

The Great Prophetic Books of Daniel and Revelation: A Bible Study Journal

A Study

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Recommended:

First - Read the biblical text aloud (if more than one participant, alternate reading duties - verse by verse)

Second - Follow the study

Third - Record what stood out to you (if more than one participant, allow each to share)

Daniel

Day 43 Read 1:7–16

NOTE 1:7 - underline “The Second Coming of Jesus will be a universally visible event,” “Jesus’s crucifixion,” and “suggests a special resurrection of select individuals just before Jesus’s return;” and in the Bible text “coming with clouds,” “every eye will see Him,” “they who pierced Him,” “all the tribes,” and “will mourn;” circles “is” This text is the theme text that comes between two Amens (end of v. 6 and v. 7). The Son of Man (clearly identified as Jesus) was seen by Daniel coming to the Ancient of Days in an event associated with the Second Coming back in Daniel 7:13–14. The angels who spoke with the disciples as Jesus left the earth in a cloud (Acts 1:9–11) told them that He would return in the same way (i.e. with clouds). Notice that because this was stated in the present tense (He is coming) the stress is on certainty of the imminence of the event. Note, that even though every eye will see Him return, the text does not say that every will simultaneously see Him return. On the Mount of Olives, Jesus told His disciples what to expect before and during the Second Coming. There He likened it to lightning that flashes in the east and can be seen in the west (Matthew 24:27). The earth spins, so that if He remained stationary, He would be seen by all within one day as the earth naturally spun (and faster if He moved). This is the stone of Daniel 2:34–35, 44–45. This is the end predicted in Daniel 7:13–14, 22, 27; 12:1–3. Those who do not have a relationship with God will mourn, not in repentance but in unrepentant loss (just as in Noah’s day and just as Belshazzar didn’t repent or show any remorse in Daniel 5:29).

1:8 underline “I am” Jesus is the great “I Am” and said so on a few occasions (Exodus 3:14; John 8:58). This is the beginning of the last section in the prologue (re-identification of the author and penman).

NOTE 1:8 - underline “First and last letters of the Greek alphabet” This was a common way of expressing completeness from beginning UNTIL the end. It does NOT mean only the beginning and the ending without any presence in the middle.

1:8 underline “the Beginning and the Ending,” “who is and who was and who is to come,” and “the Almighty” This concept is a way that God has expressed the eternal qualities of Himself (cf. Isaiah 41:4). The qualities associated with the Father (Revelation 1:4) are associated with the author (God) of the book of Revelation. He exists in the present, He existed in the past, and He will continue to exist in the future. The Greek word for Almighty refers to supremacy. God identifies Himself as the eternal supreme Sovereign.

NOTE 1:9 - underline “Implies the gospel is the reason he is on the island” God does not save His people from tribulation, but through tribulation (Daniel 3:12–27; 6:10–23) because tribulation has a purifying effect (Daniel 11:33–35). Age, itself, is its own trial. Both Daniel and John were old when they wrote these two books.

Patmos is only about ten miles (about 16 km) in length and less than six miles (about 9.6 km) at its widest point. Christian historian, Eusebius, wrote that it was emperor Nerva (A.D. 96–98) who released John (which helps with the dating of the composition of this book). John's crime was for telling others about the living Word (v. 2) and for having a message from God to tell others (v. 2). **NOTE 1:10 - underline "first of four references" and "Lord's Day is the seventh-day Sabbath"** The Spirit's action takes John to different locations. Here John is in the Spirit and does not appear to have been taken anywhere other than Patmos. In chapter 4, he is taken to heaven where he will remain until he is taken to the wilderness in chapter 17. Finally, he is taken to a great and high mountain to see the city of God descending.

There has been a lot of misunderstanding regarding the Lord's Day, which is a shame. The Bible is clear that it is Sabbath. However, many people use human usage of this term centuries after this as proof that John meant Sunday. There is literally no evidence that anyone called any day other than Sabbath, the Lord's Day in the first century A.D. Any other use after the first century would not have any affect on John's use. Roman law at that time, did not allow people to work on the day of the veneration of Saturn, so the only day John was not required to work in the mines on Patmos was Saturday.

