

Overview Of Daniel

My Notes 4/2/2024 Tuesday Zoom

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[Daniel 1:1-2](#) IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Yep, you're probably wondering, what am I going to teach on well you know, first I thought maybe we should have just questions, and answers, but that's a little hard to manage with a group like this, but I thought that might be a good idea right? Questions and answers, but oh, it's been a little while since I've taught on this lesson, and I've been thinking a couple weeks now that I want to teach.

This slip. So everybody ready? There we go. The book of Daniel. So we have 12 chapters to discuss here.

So Lord, give us your blessings as we launch out into the new teaching. We pray that. They'll be much edification that questions will be answered and will be excited about the Kingdom that's about to appear. So bring us a blessing today, Lord be with everybody in the group. We pray your blessing and touch upon each of us in Jesus name. Amen.

All right, so you might want to find your places in Daniel, but this is a preparatory information I'm going to be giving today some background, and then we'll kind of get into chapter by chapter study next week. So let me begin with a kind of review. There's 12 chapters. If you're already familiar with Daniel, it is the Book of Revelation of the Old Testament. So much of what you're going to find in Revelation has actually previously been given by Daniel, and so John is removed from Daniel by all these hundreds of years, centuries of time, but he still draws from that resource, so let me give you a preview of where where we're going. If you're familiar with the Book of Daniel, you'll you'll probably know how these chapters evolve. So we are going to be talking about when we talk about Daniel will be talking about history. We'll be talking about prophecy.

We'll be talking about well, a lot of adventure stories, as a matter of fact, and we'll be talking about uh, dramatic events. Certainly will be talking about eternity, and there are grand lessons on prayer. There are some of the greatest prayers that we'll find in the Bible intercessory prayers in the book of Daniel, so there's there's lots to learn here, and so we have a book with a lot of diverse themes, and topics so looking forward to these blessings all right.

So here's our overview of the book of Daniel.

THE BOOK OF

DANIEL

- **Chapter One: The captivity of the young saints:** We'll look at the first chapter, where we're talking about the captivity of the young Saints of Jerusalem, and their carried away in captivity to a sinful city just a complete polar opposite to the city of God is Babylon even in a topographical juxtaposition Jerusalem to Babylon, if you familiar with your maps, you know they're almost on the same parallel, but we have a stark contrast between the city of God, and the city of the of the devil, so to speak, and so these young saints are suddenly thrust into this rather foreign environment. So there's a lot there to take up in the first chapter, just in that theme alone.
- **Chapter Two: Nebuchadnezzar's Dream Daniel's Interpretation:** And then the second chapter is filled with this enigmatic dream that Nebuchadnezzar has right desires, interpretation, and has none. Calls in the magicians, the soothsayers, and the necromancers, and they are all of absolutely no use. Even to this day, they're of no use. It's they're charlatans. That's all that they pretend to have powers that they don't really have, but Daniel has the power, so he immediately goes to the Lord in prayer, solicits the assistance of his compatriots in prayer, and then is able to deliver not only the dream, but also it's interpretation. So it's a very exciting chapter, and it is a predictive chapter of human history. So we'll have a lot to say there when we get to that second chapter.
- **Chapter Three: The Fiery Furnace, The, The Three Faithful Men:** Then we have in the third chapter the story of the Fiery Furnace. The, the three Shadrach, Meshach and Abednego, and at least those are their Babylonian names, and best known by those names refuse to bow down before this golden image of Nebuchadnezzar, and as a result have to experience a fiery trial. They're thrown into a furnace of fire, heated 7 times hotter than normal, and they survived. They survived, though, because there's a fourth in the fire with them, and that 4th is

the Son of God, and this will provoke Nebuchadnezzar to a some degree of repentance.

