

## DANIEL NOTES

(Written by James E. Smith, edited by Luke Wilson)

### Introduction

The offense of Daniel (Rushdoony – Thy Kingdom Come)

Modern man takes offense at five major points from the book of Daniel.

- 1) God’s predictive accuracy – Isaiah 41:21-24
- 2) God uses history; He is not used by it (HIS STORY) – Revelation 17:17
- 3) Daniel unapologetically explains miraculous events – Hebrews 11:3
- 4) Daniel asserts the total government of God – Isaiah 9:6-7
- 5) Daniel makes a definite discrimination between man and God, as well as between the lost and the saved – Isaiah 55:8-9, Luke 19:10

### The Prophet Daniel

- A. The Name Daniel – it means “God is my judge.”
- B. The Career of Daniel
  1. He was born into the royal family (Daniel 1:3)
  2. He was carried away to Babylon as a youth in 604 BC
  3. He was trained in the royal school at Babylon (Daniel 1:4)
  4. He served as a high official under three kings (Nebuchadnezzar, Belshazzar, Darius)
  5. He was delivered from a den of lions

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#### Chronology of the Life of Daniel

610BC    600    590    580    570    560    550    540    530

Kings of Judah

Jehoiakim	Zedekiah
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Kings of Egypt    Psammetichus

Neco	↓	Hophra	Amasis
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Kings of Babylon

Amel-Marduk

Kings of Persia

Nebuchadnezzar	↓	Neriglissar	Nabonidus	Cyrus
			Belshazzar	Darius

Daniel's career extended over a period of roughly seventy years (604-536 BC). Daniel was taken to Babylon with the first deportation of the Jews in 604 BC. He witnessed the fall of Babylon in 539 BC, and then served for a period of time under Darius the Mede during the reign of Cyrus the Great of Persia.

## **The Book of Daniel**

### A. The Origin of the Book

1. What the book claims for itself. The life and prophetic ministry of a statesman prophet who lived in the sixth century BC.
2. Modern critics assign the book to the second century BC. Why? They claim that the only way the book of Daniel could have such precise "predictive" accuracy is if it was written after the fact. (This is brought out in *Proof that the Bible is the Word of God*, p. 15)
3. "The book of Daniel is especially fitted to be a battlefield between faith and unbelief. It admits of no half-measure. It is either Divine or an imposture." (Pusey, *Daniel and the Prophet*, p. 75)

### B. The History of the Book

1. Used by the high priest to influence Alexander the Great (Josephus, *Ant.* XI.8.5). This would have been in 332 BC. The book of Daniel also is listed in LXX at 250 BC.
2. Quoted by Jesus (Matthew 24:15) – abomination of desolation
3. Placed among the Prophets by Jewish leaders (Josephus, *Against Apion*, I.8).
4. Twisted by modern "students of prophecy."
  - a. Daniel 4 is used by Jehovah Witnesses to "prove" that the times of the Gentiles ended and the kingdom of Jehovah was established in AD 1914.
  - b. Daniel 8 is used by Seventh Day Adventists to "prove" that Christ cleansed heaven in AD 1844.

### C. The Character of the Book

1. Bilingual – Hebrew (1:2-2:4a); Aramaic (2:4b-7:28); Hebrew (8:1-12:13). The world events are in Aramaic because they concern Gentile nations.
2. Apocalyptic – highly symbolic
3. Miraculous – miracles were present during the exilic age
4. Controversial

### D. The Purpose of the Book

1. To exalt the God of Israel as contrasted with the non-gods of Babylon.
2. To demonstrate how God faithfully defends His servants.
3. To show that God is in control of history in spite of all appearances to the contrary.
4. To outline the course of world history as it relates to the people of God.
5. To exalt the Kingdom of God over world kingdoms.

## E. The Predictions in the Book

### 1. Statistics

- a. Fifty-eight separate predictions
- b. Of the book's 357 verses, 162 involve prediction (45%).
- c. Next to Revelation, Daniel has the highest number of symbolic predictions.

