# Survey of God's Program with Israel

## Daniel — The 2nd and 3rd Revelations

*A 8-Lesson Study by Keith Blades | Enjoy the Bible Ministries®*

Study Overview & Lesson Summaries

## About This Series

These are Lessons 7–14 of the 38-lesson eighth part of the Survey of God's Program with Israel, on Daniel. They cover the 2nd revelation of the time schedule (Daniel 7) and the 3rd (Daniel 8), and open the 4th revelation in Daniel 9. The 2nd and 3rd revelations are treated as part A and part B of the exact same revelation: chapter 7 a vision of the night, chapter 8 a vision of the day that came two years later. Daniel 2 gave the scope of the 5th course of punishment — five installments, set forth with five Gentile dominions. In Daniel 7 the same Gentile empires are seen as great beasts, because they are now looked at for how they treat Israel as part of Satan's policy of evil against the nation. In each of the revelations the greatest amount of information pertains to the 5th installment, when God ends the 5th course of punishment, purges Israel of the rebellious element, avenges His cause upon the Gentiles and establishes His kingdom. Daniel 8 adds identity — the Medo-Persian Empire from the east, the Grecians from the west, and a little horn from the north — and reasons are given for rejecting the Antiochus Epiphanes view of the little horn of Daniel 8:9. In Daniel 9 Daniel seeks the time schedule for the rest of the 5th course of punishment, and Gabriel is sent to give him the information he supplicated for.

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## Lesson Summaries

**L7**

### Gentile Dominions Seen as Great Beasts *Daniel 7 Surveyed; Daniel 2 Compared; Psalm 83 on the Time Schedule*

**Part A and Part B (Daniel 7 and 8)**

- Chapters 7 and 8 cover the exact same material but focus on different things — a vision of the night, then a vision of the day two years later; seeing part A and part B keeps you from thinking something brand new is going on

**Daniel, a 5th-Course Prophet**

- Daniel 2 gave the scope of the 5th course of punishment, showing five installments, set forth in connection with five Gentile dominions
- Daniel is one of the 5th course of punishment prophets and speaks of nothing outside it; he functions in connection with the times of the Gentiles
- Daniel 12 ends by telling Daniel to close the book and that knowledge shall be increased — later through Zechariah, raised up in the 2nd installment, and through the Apostle John in the Revelation, the remnant's daily newspaper

**The Same Scope, Amplified**

- The 2nd revelation is a repetition of chapter 2, adding amplifying details and another perspective Daniel and Israel need about these Gentile dominions
- In each of the five revelations the greatest amount of information pertains to the 5th installment; the least is given about the 3rd
- Daniel 2 does not use the word fifth kingdom; chapter 7 has the same parallel — four great beasts, with a fifth coming out of the fourth — and they come up one after another, not all at once
- Chapter 2 shows only that ten kings exist; the 2nd revelation begins to reveal a head among them who organizes them all
- Chapter 2 says the God of heaven will set up the kingdom; chapter 7 begins to show the mechanics, and the terminology shifts to the most High — the very issue Satan is contesting

**Why Beasts?**

- Daniel sees the Gentile empires as beasts because they will treat Israel in a beastly manner; a nation described as a beast is described for how it is employed in Satan's policy of evil
- The first beast is Babylon, which sacked Israel's city and land and took them captive, yet had a change of heart toward Israel; the second is the Medo-Persian Empire, the third Grecia

**War with the Saints (Daniel 7:21–25)**

- War with the saints is the key concept; it is not described with the first three

beasts, though the saints are afflicted under them too

- The little horn makes war with the saints, dedicates himself to obliterating them, and is allowed to prevail; if the Ancient of days did not come, he would have wiped Israel out
- Israel are the saints of the most High; Satan gives the little horn his power, and he speaks for Satan

### Psalm 83 on the Time Schedule

- Once the time schedule is set forth in Daniel, the prophetic utterances of the Psalms and the prophets can be placed on it; Daniel's information is like the hub of the wheel
- Psalm 83 is a prophetic psalm of the 5th installment — what the remnant will be saying when the little horn rises up to wear them out; its nations are the ten nation confederacy