- **Chapter Four: Nebuchadnezzar's Judgement:** The 4th chapter is devoted to the repentance of Nebuchadnezzar who in his pride, and arrogance declares how he is created all things in Babylon. He's the builder of the hanging gardens, he's the builder of the Temple of Marduk, the builder of his grand palace. All these things he attributes to his own wisdom, and ingenuity, and God strikes him down after he's given him a warning vision, but refuses to take the warning. He ends up afflicted with what psychiatrists would call. Anthropomorphic, which is a when you think you're an animal, and he lived this way for seven years. So this is a very intriguing chapter also, and it is God's way of dealing with a man who was the king of the world, and bringing him down to nothing, and I think that it actually produces his conversion. So we'll talk about that again when we get the 4th chapter. That's something I think rather intriguing.
- **Chapter Five: Belshazzar's Feast The Persian Conquest:** Then we have the 5th chapter. Nebuchadnezzar's grandson Belshazzar now so he is now the ruler in Babylon, and he mocks God, and has a an orgiastic feast, and all of this while the Persians are encompassing the city of Babylon, and about to take it, and the handwriting on the wall tells the story in the 5th chapter.
- **Chapter Six: The Lion's Den The Conversion Of Darius:** The 6th chapter is also a famous story. Sometimes I think we forget the reality of this story because it was taught in Sunday school, and sometimes we have cartoon figures of a lion, and Daniel. But these were ferocious lions in the den, and if you know the story again, Daniel refuses the King's edict continues his prayers, and is arrested, and carted off to the lions den where he's to be fed to the lions, and we all know that at this point Darius, who is thou the Median ruler of the Persian Empire, he comes down to see if Daniel is alive, and only to find out that Daniel is indeed alive, and the ones that wrote the law against him or cast into the pit.
- **Chapter Seven: Visions Of Heaven The Ancient Of Days:** So that takes us right up there to the 7th chapter. So you can see almost this division here. We've got 6 chapters that are devoted to the narratives, and the history, and the drama, and then what we have happening thereafter from chapters 7 through 12, are prophetic chapters. The theme is almost completely different. We lose the narrative, and we get into some rather esoteric prophecies, including this one in the seventh chapter of The Visions of of Heaven. Yeah, it is, I mentioned esoteric for John's Revelation. This is one of the most complete pictures of what heaven is like, and what the throne of God is like. So we've got a lot to to consider there in that 7th chapter as we view the Ancient of Days, and the Son of Man seated next to the Ancient of Days.

- **Chapter Eight: The Ram And Goat The Four Horns:** Now we'll go to the 8th chapter, where again we have an enigmatic, prophetic picture of a ram and a goat. Uh, and they're having a head on battle here, and the goat is able to defeat the ram. This is, this is again, uh, it demands interpretation, and what we'll have here are the 2 Kingdoms that follow Babylon, Persia and Greece. And we'll explain all that of the ram and the goat imagery then.
- **Chapter Nine: The 70 Weeks The Coming Of Christ:** Then we have the 9th chapter which I think is, well, it depends on how you want to look at this, but as far as prophetic timelines. This is the most amazing prophecy in the Bible because it gives the weeks of 70 weeks of time, and this has to do with years, and it's 490 years. So the work weeks just stands for sevens. 70 sevens are determined upon thy people and this will give us a timeline from the rebuilding of Jerusalem all the way to the coming of Messiah the Prince. So we'll explain all this in detail when we get to the 9th chapter.
- **Chapter 10: Daniel's Fast Gabriel & The Prince Of Persia:** The 10th chapter again we have this, the preeminent prayers of Daniel who believes that. It's time to seek the Lord, and he does so by fasting and praying. And does so for three weeks. At which time Gabriel finally appears to give him an answer, and then Gabriel reveals something about the heavenlies and this this battle that happens invisibly in the in the the realm of another dimension. With demons and angels at war with each other. And then we see Gabriel and the Prince of Persia, and this struggle that takes place. So there's a lot here, so to speak, as we pull back the curtain and we see what's going on in the heavenlies above us and the kind of antagonism that the demons have for those who pray and seek the Lord.
- **Chapter 11: The Beast Antichrist:** In the 11th chapter, UH, we get a kind of a full orb view of the beast and the Antichrist. Uh, we'll explain who the little horn is that appears on the head of the beast and this beast that is later revealed in [Revelation 13](#). So we'll get some but identifications here and who the beast is and what the Kingdom of the beast are. And we shall also have one of the most complete descriptions of Antichrist in the Bible.
- **Chapter Twelve: Book Of Life The Two Resurrections:** The 12th chapter, then the conclusion of the matter. It's a brief chapter, but it gives us some pictures of eternity, the book of Life and the two resurrections, and some prophecies to look towards as we. Come close to the end times.

