witnessing (after meeting

their needs) is confirming them in the sure *Word of God*.

Chapter 3: Testing truths (Bringing to a point of decision)

This wasn't an easy thing for the most powerful man of earth to swallow. Bringing people to a "decision" in which the truths contradict what they believe (in this case *Who* deserves worship). This chapter is one worthy of deeper contemplation for this reason. Let us consider the following:

1. Tribulation develops patience (Rom. 5:3)

2. In the "ladder" of spiritual growth noted in 2 Peter 1:5-8 (faith ==> virtue ==> knowledge ==> temperance ==> patience ==> godliness ==> brotherly kindness ==> charity), it is after **patience** that **godliness** (or God-like-ness) is developed and recognized.

When people suffer/sacrifice for the faith that has been delivered to them, the world will then see Christ in you. Keep in mind that this is the only chapter in which Nebuchadnezzar is really upset with them. That's why I called this chapter one of "testing truths". They have a way of upsetting people. Yet when people see Christ in you, your "argument" gains true converting force. Christ was with those three worthies as they refused to kneel before the image, but He was witnessed by the king when he entered into the flames.

Godly suffering has a converting power. It's an effective tool to further spread the message. It also has a purifying effect on the sufferer (we'll see more on this on Daniel 11).

3. One last point on this subject. Where was Daniel in this chapter? I'm not sure of the reason for his absence. But the fact that this is the one chapter that omits mentioning him reminds me that ministry is an *every member work*; not just the work of one. (Lev. 22:23)

Chapter 4: suffering and empathy (the most convincing "argument")

They need to know you love them. (Dan. 4:19)

"The once proud monarch had become a humble child of God; the tyrannical, overbearing ruler, a wise and compassionate king. He who had defied and blasphemed the God of heaven, now acknowledged the power of the Most High and earnestly sought to promote the fear of Jehovah and the happiness of his subjects. Under the rebuke of Him who is King of

kings and Lord of lords, Nebuchadnezzar had learned at last the lesson which all rulers need to learn—that true greatness consists in true goodness. He acknowledged Jehovah as the living God, saying, ‘I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase.’ ”

“God’s purpose that the greatest kingdom in the world should show forth His praise was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in sacred history.” – {PK 521.3}

This “little book” that the remnant church holds open has important prophecies concerning the entire world, but also teaches us how to save one person at a time by:

1. Meeting their needs
2. Commending the sure Word of God to them
3. Bringing them to a point of decision (but with Christ in you)
4. Loving them

The greatest monarch in the greatest kingdom acknowledged the God of heaven. NO ONE is unreachable.

B. How to treat those *within* the church: INREACH

There were of course other Jews of Daniel’s “sort” held captive in Babylon. (Dan. 1:10)

Consider for a moment: Why were only three thrown into the fiery furnace? Why was only one thrown into the lion’s den? There may have been others. While we don’t know for a fact that only these four were faithful, it seems to be clear that they certainly stood out.

What was Daniel’s attitude towards those of his same religion?

Read in Dan. 9:4,5. “I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; *we have sinned...*” [emphasis supplied]

Why the admission? The prophecy just depicted to him in Chapter 8 mentioned a number of startling details. One of which is of a king of “fierce countenance”. (8:23) Where did this lead Daniel’s mind to?

Deuteronomy 28:49,50 foretells of a nation of “fierce countenance” destroying the nation. For what reason would they be destroyed?

If they did “not hearken” to God’s voice. (Deut 28:15)

Therefore, what prompted Daniel’s proclamation that, “we have sinned”? He stood amongst his nation pleading on their behalf; *with* them, not casting them aside.

This is the attitude of those who read and study Daniel in the “time of the end”: They weep between the “porch and the altar”. (Joel 2:17) In another place, they are said to “sigh” and “cry”. (Ez. 9:4)

Who are they weeping, sighing, and crying for? Those in the House of Israel that had been sinning; while standing also between the “porch and the altar” (Ez. 8:16). Fellow-worshippers, facing the wrong way. (see also Deut. 4:15-19; 17:3 about sun worship)

We would do well to ponder this point at the close of this study. How much time has been spent speaking about the wrongs within our church as opposed to praying about it? Only the wise shall understand.

The great controversy will be settled not so much by a show of force, but on our knees. Consider the book of Daniel and his continual need to pray. (Dan. 2:18; 6:10,11; 9:3. Also he was essentially fasting in Chapter 10) In Jacob’s time of trouble he was praying. In the Garden of Gethsemene, the disciples were instructed to pray before the hour of trial.

VI. Our Commission

Returning to Revelation 10.

Open book: check

Eat it, sweet in mouth: check

Bitter in the belly: check

Prophesy again: ?

William Miller, Joseph Wolf, Robert Winter, Manuel Lacunza, Johann Bengel, Francois Gausson, etc. They all rest now. Who will go to prophesy again?

Hiram Edson, James White, Joseph Bates, JN Andrews, GI Butler, Uriah Smith, etc. They all rest now. Who will now go and prophesy again before “peoples, and nations, and tongues, and kings”?

It is your time now before the “world, and to angels, and to men”.

Appendix:

Time of the End:

“The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the “everlasting gospel;” and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment had come. The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “**to the time of the end.**” Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” [Daniel 12:4.] – {GC88 355.3}

The apostle Paul warned the church not to look for the coming of Christ in his day. “That day shall not come,” he says, “except there come a falling away first, and that man of sin be revealed.” [2 Thessalonians 2:3.] Not till **after the great apostasy**, and the long period of the reign of the “man of sin,” can we look for the advent of our Lord. The “man of sin,” which is also styled the “mystery of iniquity,” the “son of perdition,” and “that wicked,” represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. **This period ended in 1798.** The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed. – {GC88 356.1, emphasis supplied}

Audioverse Sermons:

Daniel’s Four Great Visions (Peter Gregory)

<https://www.audioverse.org/english/sermons/recordings/4146/daniels-four-great-visions.html>

Recommended materials:

Daniel and Revelation, U Smith

Symposium on Daniel, FB Holbrook

Prophetic Principles, R. du Preez

Specialized Studies in Daniel, S Bohr