L8

## Beastly Conduct in Satan's Policy of Evil *Daniel 7:1–5; Isaiah 26–27; Revelation 12–13; the Lion and the Bear*

### The 2nd Revelation Adds Information

- Daniel 7, the 2nd revelation, is not divorced from the 1st; it adds information, and everything follows the exact same pattern as chapter 2
- Here the 1st installment is only briefly mentioned; more is said about the 2nd through the 5th, and the biggest chunk of amplification pertains to the 4th and 5th — especially the 5th
- It is in the days of the kings of the 5th Gentile dominion that the God of heaven sets up His kingdom (Daniel 2:44), so it is only right and natural that most of the information pertains to the 5th installment

### Government in Chapter 2, Great Beasts in Chapter 7

- In chapter 2 God set forth each Gentile empire's nature as far as its government was concerned; from chapter 7 they are great beasts, looked at for how they treat Israel as part of Satan's policy of evil
- Government may devolve, but each beast's conduct toward Israel gets worse and worse; the goal of the 4th and 5th is to make war with the saints and wipe them out
- As before, four beasts arise and a fifth comes out of the fourth; what was not learned in the 1st revelation begins to be learned in the 2nd — the confederacy has a head ruler, the little horn

### Leviathan, the Dragon in the Sea (Isaiah 26–27)

- Whenever God speaks of a nation as a beast, He refers to how it is used by Leviathan — Satan himself as the great dragon of Isaiah 27
- Isaiah 26 is the song Israel will sing when the 5th course of punishment is over, extolling God's Jehovahness and grace — the only reason they get the kingdom
- By the law contract Israel should have wrought deliverance in the earth; they had done none of that, and that is why they are coming under the 5th course
- "In that day" (Isaiah 27:1) is the great and terrible day of the Lord, the last part of the 5th installment, when God's Jehovahness and grace defeats Israel's adversary

### John Builds on Isaiah (Revelation 12–13)

- John's terminology for Satan rests on Isaiah, and Daniel builds on it in Daniel

7 and 8; John sees the dragon with the beastly Gentile empires he has established since Babylon

- The beast of the 5th installment that John sees is the very beast Daniel sees in Daniel 7, with a composite structure borrowing from the leopard, the bear and the lion

### The Lion and the Bear (Daniel 7:4–5)

- The first beast is Babylon: it came in as a lion, tearing Israel as sheep, with the swiftness of eagle's wings — as Jeremiah 50 and Ezekiel 17 had already described it
- Just as God gave Nebuchadnezzar the heart of a beast and then returned to him the heart of a man, a man's heart was given to the beastly dominion of Babylon; Evilmerodach's treatment of the king of Judah (Jeremiah 52) is part of it
- The second beast is the Medo-Persian Empire — like a constitutional monarchy, with laws even the king cannot transgress (Daniel 6) — extremely predatory, expanding far beyond Babylon
- Ezra, Nehemiah and Esther describe Israel's situation under the Medo-Persian Empire; in Esther the Jews were on the verge of being wiped out

L9

## Wearing Out the Saints of the most High *Daniel 7:6–25; Psalm 83; Isaiah 1; Joel 3*

### The Same Dominions, a Different Perspective

- The same Gentile dominions are now looked at as employed by Satan in his policy of evil against Israel, now that Israel has been delivered into his hands in this final course of punishment
- In every revelation the majority of the information pertains to the last two dominions, especially the 5th, and then the establishment of the kingdom

### The Third Beast (Daniel 7:6)

- When the third arises, dominion is given to it and it swallows up the one before it; the four wings of a fowl mean swiftness
- It is not named as Grecia here — that comes in the 3rd revelation; Alexander the Great led that Grecian dominion

### A Fourth Beast and a Fifth Beast Concept

- Neither revelation states the number five; the fourth beast has two phases and a fifth arises out of it — just as the legs, feet and toes of the 1st revelation go from a fourth to a fifth Gentile dominion
- The little horn was not there at the beginning but comes up later; the one who heads it up will be called the beast, so it is legitimate to speak of five Gentile dominions or five beasts