So there's your overview, and as I said, we'll get into detail on all of these. So I want to begin with the first chapter of Daniel in the first verse, and I doubt that we'll get much

further than this. [Daniel 1:1-2](#) So in the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, King of Babylon. You know the Bible is a refreshingly honest book, and it's not a book like the Book of Mormon. They make up places. They make up people that never existed. The Bible is historically accurate, and even though skeptics have mocked the Bible over certain amount of scholastic debate the Bible remains accurate, and has always proven to be accurate, and the more that they dig in archaeological tells, and so on. The more we see how the Bible in fact is line upon line, and precept upon precept it is historically accurate. So here in this account, the historicity of Nebuchadnezzar, the king of Babylon, and profane history, he's a notary where there's no question about Nebuchadnezzar, the king of Babylon, and when he reigned. So what we have here, kind of dovetailing with that is the history of the Jew and in this case the King of Judah. Which is Jehoiakim, and we have Nebuchadnezzar, the king of Babylon, coming to Jerusalem, and besieging it. Historically we know that there were three sieges of Jerusalem, and they're called the three fearful visits because each time the Jews feared that they were going to be carried away, but God in mercy preserved them, gave them opportunities, but they continued in their recalcitrant attitude, and rebellion against God, and idolatry, and so finally, on the third visit, Nebuchadnezzar carries them away captive. Now this will be the king of Judah, the king of Israel. If you're familiar, I'm sure you are that we have after Solomon's death. We have a civil war so we have Rehoboam, and Jeroboam, and they they can't come together. Rehoboam decides to be a mean tyrant a taxing king. He's warned by the elders that he needs to let up, but he won't. He follows the young advisors, and they say that you whip them with scorpions and so Rehoboam makes this terrible mistake, and Jeroboam then takes the leadership of the northern tribes of Israel, and they declare civil war. So we have the division of Israel between these the northern tribes, the 10 northern tribes, and the two southern tribes, Judah and Benjamin. Well, Israel was carried away 120 years before Nebuchadnezzar comes they were carried away by the Assyrians, and said that they were held captive by the Assyrians, and now 120 years later, Judah will come under the bondage of Babylon.

All right, back to the the passage. [Daniel 1:2](#) And the Lord gave Jehovah king of Judah into his hand, with part of the vessels of the House of God. Notice part of the vessels. They didn't have the ark of the covenant. Now there's a great mystery as to what happened to the Ark of the Covenant, and I guarantee you that Steven Spielberg doesn't know where the Ark of the Covenant was, even though he made millions of dollars on a movie about the Ark of the Covenant. No one knows where it is. There are those that suggest that in the Mishna that there is some description that would lead them to believe that Jeremiah actually took the ark, and hid it on a mountain that is unknown. Uh, of course this is apocryphal. This is not something that's validated by the scriptures, but we don't know where the Ark went, where it is we do see it appearing in heaven in the Book of Revelation, but we'll get to all this in the mean time. As it says here that we curated by away with with part of the vessels of the house of God, which he carried into the land of Shinar to the House of his God, and he brought the vessels onto the treasure house of his God. Now why would God let this happen to his people? The lesson that we can extract from this as believers in the New Testament is to beware. Uh, Paul writes in [1 Corinthians 10:12-13](#) He that thinketh, he standeth. Take heed lest he fall. There's no temptation taking you, but such as is common demand, but God is faithful, who will not suffer you to be tempted above that which you're able, but will also, with the temptation, make a way to escape. So, warning to believers when you think everything's going great,