### 2. The important predictions

- a. Babylon was to be succeeded by a joint (Medo-Persian) kingdom (2:28b-32a; 7:1-3, 5, 15-17; 8:1-4, 15-20)
- b. The universal rule by the Macedonian empire of Alexander the Great (2:32b, 39b; 7:6; 8:5-8a, 21; 11:3)
- c. The beginning of Christ's kingdom during the Roman era (2:34a, 44a)
- d. The final victory of Christ's kingdom over the kingdoms of this world (2:34b-35a, 44c, 45; 7:9b-10, 22a, 26)
- e. Nebuchadnezzar to be mad for a period of "seven times" (4:10-17, 20-26, 31-32)
- f. Fall of Babylon to the Medes and Persians (5:5, 24-28)
- g. Rise of the "little horn" (7:8, 11, 20-21, 25)
- h. The ascension of Christ (7:13)
- i. The career of Antiochus Epiphanes as the "OT Antichrist" (8:9-12, 23-24, 11:21-30)
- j. The exact duration of the profanation of the Temple during the days of Antiochus (8:13-14a, 26)
- k. The number of years to elapse between a key OT event and the appearance of the Messiah (9:24a, 25c)

## **DANIEL CHAPTERS 1-4**

### **(Nebuchadnezzar and God)**

**Introduction:** The theme of these chapters: even the great Nebuchadnezzar was forced to acknowledge the power and wisdom of the God of Israel.

#### **I. Nebuchadnezzar Meets the People of God (chapter 1)**

- A. In Humiliation (1:1-2): Jerusalem was besieged in 604 BC. Jehoiakim was delivered into his hand (2 Chronicles 36:6; 2 Kings 24:1). Temple vessels carried to Babylon.
- B. In Temptation (1:3-8): The attempt is made to convert four Jewish young men into Chaldean soothsayers. They are educated in all the learning and tongue of the Chaldeans. Their names are changed to honor Babylon's gods. They are given daily provision of the king's meat and drink. Yet Daniel resolved not to defile himself.

#### **BRAINWASHING THROUGH NAME CHANGE**

<b>Hebrew name</b>	<b>Meaning</b>	<b>Babylonian name</b>	<b>Meaning</b>
Hananiah	"The Lord is gracious"	Shadrach	"Command of Aku"
Mishael	"Who is What God is?"	Meshach	"Who is What Aku is?"
Azariah	"The Lord has helped"	Abed-nego	"Servant of Nebo"
Daniel	"God is my Judge"	Belteshazzar	"May Balak protect"

- C. In Confrontation (1:9-17): A Chaldean official reluctantly agreed to a ten day test. Daniel and his friends Hananiah, Mishael, and Azariah would follow their religious diet – vegetables and water. At the end of the test they looked healthier than all the others in the school. The four youths excelled mentally as well. In addition God endowed Daniel with the supernatural ability to interpret dreams and visions.
- D. In Vindication (1:18-21): From the graduates of the school Nebuchadnezzar selected the four Jewish youths to enter his personal service. In every matter of wisdom and understanding he found them ten times better than all the magicians and conjurers who were in all his realm.

\* Note the concluding statement about the longevity of Daniel's service in the royal court (1:21) – 65 years.

## II. **Nebuchadnezzar Learns the Plan of God (chapter 2)**

- A. The Problem in the Court (2:1-16): Nebuchadnezzar had a dream. He summoned his diviners and demanded not only that they expound the meaning of the dream, but that they tell him what the dream was. He reasoned that if they could tell him the dream, then he could rely upon their interpretation. The diviners complained that the king's demand required superhuman knowledge which they admitted that they did not have. (\*We should also be skeptical of those who tell us what we want to hear rather than referring to the inspired knowledge of the Scriptures – see 2 Timothy 4:3-4.\*) A decree was issued which placed all the court officials under the death sentence. As apprentice members of the royal court trained by these now discredited Chaldeans, the four Jewish youths would also have been executed. Daniel requested a short delay in the implementation of the king's decree. His calmness and confidence that he could meet the demands of the king caused the king to honor the request for a stay of execution. (\*This confidence comes only from a solid prayer life – James 5:16-20\*).
- B. The Prayer for Enlightenment (2:17-24): With the help of his three prayer partners, Daniel asked God to reveal to him the mystery of the king's dream. In a night vision God answered that prayer. Immediately Daniel offered a thankful prayer of praise to the Lord for His goodness. He praised the name, wisdom, revelation and power of God. He praised God's sovereignty in nature (changing the seasons) and in history (changing kings). The contents of the night revelation to Daniel dictated to a certain extent the shape of this prayer. Thus the purpose of the dream given to Nebuchadnezzar was to demonstrate the superior wisdom of God and His sovereignty over the affairs of men.
- C. Presentation of the Dream (2:25-35): Daniel gave credit to the Lord for what was about to happen. He indicated that the purpose of the dream was to make known to Nebuchadnezzar what would transpire in "the latter days." Cf. Hebrews 1:1,2; Acts 2:16,17; 1 Timothy 4:1,2; 2 Timothy 3:1; 1 John 2:18. The dream focused on two objects: a large metallic image and a stone. The image was made of gold, silver, bronze, and iron. This image was smashed by the stone which was cut out of a mountain without hands.
- D. The Prediction Regarding Kingdoms (2:36-45).