### Worse Than All Before

- "dreadful and terrible, and strong exceedingly": the others were dreadful too, but this one exceeds them all — viewed from Israel's perspective, the worst yet in the times of the Gentiles
- It is especially worse in what it wants to do with Israel: not satisfied with Israel's captivity and subjection, its desire is to make war with them and get rid of them
- In the days of the 4th Gentile empire the Messiah will be in Israel and provide Israel's redemption, and the one who wants to be like the most High has his

title as prince of this world stripped positionally from him

- Once the 5th Gentile empire comes along, it is the time of Satan's last-ditch stand to keep possession of the earth; his only hope is to obliterate Israel so the Son of man, the Messiah, has no nation to deal with

### Wearing Out the Saints (Psalm 83; Isaiah; Joel)

- Anything worn out can no longer be used; wiping Israel out as a nation is the wearing out of the saints of the most High
- The nations of Psalm 83 are the ten nations that make up the ten horns of that confederacy; those who take it out on Israel are God's enemies who hate God
- Isaiah 1 shows how close the wearing out comes to obliterating Israel; in the 5th installment all that is left will be a very small remnant
- Joel 3 gives further details: the man of sin invades the land, scatters the people, gives the land to the confederacy, and sacks the temple, carrying away its silver and gold

### Times and Laws; a Time and Times

- The "times and laws" are probably Israel's, with a uniqueness the other nations won't go along with; the aim is that everything of Israel's culture as the people of God no longer exist
- The phrase "a time and times and the dividing of time" is the first piece of information in these revelations with a time schedule; the unit is years, giving a three and a half year period in which he prevails against them

L10

## God the Father Comes; the King's Coronation *Daniel 7:7–14, 23–27; the First Piece of a Time Schedule; Ezekiel 28*

### One King over the 10-Nation Confederacy

- The 2nd revelation amplifies chapter 2's 4th Gentile dominion and the 10-nation confederacy that forms the 5th coming out of it; the ten horns are the ten kings that make up the confederacy
- The advance: the confederacy is headed up by one king, and the opposition of Satan's policy of evil to Israel is centered in him; chapter 11 will tell how, of ten kings, one dies and the man of sin comes up in his estate
- He uses the confederacy to try to wipe out Israel, who will suffer worse than in any previous installment — to wear them out, wipe them out, and have their name no more in remembrance

### Diverse from the First (Daniel 7:24)

- The little horn is read as coming up after a king in his own nation and diverse from him: that king persecuted Israel and trod Israel down, but this one speaks beautiful words to Israel
- He subdues those nations and gives Israel the spoils of victory, and such things convince Israel he is their Messiah

### The First Piece of a Time Schedule (Daniel 7:25)

- Everything in these five revelations is a time schedule issue; until now no units of time had been put on it except the seventy years for the 1st installment
- Even breaking it into five installments is a basic foundational issue in the time schedule
- The unit already designated for the 5th course is the year, so "a time and

times and the dividing of time" is a three-and-a-half-year period in which the terrible affliction and wearing of the saints is allowed
- That period is the last part of the entire 5th course of punishment; at its end the God of heaven will set up the kingdom which shall never be destroyed
- Daniel 8 will place a unit of 2,300 days on this, and the two periods have the exact same ending point

### The Mechanics of Establishing the Kingdom

- In Daniel 2 the stone grows into a great mountain and fills the whole earth — the kingdom the Abrahamic and Davidic covenant calls for; the 2nd revelation is graphic about the means
- It shows how the satanic plan of evil is destroyed in the great and terrible day of the Lord; then the kingdom is set up on the earth and given to the saints of the most High, the nation Israel

### The Ancient of days and the Throne

- The Ancient of days is God the Father, who comes to this earth for the establishment of the kingdom — in vision form for Daniel, and, it appears, again in the actual fulfillment
- God the Father and God the Holy Spirit are by nature invisible, yet can manifest themselves; the Lord Jesus Christ is the expressive member of the Godhead
- In Ezekiel 28 the prince of Tyrus is a man and the king of Tyrus is Satan himself, the anointed cherub who covered God's throne; when God sets up His kingdom, He sets that exact same throne in the land of Israel
- The Lord Jesus Christ comes on the clouds of heaven, His angels bring Him before that throne, and God the Father gives Him the dominion, the glory and the power — the coronation of the King of Israel

