



CUNNING
 Week 5: The Battle in Old Testament Prophetic Literature
Wednesday Night Crew
2024 WINTER SERIES January – ???

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|--|---------------------------------------|
| 1/3 rd – In the Beginning | 2/14 th RCB -Ordinances? |
| 1/10 th – O.T. Pent.The Battle Begins: Part I | 2/21 st O – Hist./Wis Lt.? |
| 1/17 th RCB Prayer: Having the Conversation | 2/28 th O |
| 1/24 th – O.T. The Battle | 3/6 th RCB |
| 1/31 st – RCB Prophetic | 3/13 th O |
| 2/7 th – Water Baptism | 3/20 th O - I AM NOT GONE! |
| | 3/27 th O |
| | (Easter is 3/31 st) |

WILL THIS SERIES GO UNTIL MAY?

▪ **Chew On This Podcast**-drops Thur pm/Fri am-moving to our radio station **WAJC 91.7/88.1 FM** in February-Thursdays @8:30-9:30am



CUNNING
The Spiritual Battle from Genesis to Revelation
I am sending you out like sheep amongst wolves...Matthew 10:16
so be wise as serpents and innocent as doves. NRSV

Luke 10:3 *Go on your way; I am sending you out like lambs into the midst of wolves.*
Romans 16:19 *For your obedience is known to all; therefore, I rejoice over you, but I want you to be wise in what is good and guileless in what is evil. NRSV*

Our Definition of CUNNING: ~~Having or showing skill in achieving one's ends by deceit or evasion.~~
 Having or showing skill in achieving one's ends by:
 Knowledge. Wisdom. Shrewdness. Skill. Resourcefulness. Cleverness. Practice.

Recap of Pr. Orleen-Foundations: OT Something Went Awry. (Listen to Chew on This)

Week 5: The Battle in Old Testament Prophetic Literature

- **STUDY NOTES:** Pr. Mike and Pr. Orleen's and Pr. Robin's sermon series and study notes.
- Kingdom Principles – Hayford, J. W. 1995. Hayford's Bible handbook. Thomas Nelson Publishers: Nashville
- **BOOK:** Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture*. B&H Academic.
- **Handouts:** **Week 1:** Angelic Beings, H.O. of Week 1 Outline Notes. **Week 2:** H.O. of Week 2 Outline Notes.
- **Week 3:** Prayer reference; Sequence of Power **Week 5:** Daniel's Timeline

I. OT Prophetic References of the Battle

What is a Prophetic Reference and how are we to understand them today?

Hermeneutics: The Study of how to interpret scripture

There are a number of Literary GENRES of scripture: Each has their own guidelines

- Historical Narrative
- Law
- Poetry
- Prophecy
- Wisdom Literature: Job, Proverbs, Ecclesiastes, Song of Solomon

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- Gospels
- Parables
- Epistles
- Acts
- Apocalyptic Literature

Prophecy-Prophetic References-

- Forthtelling
 - Preaching a message, sharing the gospel
- Foretelling
 - A message for a current application and alludes to a future application

1. Fall of Satan

A. Isaiah 14:12-14-King of Babylon

READ:

¹²“How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! ¹³For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; ¹⁴I will ascend above the heights of the clouds, I will be like the Most High.’”¹

SFLB: 14:12 Lucifer, son of the morning: These verses also have a double application.

1. They are still part of the proverb against the king of Babylon. [FORTHTELLING]
2. The language, however, shows that he is a type of Satan. [FORETELLING]
 Lucifer means “Light Bearer.” The basic sin was that of unchecked personal ambition, desiring to be equal to or above **God**. With reference to Satan, it is best not to press every detail but instead to grasp the symbolic intent. (See note on Ezek. 28:11-19.) In vv. 13-15 **I will** occurs five times. Satan’s fall was occasioned by two things: pride that presumed to supplant God’s rule with his own, and self-will that asserted independence from the Most High.²

NIVBSTNotes:Chapter 14

14:3–23 The Babylonians

¹ *The New King James Version* (Nashville: Thomas Nelson, 1982), Is 14:12–14.

² Jack W. Hayford, ed., *Spirit Filled Life Study Bible*, electronic ed. (Nashville, TN: Thomas Nelson, 1997), Is 14:12.