1. The head of gold – Nebuchadnezzar and the kingdom he represented (2:37-38). Cf. Jeremiah 27:6, 28:14.
  2. Breast and arms of silver – Medo-Persian kingdom (2:39) which was inferior both in duration and influence to the Babylonian kingdom.
  3. Belly and thighs of bronze – Macedonian or Greek kingdom of Alexander (2:39).
  4. Legs and feet of iron – Roman kingdom (2:40-45). The iron mixed with clay in the feet symbolizes the weakness of the later stages of Roman history. No rival kingdom conquered Rome. She was not succeeded by a world power.
  5. The stone – the eternal kingdom built by God (2:44-45). Established in the days of “those kings” or kingdoms. Smashes the world’s kingdoms and fills the earth. Cf. 1 Corinthians 15:20ff.; Matthew 21:43; Revelation 11:15. This is an eternal kingdom not a millennial kingdom. (Hebrews 12:22-24, 2 Corinthians 10:3-6)
- E. The Proclamation of Daniel (2:46-49): The king did homage to Daniel and confesses that Daniel’s God is “a God of gods.” Daniel is made “chief prefect over all the wise men of Babylon.” At Daniel’s request his three friends were also given high administrative appointments.
- \* Endnotes about the kingdom – see Daniel 7:2-7, Revelation 13:1-2, Revelation 11:15.

### Special Note

#### Has the Kingdom Prophesied by Daniel been Established?

1. During the public ministry of Jesus the **kingdom** was “at hand” (Matthew 3:1,2; 4:17; Mark 1:14,15).
2. Kingdom preaching characterized the ministry of Jesus and the Apostles (Matthew 4:23; 9:35; Mark 1:14; Acts 8:12; 15:13-18; 28:23).
3. Jesus promised that some of his generation would witness the coming of the **kingdom** (Mark 9:1; Matthew 16:20).
4. Jesus declared that His kingdom was not of this world (John 18:36; Romans 14:17; 1 Corinthians 15:50).
5. The church and the **kingdom** are synonymous (Matthew 16:15ff.).
6. The kingdom of Christ, the kingdom of God, and the kingdom of heaven are all one and the same (Ephesians 5:5; Matthew 11:12; Luke 16:16; Matthew 4:17; Mark 1:14,15; Matthew 5:3; Luke 6:20; Matthew 10:7; Luke 9:2).

7. Christians are said to have inherited and to be in the kingdom of God (Colossians 1:13,14; Hebrews 12:28; Revelation 1:9).
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### **III. Nebuchadnezzar Witnesses the Power of God (chapter 3)**

- A. The Test (3:1-7): A huge image (90' tall) of gold (plate?) was erected on the plain of Dura. The image probably symbolized world government. It may have been inspired by the dream of chapter 2. Bowing to the image was a test of loyalty to the state. (See Revelation 13:12, Ephesians 6:10-13, 2 Corinthians 10:3-6 – the battle for the minds of men; education is important).
- B. The Accusation (3:8-12): Jealous officials pointed out that Shadrach, Meshach, and Abednego had not obeyed the order to bow to the image. (Remember that spies are everywhere; count the cost).
- C. The Arraignment (3:13-18): The king interrogated the three. He warned them of the consequences of disobedience. The Hebrews believed their God was capable of saving them if He so chose (Take a stand – Acts 4:19, 5:29, Acts 12). But in any case they would not bow to the image.
- D. The Sentence (3:19-23): The king's countenance changed – in anger ordered his execution furnace heated seven times more than it was usually heated, i.e., maximum heat. The Hebrews were then bound and thrown into the furnace, probably through a hole in the top. The soldiers who threw the three into the fire were killed by the heat.
- E. The Deliverance (3:24-27): The king noticed four men (one extra – example of One whose going forth is from long ago, from the days of eternity – Micah 5) walking about unharmed in the fire. He approached the door of the furnace and invited the Hebrews to step out. An examination of the three indicated that not even their clothes had been harmed in the flames.
- F. The Acknowledgement (3:28-30): Nebuchadnezzar praised the three Hebrews for their courage and faith. He rewarded them in some unspecified way. He then issued a decree ordering respect for the Hebrew God.