L11

## The Mandate of the Davidic Covenant *Daniel 7:13–14, 26–27; Revelation 5; I Corinthians 15; Psalm 45; Daniel 8 Introduced*

### Brought to the Ancient of days (Daniel 7:13–14)

- The Lord Jesus Christ comes with the clouds of heaven, is brought to the Ancient of days, and the kingdom is given to Him; there is an angelic involvement, a ceremonial presentation to God the Father
- From the Father's hand He receives the mandate to establish God's kingdom and administer God's righteous rule on this earth — for the one thousand years, a time schedule given in the Revelation, not here

### The Mandate Given to the Son of David

- A mandate was given to the son of David to put all things under his feet; by taking on human flesh, the Lord put Himself in the line of the seed of David and in the position of the Son of man
- At the cross He functions as Israel's redeemer and fulfills the first part of the mandate; He is made Lord and Christ and given the right to put all things under His feet

### Three Times the Son Comes to the Father

- Three times God the Son, in connection with the mandate of the Davidic covenant, comes to God the Father and gets something from Him
- First, following the resurrection, He is made Lord and Christ and receives the coronation from His Father; then He stands up and gets the book, the second

phase of it (Revelation 5)

- Finally He is presented to God the Father and receives the last installment of the mandate, which is to set up the kingdom

### The Five Issues of the Davidic Covenant

- Paul (I Corinthians 15) says a resurrection must take place because the mandate for the Son of man includes death as an enemy to be destroyed — a must because God the Father gave it to Him to do
- These five issues of the Davidic covenant compose the mandate; at the end He turns it all back to God the Father — "perfect redemption, perfect deliverance, perfect avengement, perfect kingship, perfect blessing" — with no enemies left

### Psalm 45: The Public Coronation

- Psalm 45 is a day spring psalm about the King who is God Himself (verse 6); verses 3–4 tell of His deliverance and avengement for Israel, and the rest of the psalm His kingship and the blessing
- Having already received one anointing at the Father's right hand, this one is public, before men and all the angelic beings: what Daniel sees is the Lord receiving His public coronation as the King
- In the interpretation the beast's dominion, the 5th, is taken away and the kingdom is given to the saints of the most High; He rules with a rod of iron, compelling submission and the blessing of His nation Israel

### Setting the Stage for Daniel 8

- The 3rd revelation is like part B to the 2nd: the vision of the evening is chapter 7, the vision of the morning chapter 8, and the two go together
- The 1st revelation did not tell who the 2nd, 3rd, 4th or 5th Gentile dominions would be; the 3rd revelation amplifies the 2nd with identity
- Its second major doctrinal issue is the nature of the policy of evil Israel will face in the final installment — what the angel calls the end of the indignation

## L12

## The Ram, the He Goat, the Little Horn *Isaiah 14's Victory Song; Daniel 8:1–9; the Identity of the Dominions*

### Israel's Victory Song (Isaiah 14)

- In Isaiah 14 the destruction of Satan's plan of evil is set forth in a victory song Israel will sing in that day — a taunting question to Satan as he lies on the ground
- The passage starts with the burden of Babylon in chapter 13; Babylon starts the whole 5th course, will be involved again in the 5th installment, and the man of sin will locate himself there
- The song runs from Isaiah 14:4 to verse 23 and will be sung by the redeemed of Israel when what Daniel sees takes place at the end of the 5th installment

### Daniel, the Fulcrum

- Once the time schedule is there, you can plug in what the prophets set forth; the information in Isaiah through Ezekiel is to be put on the time schedule given to Daniel
- Daniel is like the fulcrum on the balance; Zechariah, raised up just before Malachi, receives visions similar to Daniel's, and Daniel's time schedule must be in place before what Zechariah says will make sense

### Two Categories of Advancing Doctrine

- The 3rd revelation is like part B to the 2nd revelation's part A; you are still dealing with the exact same topics and information
- Its two major categories: identity information about the Gentile dominions that follow Babylon, and a further focus on the 5th installment, the most critical time in the 5th course
- A 2,300-day period will be spoken of, and the 2nd revelation already gave a three-and-a-half-year period; the major time schedule issue comes in the 4th revelation, Daniel 9, which will build upon those things