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The word **taunt (3)** is perhaps too precise and strong for the Hebrew word it translates but it does capture accurately the tone of the song which follows. It has the form of a funeral lament (cf. 2 Sa 1:19–27), but instead of expressing sorrow it communicates profound satisfaction, even delight. It celebrates, in this ironic fashion, the downfall of arrogance and oppression, represented here by the king of Babylon (4).

The cosmic sweep of the poem led some early interpreters, and many since then, to see here **a symbolic description of the fall of Satan**. But if this reads too much into the text, it is equally misguided to reduce it to a description of the fall of a particular earthly monarch. The king of Babylon here, like Babylon itself in chapter 13, is a representative figure, the embodiment of that worldly arrogance that defies God and tramples on others in its lust for power. It is this which lies at the heart of every evil for which particular nations will be indicted in the following chapters. It also lies at the heart of all the horrendous acts of inhumanity which human beings and nations still commit against one another today. That is why the tone of this song should not cause us any embarrassment. This is no cheap gloating over the downfall of an enemy, but the satisfaction and delight which God's people rightly feel at his final victory over evil. The same note of celebration is heard at the very end of the Bible where, again, Babylon is a cipher for all that opposes God and his purposes (Rev 18).

*Is it appropriate today to delight in the downfall of others? If so, how can we do this with the right attitude?*³

B. Ezekiel 28:14-18-King of Tyre

READ:

14 "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. 15 You were perfect in your ways from the day you were created, Till iniquity was found in you. 16 "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. 17 "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you. 18 "You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you. 19 All who knew you among the peoples are astonished at you; You have become a horror, And shall be no more forever." "

NOTE THE PAST TENSE-THIS IS DONE.

³ [NIV Bible Speaks Today: Notes](#) (London: IVP, 2020), 927.

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SFLB: 28:11 This lamentation is similar to a **taunt song** (see note on 19:1-14) addressed to **the king of Tyre** (v. 12). Many see in this passage (and in Is. 14) the fall of Satan, a view held by several of the church fathers in the second half of the fourth century A.D. Such an interpretation is strengthened in light of its extreme descriptions (vv. 16, 17), but does not take full account of the context. The fall of the king of Tyre might equally reflect the fall of Adam, the first king, as well as the fall of any proud man. In this sense one can also see Satan's fall for the fall of any proud person reflects the fall of Satan, who in himself personifies pride. Like Adam or like Satan prior to his fall, the king of Tyre belongs to God in a unique way and is perfect in creation (**the seal of perfection**, see Gen. 1:27, 31). He is destined to carry out God's plans and is placed **in Eden** (v. 13) in the presence of God. Unlike Adam, who was naked (Gen. 2:25), the king of Tyre is covered with **every precious stone** to denote his beauties and glories (see Ex. 28:17-20 for the stones on the breastplate of the high priest).

Vv. 14, 15 are the most conclusive evidence that this text likely refers to Satan's fall. **Anointed cherub who covers** indicates high office with authority and responsibility to protect and defend (cover) **the holy mountain of God**, an allusion to God's throne. The high order and specific placement of Lucifer prior to his fall afforded unique opportunity to bring glory to God. (Some see in v. 13 musical reference that suggests his role included leading heaven's choirs in the worship of the Most High.) His fall was occasioned by his seeking to have this glory for himself (see Is. 14:12-17).

The sin of the king of Tyre is that in **the abundance of his trading he became filled with violence within**, and God **cast him out of the mountain of God** (v. 16).⁴

NIVBSTNotes: 28:1–10 The king of Tyre

The prophecy against the king of Tyre falls into two sections which complement each other thematically. The first (1–10) is a classic prophetic accusation followed by predicted judgment. The accusation is stark and damning. In v. 2 **the king is claiming divine status (In the pride of your heart you say, 'I am a god')**, **and divine authority to dominate the world** on the word of his command (**I sit on the throne of a god**). What is being described in these verses might have been characteristic of an ancient empire, but it has all the factors that are to be found in modern-day societies that couple intellectual and economic superiority with arrogance and complacency.

God's response is to remind the human occupant of the throne of Tyre of his humanity and mortality—a lesson much needed by the occupants of today's thrones and dominions—**you are a mere mortal and not a god** (2; cf. 6, 9). In spite of his enormous power, he lived as a mere man, and he would die as such.

Before leaving Tyre to its watery fate, it is worth noting that **Ezekiel's imagery in these chapters finds its way into at least two New Testament contexts**. In Ac 12:19–23 the regal arrogance of Herod is expressed in terms that undoubtedly echo the words of the king of Tyre:

⁴ Jack W. Hayford, ed., *Spirit Filled Life Study Bible*, electronic ed. (Nashville, TN: Thomas Nelson, 1997), Eze 28:11.