1:10 underline "I heard behind me a loud voice as of a trumpet" This is the beginning of the first vision (even though at this moment he only hears and has not yet turned (v. 12) to see who was speaking). The first vision is made up of two parts: the victorious introduction scene (1:10b–20) and the basic prophetic description (2:1–3:22).

Hearing before seeing is something that will happen to John (i.e. 4:1–2; 6:1; 7:4, 9). It almost seems like he has to be acclimatized so as to not go into shock. But there are other occasions where John sees first before he hears (i.e. 5:11; 8:13) so this isn't a hard and fast rule.

1:11 underline "I am the Alpha and the Omega, the First and the Last" Link to v. 8. The One who is speaking is God.

NOTE 1:11 - underline "vision of Christ;" in the Bible text "write in a book and send it" There is something about the vision of Christ that is important for Christians to be aware of. And since this is written in a book, it must be that the entire book is useful for each of the churches. There is also something about all of the churches that it is important for the other churches to all know about.

NOTE 1:12 - underline "not in the heavenly sanctuary" It should be noted that this is not the one lampstand with seven branches (i.e. the menorah) that was in the Holy Place but these are seven individual lampstands. Still, there is some allusion to the menorah. But in this case, these are the seven churches themselves (see v. 20).

NOTE 1:13–16 - "numerous similarities" The books of Daniel and Revelation are linked because there is only one history of God's people and only one future, so naturally, although described in different ways, the basic content will always be the same.

1:13 underline "in the midst" In exactly the same place as He was with the three Hebrews in the fiery furnace (3:23–25), so God is with His people through time. He experiences what we experience.

NOTE 1:13 - underline "glorified Jesus is dressed like the OT high priest;" in the Bible text "Son of Man;" write a note This is the same Son of Man from Daniel 7:13 but he looks like the *mar'eh* (appearance) of Jesus from Daniel 10:5–6, where He was the source of spiritual strength for His people (although more than 600 years and one cross later).

1:13 underline "garment" and "chest with a golden band;" write a note In Daniel 7:9 the garment was white like snow and in Daniel 10:5 it was made of linen. Here, the length of it symbolizes dignity. The gold band has moved in the 600 years. Before the cross, it was around His

waist (Daniel 10:5); now it is around His chest. It has been suggested that the move is associated with the broken heart on the cross (John 19:34). Later, angels will reflect this same feature (Revelation 15:6), so whatever the reason for the shift, it appears to be something that others also reflect.

NOTE 1:14–17 - underline “described in language that is reserved for God;” in the Bible text “head and hair were white like wool,” “eyes like a flame of fire,” “feet were like fine brass,” “voice as the sound of many waters;” write a note The Ancient of Days had hair like this (Daniel 7:9) demonstrating that Jesus has begun to look more like the Father now some 60+ years after John last saw Him. Daniel also saw similar eyes (Daniel 10:6). It seems that the gaze of Jesus has a burning affect that lightens the dark places of a person’s heart. His feet were just like what Daniel saw in Daniel 10:6 and what Ezekiel saw in Ezekiel 1:7. His voice also was the same as how Daniel described it (Daniel 10:6), which, according to Ezekiel (1:24) is how the voice of the Almighty sounds.

NOTE 1:16 - underline “judging power of God’s word;” and in the Bible text “right hand seven stars,” “out of His mouth,” “sharp two-edged sword,” “countenances,” “sunshining in its strength;” write a note The clean or pure hand in ancient (and even modern) Near Eastern cultures is the right hand. It is the hand of importance. It is the hand that delivers (Isaiah 41:10, 13). The stars are explained as God’s messengers (v. 20) so that in this way, we can understand that Jesus is with His people (among them as He was with the sanctuary in the wilderness) and He holds His messengers (who help guide and direct His people). The sword coming out His mouth seems unusual except that God’s word spoke worlds into existence (John 1:1–3; Genesis 1–2). Scripture has also been spoken of as a sword (Isaiah 49:2; Ephesians 6:17; Hebrews 4:12). The Scriptures are also described as being God-breathed (2 Timothy 3:15–16; 2 Peter 1:20–21). And His face shown with brightness (cf. Daniel 12:3).

Page summary We may not be able to see Jesus with our own eyes until He returns in the Second Coming, but He is with us right now, in our midst.