everything's fine, be careful. Here is when the devil takes advantage of us, we become lax in our position. We let loose some of the holy standards that we have held, and little by little the devil creeps back into our life, and we end up in apostasy. In the Book of [Revelation 2:1-6](#) you'll find the warning to the church at Ephesus in the second chapter in the 16th verses, nevertheless I have somewhat against thee. God says because thou hast left thy first love, and that's what apostasy is. Uh, so the apostate begins with oh trifling. We might say peccadillo's, no major sins, but they're not holding as fast as they used to. Now this is where believers have to be careful, because the devil's a little by little compromises us, softens us, and we're in for a great fall as a result. So we begin our life, and our born again experiences as godly people, just as Israel did. Abrahamic Covenant a godly, separated people. They followed the law of God. They loved the Lord, but little by little they begin to compromise, and complacency sets in. Complacency the sin of complacency is just not caring as much anymore doesn't matter as much. Uh, we don't read our Bibles like we used to. We're not attending church any longer. We're not in fellowship with other believers. We're not studying the scriptures, we're not memorizing the passages. So little by little, and we're spending more time watching TV programs or more time in the world playing games of the world, and even the occupations of the world. Jobs can even get in the way, but it leads to complacency. Uh, if we're going to follow the Lord, we have to follow hard after God else wise the devil will find some way of compromising us. [Ephesians 4:27-30](#) tells us neither give place to the devil, so if we give any place to him, he will occupy it, and he will try to expand his influence. This leads to apathy, so complacency ultimately leads to apathy where I don't even care anymore. People don't care, uh so when you don't care enough, then the devil really has a heyday, so to speak, so that will lead to apostasy, and apostasy is a falling away, falling back. Uh, so we're not what we used to be, and you can see I used this little graphic to illustrate. You know, we're on top of things when we're living godly lives, and but look, it's a downward sweep, isn't it? And one thing, uh, evolves into the next, and ultimately, apostasy will lead to sin, and believers that thought they would never ever be found doing this thing or that thing suddenly find themselves in the throes of sin, and believers will even wonder, how did I ever get here? How did this happen to me? And they didn't watch closely how they ended up in this terrible fall. The nation Israel, could certainly be said to have had so many advantages, so many blessings that came in their direction, and so many warnings that God had given to them, he sent prophet after prophet to them. All of this in designed to awaken them, but we reached this nadir that we've the bottom rung, so to speak, and now what happens is, well, hopefully we repent. We recognize we're in this terrible, miserable state there can't be anything more miserable than a backslider to live in the throes of sin. So we hear the gospel, and we repent isn't God forgiving, and he shows us his mercies, sends a reviving spirit to us, and we begin to move upward again. We start taking up what we used to hold dear, and sacred, and there's restoration then, and it leads us back to a godly walk with the Lord. So this is the cycle of apostasy, and sadly, it's a cycle. Now I am not. I'm not for this at all. I in fact, my hope is that we're always on an upward motion. We're always climbing higher excelsior, as Longfellow wrote in his poem, right that we we're moving to the highest help. We want to get to the peak. Uh, we don't want to be sliding back. We want our progress to be unimpeded, and that is the ideal, and that's why believers have to be constantly revived in their heart, and spirit. Churches not so much anymore, but churches used to have revival meetings, and so they'd have a revival meetings for a week, and everybody would come to church, they would hire an evangelist would come in, and he'd stir the people up, and I guess there's nothing wrong with that the problem is that it's only a week, and then people usually go back through this cycle again. So I'm not an advocate of that. I don't think we should just have to be emotionally stirring people up. I think we

should be constantly aware of what the devil's trying to do in our lives, and we resist the devil, and we move forward constantly, growing, constantly maturing in the faith, and that's what perfecting holiness in the fear of God means in [2 Corinthians 7:1](#). At any rate, this is how Israel got into the fix, how they ended up in Babylon. So you can see here from Rehoboam to Zedekiah. So we're talking about that split after Solomon, where the Kingdom is at its zenith, and this is nothing, but an utter decline. Now there's some pockets of revival, there's some moments where the nation seems to come to his senses. Righteous kings bring in revival, and they put out sin, and they put the garbage out of the temple, and they cleansed the people, but it was never lasting very long. This expression that I have quoted here will be repeated throughout the book of Kings, and Chronicles. He did that which was evil in the sight of the Lord. Hopefully you can see this, I've just basically taken a page from the concordance looked up this expression, and look how many places you'll find it used here in Second Kings, and Second Chronicles one after the other. One king after the next king does worse. They continue on in this decadence until God finally has to judge the people. Now, like I said in the midst of this, you have a few revivalist kings. You have Hezekiah, you have Josiah, you have Asa. These are good kings, but there's only seven good kings that I could find, and some of them weren't all that good. So even as Aka ya failed God by letting the enemy come into view the treasures, but in contrast, there are 32 wicked kings. So you can see where this is headed, obviously, and no good thing is no good outcome can come from this. God is duty bound to chastise his people. He will not continue on in this. He's a good father, he will chastise them, and so he does. Now he sent prophets to them, and the prophets foretold what was going to happen, and we can go back actually to Moses. Let's not forget that you certainly have priest, but he was a prophet, and we find in [Deuteronomy 28:41](#) Thou shalt beget sons and daughters, but thou shalt not enjoy them for they shall go into captivity. So, you know, it's an early warning from the voice of Moses, and the later warnings from [Jeremiah 25:11](#) this whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon 70 years. Uh, so we'll be coming back to this prophecy in Chapter 9, but Daniel, and those that were righteous in Babylon were expecting that after 70 years there would be a deliverance, and there certainly was. You think likewise, these are two later prophets who are basically telling the people that there's no hope they shall remove, and go into captivity. There's nothing else that can be done. There's no turning back at this point. So you can take the last revivalist king Josiah here, and look what happens you see after Josiah, and he creates a great restoration of the temple, and the laws, and he's reading the scriptures, and he's putting out the homosexuals that had built their tents around the temple, and did their evil there. All of that is taken care of cleansed, but no sooner does Josiah die as he's killed in battle, Amon does wicked things, and evil things, and then we move all the way through some of these kings to Jehoiakim, and Jehoiakim and Mattaniah (**MATTATHIAH** (PERSON) [Gk *Mattathias* (Ματθαθίας)]. During the public reading of the Law, Mattathiah was among the men who stood at Ezra's right side ([1 Esdr 9:43](#)). In the RSV, the same individual is called Mattithiah in the parallel account ([Neh 8:4](#); see **MATTITHIAH**), though the Greek is identical for both (i.e., *Mattathias*). Furthermore, this Greek form of the name is the most common representation of the Heb *mattityâ/mattityâhû*, which is always rendered into English by the RSV as Mattithiah (see LXX in [1 Chr 9:31](#); [15:21](#); [16:5](#); [25:3](#), [21](#); cf. [1 Chr 15:18](#); [Ezra 10:43](#)). Which his name is changed to Zedekiah, and he's the Last King, and he's the the king that is carried away