### The Ram from the East

- Verse 2 gives the impression Daniel is in the eastern province of the empire; the ram comes from the east, pushing westward, then northward, then southward
- In verse 20 Gabriel says, "The ram which thou sawest having *two* horns *are* the kings of Media and Persia" — identifying the 2nd dominion as the Medo-Persian Empire, much bigger than the Babylonian

### The He Goat from the West

- The 3rd Gentile dominion geographically comes from the west; verse 21 adds ethnic identification — "the rough goat *is* the king of Grecia"
- Its first king is Alexander the Great; the goat's feet not touching the ground symbolize how rapidly he ran through the empire

### The Little Horn out of the North (Daniel 8:8–9)

- The normal approach is to look at what history has laid out and lay that over what Daniel has set forth — letting history tell us how to read the Bible instead of the Bible telling us how to read history — thinking that has people looking for a European Antichrist out of a revived Roman Empire
- As God presents it to Daniel, He goes from the 3rd dominion right into the 5th — not skipping the 4th, but describing it the way He wants it understood
- In the interpretation the king of fierce countenance comes out of one of the four divisions of the Grecian Empire, just as the little horn did in the vision
- He will not come out of old Gaul or the Iberian Peninsula; only coming out of the north satisfies verse 9 — waxing great toward the south, the east and the pleasant land — and he will be identified in the 5th revelation as the king of the north

## L13

## Why the Little Horn Is Not Antiochus Epiphanes *Daniel 8:8–14; a Roman Greco Dominion; The First Three Reasons*

### The 3rd Revelation's Doctrinal Advance

- The 2nd revelation gave advancing details on the 2nd through 5th dominions without their ethnic origin or geographical location; the 3rd revelation supplies that identification
- The great horn was broken, and four notable ones came up toward the four winds of heaven; what follows in the vision is a description of how things will go in the 5th course from the 3rd dominion on to the end
- Verse 9 immediately starts dealing with the 5th installment, and its little horn is the same little horn as in chapter 7 — Daniel 7 and 8 being part A and part B of the exact same revelation

### A Roman Greco Dominion

- Historically the tendency is to say the 4th dominion is the Roman Empire; it needs to be understood as a Roman Greco dominion with two aspects — like the two legs of Daniel 2, an eastern and a western section
- The Apostle Paul, a Roman, spoke of the Jews and the Greeks, not the Jews and the Romans

### From the North (Daniel 8:9)

- The reasoning is that if he waxes great toward the south and toward the pleasant land, he is not the south himself, and he comes from the north; the same pleasant-land terminology is used in the 5th revelation, where the king of the north comes down into the east, the south and the pleasant land
- He is not described ethnically here or in the interpretation; that comes in the 5th revelation. He is part of the northern dominion of Alexander's empire, and so not a European
- Seeing the 5th dominion as a revived Roman Empire and the man of sin as of European origin is a misunderstanding of Daniel 8

### The Antiochus Epiphanes View

- It is commonly said that everything described here has already historically taken place, describing only the remainder of the 3rd dominion, because of Antiochus Epiphanes — a king out of the breakdown of Alexander's empire, about 175 BC to 165 BC
- The 3rd revelation, it appears, follows the same format and outline the 2nd revelation built on the 1st; there are five outstanding reasons for rejecting the Antiochus view, and more besides

### The First Three Reasons

- First: the individual in verse 9 is called the little horn — terminology already used in part A, Daniel 7, where even the Antiochus promoters recognize the little horn is the man of sin. This alone does not settle the matter
- Second, the historical problem: some things Antiochus did sound like what is described, but sounding like it is the problem; Keith finds no legitimate matches, and a researcher he spoke with found nothing matching word for word
- No passage describes a righteous Jew as a star of heaven; God has used the stars to refer to the principalities and powers in the heavenly places that held dominion over the Gentile nations
- Antiochus, it appears, came along for the purpose of deception: one reason the man of sin will not be taken seriously is that people will believe Antiochus already did those things
- Third: three other times Daniel's revelations speak of this same event, and they place it in the 5th installment, not the 3rd; in Matthew 24 the Lord outlines the 5th installment based upon Daniel
- History books are to be interpreted by the Bible, not the other way around; with only Matthew 24, you would never interpret Daniel 8 as already past