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‘This is the voice of a god, not of a man.’ His painful demise illustrates yet again the peril of such pathetic delusions of divinity. And in Revelation 17–18, the imagery of Tyre’s trading empire is amalgamated under the name of ‘Babylon’. She is the ‘great prostitute, who sits by many waters’, and she is the centre of a world-dominating trade empire, which causes catastrophic alarm when it is finally destroyed.

In what ways do you ever fall into the trap of acting as if you were in the place of God? How can you pray for those for whom, because of their position, this is a particular temptation?⁵

2. None Shall Escape: Isaiah 24

READ:

21 It shall come to pass in that day That the LORD will punish on high the host of exalted ones, And on the earth the kings of the earth. 22 They will be gathered together, As prisoners are gathered in the pit, And will be shut up in the prison; After many days they will be punished.

SWStoryline: Isaiah 24:21–22: None Shall Escape-Isaiah’s Apocalypse

Definition: This ‘apocalypse’ or ‘unveiling’ of the end

This passage falls within a larger section of material sometimes known as “**Isaiah’s Apocalypse**” (chs. 24–27). The chapters discuss God’s judgment on humanity because of their sin. Isaiah’s prophecies were **first directed to Judah, then to Israel, then the surrounding nations, and finally to the world.** These chapters prophesy that in the last days God will judge the whole world.⁴³ Then he will finally and permanently remove all evil. The passage reads,

On that day the LORD will punish the army of the heights in the heights and the kings of the ground on the ground. They will be gathered together like prisoners in a pit. They will be confined to a dungeon; after many days they will be punished.

None of God’s opposition will escape, be it the kings of the earth or the demons in the heavens (“the army of the heights in the heights”). God’s day of judgment culminates in the defeat of the cosmic powers arrayed against him.⁶

⁵ [NIV Bible Speaks Today: Notes](#) (London: IVP, 2020), 1130.

⁶ William F. Cook III and Chuck Lawless, [Spiritual Warfare in the Storyline of Scripture](#) (Nashville, TN: B&H Academic, 2019), 33–34.

NIVBSTNotes: Chapter 24

24:1–23 Isaiah’s apocalypse

The following four chapters together constitute the climax of the whole second part of the book (chapters 13–27). The theme is the triumph of God, which is good news (hence the singing in these chapters) because it means that the reign of sin and death is at an end; the kingdom of God has at last come in its fullness. This ‘apocalypse’ or ‘unveiling’ of the end (for that is what the word means) in many ways anticipates that better-known apocalypse, the book of Revelation, which serves as the grand finale of the Bible as a whole.

The judgment of God is both terrible and glorious, especially when, as here, it is the final judgment which is in view. Much of chapter 24 is taken up with the **terror** (17) of it, but the **glory** breaks through briefly in the middle (14–16) and again, more brilliantly, at the very end (23) where the chapter concludes fittingly with a burst of light so brilliant that it shames **the sun**.

This thumbnail sketch of God’s glorious reign over a renewed earth reads like a précis of 2:1–5. But there is surely a touch of special grace in the fact that the redeemed people of God are represented here by the **elders** (23), since they were the special objects of his wrath in 3:14 and 9:15 (cf. 1:23). The Lord’s triumph will not be for himself alone, but for his people as well. His glory consists not only of his righteousness (16), but also of this grace (23). How thankful we should be for that tremendous fact!

*How do you think of the glory of God? What aspects of his glory are seen in this chapter?*⁷

3. The Hindrance of Angels: Daniel 10 - Vision of the Glorious Man

READ:

1 In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message was true, but the appointed time was long; and he understood the message, and had understanding of the vision. 2 In those days I, Daniel, was mourning three full weeks. 3 I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

[Daniel’s reaction]

4 Now on the twenty-fourth day of the first month, as I was by the side of the great river, that is, the Tigris, 5 I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz! 6 His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

7 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.

[seeing in the spiritual realm]

8 Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength. 9 Yet I heard the

⁷ [NIV Bible Speaks Today: Notes](#) (London: IVP, 2020), 938–939.

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sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground.

10 Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. 11 And he said to me, "O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling.

12 Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. 13 But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. 14 Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come."