into bondage along with Jehoiakim, so they'll go into bondage for 70 years of captivity, and that's really what we're seeing here in this first, and second verses of Daniel one. Uh, so this captivity I'm giving you some dates now. (586 to 516 BC). So this will be that third, and final fearful visit, and Nebuchadnezzar now takes them out of Jerusalem, and brings them over into the land of Shinar. In other words, leads them to Babylon, so they go up this Northern route following the fertile crescent, and down into Babylon, which is you can see almost on the same parallel as Jerusalem, and they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried into Babylon. Nebuchadnezzar is a vicious potentate. He gave opportunities. The kings of Judah basically paid off. They became tributary to Babylon, but that wasn't good enough, and they began renegeing on the payments, and Nebuchadnezzar came down, and decided, we're just going to take you all away, and takes the king, and before he takes the King's eyes, he blinds the King's eyes. He kills his sons in front of him. The last thing that Zedekiah saw was the slaughter of his the Princess, his sons. So you can see the cruelty of the Babylonians. In [Second Kings 25:7,9](#) in the 5th month, on the 7th day of the month, which is the 19th year of King Nebuchadnezzar, king of Babylon, came Nebuzaradan, the captain of the guard or servant of the king of Babylon, at the Jerusalem, and he burnt the House of the Lord. Then the King's house, and all the houses of Jerusalem, and every great man's house burnt it with fire, and all the army of the Chaldees that were with the captain of the guard break down the walls of Jerusalem roundabout. So there's your picture. It's recorded in Scripture of the destruction of Jerusalem, and the sad event that takes place. Now as I mentioned, this is also recorded in profane history, and what I speak of profane, I'm talking about, you know, normal Natural History, and the evidence of this is been preserved in the Babylonian chronicles. You can see this clay tablet or a steel it's called where they actually would embed the letters almost in lacuna formic manner onto the onto these various clay tablets, and then it would harden, and this was a way of chronicling history. This Babylonian chronicle was found, and here's the description as it has been translated in the seventh year of Nebuchadnezzar which is roughly 600 BC in the month kings live. The King of Babylon assembled his army, and after he had invaded the land of 50, which is Palestine, he laid siege to the city of Judah. On the second day of the month of Adar, he conquered the city, and took the king prisoner. He installed in his place King Zedekiah of his own choice, and after he'd received rich tribute, he sent forth to Babylon, and that's as much as what they could translate there, and the stones are broken, as you can see, but what this shows you is we've got profane history, and divine history wonderfully welded together, hand in glove. So that means that you can trust the history of the Bible, and it's validated by secular history. If you go to [Psalm 37](#) which is descriptive of this. Almost it depends on when these Psalms were written. There are those that maintain that David is the writer of this song, but if he did, he wrote it prophetically seeing you know before 400 years beforehand what would happen. How shall we sing the Lord's song in a strange land? This is this is the lament of the children of Israel leaving Jerusalem, carried away as captives. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let thy tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy remember, oh Lord, the children of Edom, and the day of Jerusalem. Who said raise it, raise it even to the foundation thereof. O daughter of Babylon, new art to be destroyed, happy shall he be that rewarded thee as thou hast served us, happy shall he be that taketh, and dashed thy little ones against the stones. The latter portion of this is imprecatory. Uh, it's the hope that Israel will finally triumph over these vicious Babylonians who have come in, and destroyed their city, and slaughtered their children in a violent way, and the imprecatory prayer is let it happen to