## L14

## The Fourth Revelation: Understand the Matter *Mark 1:14–15; Daniel 9:1–3, 20–24; Leviticus 26; Hosea 1*

### Where the 4th Revelation Fits

- Daniel 9 is the 4th revelation; the 5th is in Daniel 10–12, where chapter 10 is preliminary and the revelation itself, the most detailed regarding the 5th

installment, is in chapters 11 and 12

- The time schedule provides the units and factors of time for the rest of the 5th course, not just the 5th installment, and lays a foundation for the 5th revelation

### "The time is fulfilled" (Mark 1:14–15)

- The kingdom of God at hand is not heaven in some spiritual sense but the prophesied literal establishment of a physical kingdom of God on this earth, as covenanted with Israel
- That kingdom rested on a time schedule God gave in the prophets, especially to Daniel; the detailed schedule in the 4th revelation let the Lord say the time is fulfilled
- When the 2nd installment started, God gave Daniel the time schedule for the rest of the 5th course; it would click off in segments, with a line of demarcation when the Messiah was cut off

### Seventy Sevens of What?

- Verse 24 applies no unit of time to its number; the word for weeks is the Hebrew number seven, so the verse says "seventy sevens are determined upon thy people and upon thy holy city"
- Verse 2 sets the unit of time so you know sevens of what: years, with 70 already established for the 1st installment
- The 2,300 days are literal days, because the unit is years and days are used as its natural subunit

### What Daniel Seeks (Daniel 9:1–3)

- In the first year of Darius "of the seed of the Medes," Daniel does not yet know the time factor once the 1st installment is over
- What he wants is the time schedule for the rest of the 5th course; Jeremiah 25 and 29 had shown that "the Babylonian captivity wasn't the end of the fifth course of punishment"

### "understand the matter, and consider the vision"

- God's response interrupts Daniel at the beginning of his prayer; Gabriel is sent to give him the information he supplicated for
- Understanding the matter concerns the revelation itself — the time schedule on Daniel's mind; the vision is the 2nd and 3rd revelation, part A and part B of one vision
- Daniel's time schedule is the 490-year section, from the 2nd installment to the end; the 1st installment already had seventy years on it, and the whole becomes a time schedule of 560 years for the entire 5th course

### Daniel's Prayer and Leviticus 26

- Before making his request, Daniel puts himself in the position of a repentant Israelite based on Leviticus 26 — in a personal sense, not a national one — though he was not in a position where he had to confess his sins
- Under the 5th course God looks for Israel to acknowledge their transgression, and then His heart will be turned back toward them; by responding, an Israelite became a member of the remnant
- Daniel acknowledges that Loruhamah and Loammi — no more mercy, not my people — apply to both the northern and southern kingdoms; the greatest demonstration of God's face turned against them is the 3rd installment, when He says nothing to them for 400 years

# Key Doctrinal Distinctions

## Israel's Program vs. the Dispensation of Grace

By the right division of God's Word, in the gospel accounts you are in time past, dealing with God's program with Israel; what is going on in this dispensation of grace is not what is recorded there. The dispensation of grace is a brand-new program, distinct from God's program with Israel, and God's purpose today is not to establish His kingdom on this earth; it has interrupted Israel's program at the time when the 4th installment ended. The dispensation of grace is eliminated here simply because it was not known by Daniel; had it not come in, the Lord would have done what the book of the Revelation describes — which He still will yet do.

## Daniel 7 in Its Context

Anglo-Israelism puts the beasts of Daniel 7 in the dispensation of grace — their biggest problem; people who apply Daniel 7:25 to this dispensation divorce it from its context in the 5th course of punishment. Seeing Daniel's structure saves you from interpretations that take things out of the context of God's program with Israel; Paul refers to Isaiah 1 and 10 as yet to be fulfilled in the resumption of that program.

## Government vs. Beasts: Daniel 2 and Daniel 7

In chapter 2 God set forth the nature of each Gentile empire as far as its government was concerned; in chapter 7 the same empires are great beasts, looked at for how they treat Israel as part of Satan's policy of evil.