15 When he had spoken such words to me, I turned my face toward the ground and became speechless. 16 And suddenly, one having the likeness of the sons[fn] of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, "My lord, because of the vision my sorrows have overwhelmed me, and I have retained no strength. 17 For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me."

18 Then again, the one having the likeness of a man touched me and strengthened me. 19 And he said, "O man greatly beloved, fear not! Peace be to you; be strong, yes, be strong!" So when he spoke to me I was strengthened, and said, "Let my lord speak, for you have strengthened me."

20 Then he said, "Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come. 21 But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince.

SWStoryline: Daniel 10 is one of the most intriguing passages in the Bible. It takes the reader behind the scenes of history and reveals something of the relationship of the prayers of God's people and the effects of those prayers in the unseen world of spiritual reality.

Chapters 10–12 can be divided into three larger sections.

The first section, 10:1–11:1, describes Daniel's preparation and encounter with an angel (possibly Gabriel). The angel reports why it has taken him so long to bring Daniel an answer to his prayer.

In the second section, 11:2–12:4, there is a preview of history leading up to Antiochus Epiphanes. A part of the purpose of this section is to inform Daniel of God's future plans.

Finally, in 12:5–13, the book concludes with some closing promises to Daniel.

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Chapter 10 is straightforward and easy to follow, even if some of the details are perplexing. For three weeks Daniel had been praying and fasting for insight as to what God was doing on the international scene (10:2–3, 14).

While he was standing on the bank of the Tigris River, he saw a “man,” who radiated with brilliance and spoke with a loud voice (vv. 4–6). Obviously, it was a vision of a glorious angelic being. This vision had a great effect on Daniel, who fell into a trancelike state (vv. 7–9). The angel told Daniel not to be afraid and that he had come with a message for him (vv. 10–12). **Although Daniel’s prayer had been heard the first day he prayed, the angel’s arrival had been delayed twenty-one days as a result of a heavenly conflict (v. 13). In other words, the entire time Daniel was praying, a battle was taking place in the heavens.**

The prince of the Persian kingdom had blocked the angel’s way to Daniel until Michael, “one of the chief princes,” intervened. Michael’s intervention allowed the angel to complete his mission.

We are not told exactly why the prince of the kingdom of Persia opposed the angel sent to Daniel, **but it seems likely he wanted to prevent the delivery of a message announcing the downfall of the Persian Empire** (cf. 11:2–3). This “prince” was most likely a hostile angelic power. The Hebrew word *sar*, translated “prince” in this chapter, sometimes refers in Daniel to human rulers (9:6, 8; 11:5). But it is also used of angelic powers (10:13, 21; 12:1). Since the angelic “prince” Michael here opposes the “prince” of Persia, it is likely that the latter is an angelic power as well. What is to be made of this bizarre heavenly battle?

First, one needs to learn as much as possible by what is written **but not to speculate on what is not written about this event.** A danger when seeking to understand passages like this in the Bible is to extrapolate without clear textual warrant.

Second, it is clear that when God’s people pray, there is often more going on than they could ever imagine. There is not the slightest hint in the passage that Daniel was aware of the cosmic conflict taking place. **He continued doing what only he could do: praying.**

Third, the “prince of Persia” is very likely to be understood in a way comparable to the “principalities and powers” in the New Testament (see Eph 3:10; Col 2:15; et al., KJV). While the Bible does not tell us a great deal about these spiritual forces, it clearly affirms their reality. Some of them, as here, may be involved with nations (Deut 32:8), explaining why some nations are particularly aggressive in the persecution of God’s people.

Fourth, why would the “prince of the kingdom of Persia” have been so resistant to Daniel’s prayer? The messenger dispensed to bring Daniel’s answer would inform him of the defeat of Persia by the Greek Empire of Alexander (Dan 11:2–4). **When God’s word would have been spoken to Daniel, there was no chance that it would not come to pass.**

Fifth, the passage demonstrates the warfare character of prayer. This point will be clearer in the New Testament (Matt 6:13; Eph 6:18–20). What is equally clear here, and throughout the Bible, **is the importance of prayer in spiritual warfare.** The practice of trying to identify “territorial spirits” and then pray against them with some type of confrontational prayer cannot be supported from Scripture. The Bible, however, does give enough information to help believers realize that their prayers do engage with spiritual forces and realities beyond what they can see and know.