you, as happened to us, but uh, it's an intriguing passage, and would like to know when it was written it seems to be written after the captivity, but we'll leave that for another day. So where did they go? Well, they they went to Babylon the Great. This is the Golden City. This is the first world empire. Now one can argue that Egypt was a world empire with its dynastic rule, but Egypt had no designs on other countries. They were passive in that sense. They did not want to expand their border in any fashion. They were content in the remaining aloof, and separated from the rest of the world, but not Babylon. Babylon had every intention of conquering the world, and the beauty of this city, and the amazing grand architecture that Nebuchadnezzar installed in the city makes it, in a sense, the entire city a wonder, one of the seven wonders once. Ok, so you can just imagine what the Jews were thinking when they saw this, and were brought into this city of magnificence, of the golden city, and the idolatry is everywhere embedded in in the walls of Ishtar are the various gods, Marduk, and the rest are all in bedded in ceramic colors, and so on. So much what a culture shock this is for them, and God intended for this to be so. The Jews then are weeping as they're coming into this place, and they're recognizing what they have done to create this. They wanted to serve idols. Now they've become captive to the idol worshippers. So let me well, I don't want to make any apology for teaching history. This background, I think is very important for you to understand what is going to proceed in the book of Daniel. So at any rate, I want you to become students of history. So it's important for us, and in that sense well, no matter about history. Alright well, I was exposed to history early in my elementary school years, and my teacher. Well, I think everybody knows who I am in this picture, right? I suppose. Right. Just in case you didn't know the smiling guy, and this was my teacher, history teacher, Miss Burnsworth, and she was I often say you know all my elementary school teachers were Miss. None of them were married because I think they were totally dedicated to making my life miserable. At any rate, Miss Burnsworth, you better listen to what she had to say, and I was a bit of a class clown, and would get myself into some trouble, and she would come back, and she would shake you in the middle of the class, you know, and she'd hit you in the back of the neck, and you would wake up, and you would listen then, and I remember her pulling down this map, you know, they had this map rolled up like a scroll, and she would pull it down. You know, it was a big map. It seemed like it had to be like 5 feet by 8 feet, and she'd pull it down, and she was teaching us about ancient history, and she would teach us about this land of the Middle East, and it was the cradle of civilization, and so there I am, in fifth grade history, being exposed to something that I would need for the rest of my life. I consider this convenient God takes us beforehand, and provides things for us. We're not even aware at the time, but he's getting us prepared for what we are going to ultimately be. Uh, you know in this time, of course I'm learning about Bible history. Don't even realize it, but that's what Miss Burnsworth was doing. She was providing this for me, and during this period of time in my life 5th, 6th, 7th grade, I was child actor, and so I was exposed to stage life at the Civic Light Opera in Pittsburgh Playhouse, and so on. I had some commanding roles, leading roles, and that gave me even before I knew Christ it gave me opportunity to know how to speak publicly. It's never been a problem for me to speak publicly, and to articulate, and so, to memorize my roles, and my parts so that's all what I call convenient grace that God is ahead of time preparing you for what your could never have imagined what you would become. So this history class was certainly that for me as well. So I have Miss Burnsworth here explaining the fertile crescent, and I can see that map to this day, and there it is. I've drawn as the best I can on this NASA map, and she said Mesopotamia, and that was a big word for 5th grader, but Mesopotamia was the fertile crescent, and you can see it would go all the way down into the Jordan Valley, and up through the confluence of the Tigris, and Euphrates, and would empty all the way down into Babylonian. The city of