## Part A and Part B, Not Something Brand New

Daniel 7 and 8 are like part A and part B of the exact same revelation — the vision of the evening and the vision of the morning; each revelation builds on the others, with chapter 2 as the foundation.

## Letting the Bible Interpret History

The common approach lays history over what Daniel sets forth, letting history tell you how to read the Bible; history books are to be interpreted by the Bible, not the other way around. Rejected, too, is the popular view that everything described here in Daniel 8 has already historically taken place, because of Antiochus Epiphanes: some things Antiochus did sound like what is described, but sounding like it is the problem.

## His Body and His Nation

God the Son presents Himself to God the Father with "us" also: He will present Himself and His body for the reconciliation of the heavenly places, just as He will present Himself and His nation for the reconciliation of the earthly sphere.

### Personal vs. National

Daniel acts on Leviticus 26 in a personal sense, not a national sense, and not speaking for the nation; the time was coming when Leviticus 26 would be fulfilled nationally — what John the Baptist's ministry is about.

## Key Scripture References

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| **Leviticus 26:27 ff., 40 ff.** | The 5th course; God waits for Israel to acknowledge their sin, then turns His face toward them |
| **Psalm 45** | A day spring psalm: the King who is God Himself; His public coronation |
| **Psalm 83** | A prophetic psalm of the 5th installment: the ten-nation confederacy; wearing out the saints |
| **Isaiah 1:7–9; 10:20–23** | How close the wearing out comes; a remnant left |
| **Isaiah 14:4–23** | Israel's victory song over Satan's plan of evil |
| **Isaiah 26–27** | Israel's song of God's Jehovahness and grace; Leviathan, the great dragon; "In that day" |
| **Jeremiah 25; 29** | Showed "the Babylonian captivity wasn't the end of the fifth course of punishment" |
| **Ezekiel 28** | The prince of Tyrus a man, the king of Tyrus Satan himself; the throne he covered |
| **Daniel 2** | The foundation: the 5th course's five installments and five Gentile dominions |
| **Daniel 2:44** | In the days of the kings of the 5th dominion the God of heaven sets up His kingdom |
| **Daniel 7:4–6** | The lion (Babylon), the bear (Medo-Persia), the leopard (Grecia) |
| **Daniel 7:7–8** | The fourth beast, exceeding all before it; the little horn, a second phase |
| **Daniel 7:9–14** | The Ancient of days, God the Father; the Son of man brought before Him and given the kingdom |
| **Daniel 7:21–22** | The little horn makes war with the saints until the Ancient of days comes |
| **Daniel 7:25** | Wearing out the saints of the most High; the first piece of a time schedule |
| **Daniel 7:26–27** | The beast's dominion taken away; the kingdom given to the saints of the most High |
| **Daniel 8:2–4, 20** | The ram from the east: the kings of Media and Persia |
| **Daniel 8:5–8, 21** | The he goat from the west: the king of Grecia; Alexander the Great |
| **Daniel 8:9–12, 23** | The little horn, the same as in Daniel 7; the king of fierce countenance |
| **Daniel 8:13–14** | The 2,300 days; then the sanctuary is cleansed |

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| **Daniel 9:1–3, 20–23** | Daniel seeks the time schedule; Gabriel brings what he supplicated for |
| **Daniel 9:24** | Seventy sevens determined upon Daniel's people and holy city |
| **Hosea 1:6–9** | Loruhamah and Loammi: Israel's situation under the 5th course |
| **Joel 3:1–8** | Graphic details of the man of sin's wearing out action |
| **Matthew 24** | The Lord outlines the 5th installment based upon Daniel |
| **Mark 1:14–15** | "The time is fulfilled" — the time schedule given to Daniel |
| **Romans 9:27–29** | Paul cites Isaiah 1 and 10 as yet to be fulfilled when Israel's program resumes |
| **I Corinthians 15:22–28** | The mandate includes death as an enemy to be destroyed |
| **Revelation 5** | He takes the book; no one else had the worthiness; the Lamb slain |
| **Revelation 12–13** | John builds on Isaiah's terminology; the beast of the 5th installment |