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MORE TO COME ABOUT DANIEL:

4. Satan Rebuked: Zechariah 3:1-2

READ:

1 Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. 2 And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

II. Daniel and the Battle: an OT Personal Testimony

*Keeping in mind that The Battle is not just the bad or hard but must include God's providence, His abilities & favor on behalf of His people, the spiritual impact of our obedience & participation with Him and Godly principles in action. **THE BATTLE IS THE WHOLE PICTURE, MOST OF WHICH WE PROBABLY WON'T SEE OR. KNOW ABOUT.***

a. Chapters 1-6: Chronology-Daniel's external world-GOING ABOUT HIS LIFE.

- Daniel writing about his life & the life of his companions as they live at court and serve throughout Nebuchadnezzar's kingdom. [his personal journal]
- i. Daniel's life is set in the larger context of God's judgement for Israel's disobedience and how He works in global affairs. Isaiah 39:5-8, prophecy through Isaiah to Hezekiah, approximately 110 years earlier.

-: SEIGE/DEPORTATION-people died-this was war with all that means.

+: Daniel's life spared in the siege.

+: He survived the deportation-traveling 1448 KM or close to 900 miles from Jerusalem to Babylon.

-: Daniel is now a slave and lives the rest of his life a slave.

-: Is Daniel & his companions suffer the physical mutilation of being made eunuchs? Scripture doesn't say for certain but there are some indications:

Daniel 1:7 the chief of the eunuchs names them.

Daniel 1:8 he requests a variance for his food from steward of the chief of the eunuchs.

Daniel 1:9 Now God brought Daniel in to the favor & goodwill of the chief of the eunuchs.

Daniel 1:18 when they're training was completed, it was the chief of the eunuchs who presented them to the king.

Isaiah 39:5-7

5 Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts: 6 'Behold, the days are coming when all that is in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,' says the LORD. 7 'And they shall take away some of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.' "

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Is this possibly why the Lord gives this comfort later in Isaiah 56:3-5?

3 Do not let the son of the foreigner Who has joined himself to the LORD Speak, saying, "The LORD has utterly separated me from His people"; *Nor let the eunuch say, "Here I am, a dry tree."* 4 For thus says the LORD: "To the eunuchs who keep My Sabbaths, And choose what pleases Me, And hold fast My covenant, 5 Even to them I will give in My house And within My walls a place and a name Better than that of sons and daughters; I will give them an everlasting name That shall not be cut off.

Did Daniel have a chance to read Isaiah's writings or hear them read?

-: Daniel NEVER gets to go home.

+: He was chosen for advanced training and provided for [shelter, clothing, food, protection]

-: Daniel asks the steward of the chief of the eunuchs for an exception to not eat the king's delicacies, but instead to test their diet of veggies & water to see the results for himself-big risk- I don't want what you have provided for me, please consider a modification.

+: he is granted favor to do so & they prosper well enough for it to be continued.

+: 1:17-20 As for these four young men, **God gave them** knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams. When interviewed by the king, none was found as wise & understanding-10X better than the magicians & astrologers. [isn't it interesting that their God given gifts were given in service of a pagan king & through their exercise of those gifts, the king & nation were influenced for God's glory and purposes.] I wonder how He would do that & does do that through us today. ☺

-: Upon having a dream, the king issues the order to kill all the advisors including Daniel & his companions unless they can tell him his dream. No one is able and the killing begins.

+: When they are approached by those who will carry out the king's order, Daniel actually goes to the king for an audience [that's not done, penalty of death, but is not like it wasn't going to be death anyway.] and requests time to seek

Unpacking highlights of his story

b. **Chapters 7-12: Daniel's internal world:** HIS PERSONAL RELATIONSHIP WITH GOD:

God & the coming Kingdom-a perspective for Daniel & God's people, then & now & time to come

Ch 7:

- i. First Vision-4 beasts/Ancient of Days, One like the Son of Man, 4 kings come [approximately 70 years old]

Ch 8:

- ii. Second Vision- the ram (Media & Persia) & a goat (Greece), reviewing events 379 years in the future. [approximately 73 years old]
- iii. As he was seeking the meaning, the **angel Gabriel** appears who explains the dream. First biblical mention of an angel's name. Daniel faints & is sick for days. [just imagine]

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Ch 9:

- Studying Jeremiah's exile letters-gains understanding of the 70 weeks. [about 82 years old]
- Begins fasting & praying for direction. The angel Gabriel appears to him a 2nd time in his life with understanding for this concept.