Babylon. The city of Ur of the Chaldees, and then the Persian Gulf it would empty down into there. So I have to say, thanks Miss Burnsworth, right? She taught me a lot, but she didn't teach me what the Bible now pretty clearly is telling me that this is a significant place. Well, I believe that the fertile crescent is just a part of what used to be the garden of Eden, and that the garden of Eden was a vast piece of territory. We think of it as being very limited, but I don't think God doesn't do anything in the limited scale. So I believe that whole area that is now nothing more than desert the Arabian desert was actually the garden of Eden, and that it extended all the way through these four rivers that the Bible describes, and I'm about to show you those now. This is part of our history, and geography class here. So most of secular history agrees that this was the cradle of civilization, and then we can expect that that's exactly what the Bible tells us. So when Adam, and Eve were cast out of the garden. You'll know that they were cased East out of the garden, and they end up in Babel in Babylon. So that's where we begin our discussion about this mysterious city, Babylon, and that the children of Israel now are being carried captive over into this place. Just a little bit more I think some more light in this is helpful. So the Bible describes four rivers in the book of [Genesis 2:11-14](#) and a river went out of Eden to water the garden, and from thence it was parted and became into four heads. The name of the first is Pison which, that is, which compasses the whole land of Havilah where there is gold. Now I'm giving you some suggestions here, and these aren't just suggestions there. I have a satellite view of this land, it's kind of sketchy, but it shows you what are called Wadis. Wadi is a dried up valley where a river once was. You can't necessarily detect that on the ground, but you can from a satellite detected, and so these little lines that I have drawn here are actually lines that demonstrate that there are wadies, and except for the Euphrates, and the Tigris River, which are still active, and the Jordan River, but these four rivers that are named the Pison in particular is a wadi at this point it no longer has water in it, but you see the four heads, and from the foreheads are it's parted, and it goes into this into four different rivers, and we believe that the confluence of those four rivers probably right at Babylon, or emptied at least into the Persian Gulf. So with the Pison encompasses the land of Havilah, which no one is quite sure what that is, but some say that it's in Africa, so the gold of that land is good. There's bdellium, and the Onyx Stone. You remember that Solomon took shipping's, and apparently went down through the Red Sea, and went to explore these territories of Havilah to get gold for his buildings, and the name of the second river is Gihon. The name is that composite the whole land of Ethiopia. So you can see from the map here this Wadi that actually is embedded in the Red Sea goes all the way down to the land of Ethiopia. Then the name of the third river is Hiddekel and this would be known as the Tigris River. That is that which goeth toward the east of Assyria, and the fourth river is Euphrates. So this gives us some indication of where these four are. I mean, there some differing opinions about all this, but there's another map that is maybe a little easier to make out, and there's some that think that the Karen River is the Gihon. So, and that's demonstrated here with the four rivers kind of joining, and then emptying into the Persian Gulf. I mentioned this, the satellite picture it's very grainy, but the satellite picture picks up these wadies. They can see that kind of indentation, and give you some indication of where at least the Pison River is. You might wanna, at this point, take a quick look here at the modern circumstance, and boundaries as we know them today so fascinating that history is. Wars, and rumors of wars, but this will give you some indication as to where Iraq is, and Iran, which was ancient Persia, Iraq, ancient Babylon essentially Syria is ancient Assyria, and of course Lebanon, Israel, and Palestine. Alright so at any rate let's take up just for a minute too, since Babylon is the focus of our attention. What happened to the Garden of Eden? So the answer to that, I think, is that it disappeared at the flood. Adam and Eve were cast out to the east

of Eden which would be Babylon, and that means the garden was sealed off. Cherubim stand with flaming sword. They can't get back into the garden. They can see it, but they can't enjoy its paradise any longer. So what happened to it? And I believe what happened to it is the flood of Noah. I believe it was buried, and once it was buried all that lush fecund vegetation, and animal life the likes of which we can't even imagine. The growth, the size of fruit, and the the leaves, the flora, and the fauna, and everything that was involved in the garden. The beauty of the garden, and the gigantic proportions, and size of a pristine atmosphere is changed, altered with the flood, the flood now buries everything, quickly buries everything, and that's why we have all of the fossil remains in the desert, and it's why so much oil is extracted from the deserts, and in Saudi Arabia, that was the Garden of Eden, and the fossil fuel as a result of the animal life that was quickly buried, I'm just going to go quickly through all of this. If we were teaching a Genesis, I'd take some time, but these are out of place. Artifacts, they're called whoops, right? They find these things, and they have no explanation for them because they don't believe the Bible. So they have to say, well, we don't know why. You know, these are anomalies. The answer is that they don't really know what happened. They don't understand that man, and Dinosaur's lived at the same time contemporaneously, and that you have footprints of men's feet in Neolithic strata. but again these are, and you have fossils on Mount Everest, and you have these various types of old rocks ,and fossils that are found in this fashion that indicate a quick burial, even mammoths, and so on. So this all has to do with the flood, and again, we're not necessarily teaching on this now, but it's something to look into explore later on. So we have all this fossil fuel that comes up out of the ground where that it is a desert essentially, which would indicate that it wasn't always a desert. For all that fossil fuel to be down there, it had to be quickly buried, and create what's called geostatic pressure, which is pockets of gas, and as a result, oil remains in a liquid form, and in some cases if the impact was much greater, it's hardened to coal, so this is how we end up with the Tiger in our tank, right? So there's those, the third largest oil endowment in the world, 100 billions of gallons, right where the Garden of Eden was. All right, so I digress, as I always do. Well, back to the garden and the Serpent, as you'll recall, appears he's upright, and he's able to speak, and he tempts Eve. You shall be as gods, and as a result she eats the forbidden fruit, and passes it on to Adam, and Paradise is lost, and the Cherubim then drive out the man, and he was placed at the east of the Garden of Eden. A Cherubim a flaming sword which turned every way to keep the way at the Tree of Life. So they are exiled, they're taken out of the garden to the east, and that would place them in Ur, and Babylon. These two different places. Babylon then we learn about again in the 11th chapter. Of the 10th chapter and 11th chapter of Genesis with Nimrod. [Genesis 10:8-10](#) Cush begat Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the Lord. Wherefore it is said even as Nimrod the mighty hunter before the Lord and the beginning of his Kingdom was Babel. So what we have beginning here in the beginning of time even is a mystery, a Mystery City Babylon, Babylon the Great. So it will appear again, as you well know, in the book of the [Revelation 17:5](#) And the mystery of Babylon that begins, so to speak, in [Genesis 11](#), and before that, with Adam, and Eve cast out to the east of Eden, but then the towers built in [Genesis 11](#) and [Daniel 2](#), Now we're going to be focused on Nebuchadnezzar, and his world empire similar to what Nimrod was trying to assimilate when he wanted to bring together the nations of the world, so to speak, and all the peoples of the world were speaking one language, and they had a unification there, and then in [Revelation 17](#) the revived Babylonian mystery I've seen there is a harlot upon a beast. All of this is going to come rather clear, also in our prophecies in Daniel. So it's the mystery of iniquity, and has been working now since the beginning of time, and it is what the devil is all about, ultimately, is to create confusion, and to bring about a false

unity, so to speak, a Kingdom on earth that rivals the Kingdom of God, and that is the mystery of the woman that rides the beast, and we'll be learning about all of these notions, and thoughts as we go through our studies here. Let me see where are we, we're almost at the end here. Let me move on to this then. We'll get back to the mystery of Babylon at some point. Now in that 3 dimension virtual tour that I gave you, the hanging gardens, you can see those, you can see that these are marvels, architectural marvels. The problem that we all have with pyramids, and something like the hanging gardens or the library, uh, the concepts of megalithic architecture huge scale buildings, ornate buildings, and in this case you know, gardens that are flowing. It's the the description of these hanging gardens. It's a paradise uh our ideas, that are formed by false science, pseudoscience that man starts as an ape, and little by little he becomes more astute, and is able to do different things, and so on. That man really is at his apex now in the 21st century. It's a false teaching in fact, man begins at the apex, and declines thereafter, and as a result, is able to accomplish some of these marvels the ancient world, the pyramids, and the ziggurats that they built there in Babylon, and these hanging gardens in the palaces, and so forth, it's all owed to the fact that man is brilliant, and perhaps even demonically inspired to build these various megalithic architecture. So we have the temple our dyke, which is a ziggurat. So it's similar in its construction as the Egyptian pyramids somewhat more complex as far as the structure itself, and what they were accomplishing in that in the various rooms, these were temples given to the Marduk who is the serpent God, and the palace of Nebuchadnezzar, which was a marvelous feat as well the gates of Ishtar, and they still have a portion of the gates of Ishtar well preserved because Babylonians were expert in ceramic brick, and so it's a glossed brick with a glass coating, and that makes it impenetrable to weather, and embedded within the gates of Ishtar, throughout the city of Babylon, and certainly in the temple of Marduk, was the symbol of Marduk, the idol itself that was worshipped. Let me get closer here, and you'll take a closer look at my slide, but this is really Marduk. This is what they worshipped in Babylon, and what were they worshipping? They were worshipping a serpent that could walk. So a Dragon's head, a serpent's tail that stands upright. Well, isn't that exactly what happened to the garden? So the city of Babylon is trying to replicate the garden of Eden, and it's a false form. So they worship the serpent, and I was just teaching on Wednesday nights about the Gnostics a couple months ago, and that the Gnostics they believe in a false God, demigod they call him the demiurge., and the demiurge is the opposite of the true God, and they believe the demiurge is, the God of Genesis, that is actually an evil God, and that's essentially what happens in Babylon. They're worshipping the serpent. They worshipped the devil.

Well, I see my time is up, so we didn't get very far with the history. I'd like to come back to this though, and really set up a good foundation for the reading of [Daniel I](#). So I hope that you can still be excited about history here, and getting this background because I think it's going to really play into the entire book, will help us in a lot of different ways.

So, Lord, we look for your good hand to be upon us here, and our teachings. We depend on you to lead and guide us. Lord, we want to be good students, study, to show ourselves approved under God, workman that needed not to be ashamed, and rightly dividing the word of truth. So we need your help in this, Lord, and pray that my students will not get lost in all the historical minutiae. I hope that they'll find it interesting, and in fact, that it will aid us in understanding this marvelous book that you've left for us, Lord.

So guide us through in our new studies, we pray give us some excitement in Jesus name Amen.