### **IV. Nebuchadnezzar Experiences the Punishment of God (chapter 4)**

- A. Nebuchadnezzar's Nightmare (4:4-18):
  - 1. Nebuchadnezzar's second dream caused him much anxiety. Again the Chaldean diviners failed to interpret the dream. Finally Daniel appeared on the scene. The king addressed him by his Babylonian name – Belteshazzar (4:4-9)
  - 2. In his dream Nebuchadnezzar saw an enormous tree which provided shelter and food for bird and beast. He heard a "watcher" (angel) declare that the tree should

be chopped down. The stump, however, was left with a metal band about it. He heard the “watcher” declare that someone would be given the mind of a beast. For seven periods of time he would eat grass like an animal. He heard the “watcher” say that this condition must remain until all would understand that “the Most High is ruler over the realm of mankind and bestows it on whom He wishes.” (Psalm 75:6-7, Daniel 2:21, Job 12:13-25)

- B. Daniel’s Interpretation (4:19-27): Daniel was upset by the implications of this dream. The tree was Nebuchadnezzar. He would be humbled by a period of insanity, then later restored to his position. Daniel appealed to the king to repent of his sin that the days of his prosperity might be prolonged. (Matthew 21:42-44, 1 Peter 5:6-7, James 4:6-10)
- C. Nebuchadnezzar’s Fate (4:28-33): Twelve months later the divine sentence against the king was implemented. Even while the king was in the act of boasting of his mighty power in building glorious Babylon the voice of God announced that the sovereignty had been taken from him. Nebuchadnezzar began to live with the animals.
- D. Nebuchadnezzar’s Restoration (4:34-37): At the end of seven periods of time (presumably seven years), the king’s sanity was restored. He began to praise God. He recognized the everlasting dominion, supreme will, just ways, and unlimited power of the Most High.
- E. Nebuchadnezzar’s Proclamation (4:1-3): The king wanted all his subject peoples to know of his new found faith in the Most High. He had learned from his experience that God’s kingdom is an everlasting kingdom. He wished to bear public testimony to the “signs and wonders” performed by the Most High. He wanted to give credit to Daniel, the servant of the Most High. Hence he shared with the world this account of what had happened to him.

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### **Special Note**

#### **The Jehovah’s Witnesses and Daniel 4**

JW’s believe this is a “symbolic prophecy” which proves that the kingdom of God was established in AD 1914. They reach this erroneous conclusion by the following steps:

1. Nebuchadnezzar was to be insane for “7 times” or years. His insanity symbolizes the confusion of Gentile government – the madness of men. [What evidence is here that Nebuchadnezzar’s madness was intended to be a picture of Gentile government?]
2. A prophetic year consists of 360 days (so they say). Since this is “symbolic prophecy,” each day of the seven symbolic years represents one year in actual time. Hence 7 times



360 = 2520 years. [In other words, we turn years into days so that we can turn the days back into years. Now that really makes sense!]

3. Gentile dominion began in 607 BC when (they say) Jerusalem was destroyed and the last Judean king removed from the throne. [Actually the year was 587 BC]. Subtract 607 from 2520 years gives the year AD 1913.
  4. Since there was no zero in our system of counting we must add one year to AD 1913. Thus Gentile domination of the kingdom of God ended in AD1914. That was the year God's kingdom was reestablished on earth.
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Babylon

Medo-Persia

Greece

Rome

The Kingdom of God

## DANIEL CHAPTERS 7-8, AND 5

### (Daniel in the last days of Babylon)

#### Introduction:

- A. Chronological Order – We will cover this section of Daniel chronologically; chapters 7-8, and then 5. Daniel 7 is in the first year of Belshazzar’s reign (7:1), chapter 8 covers the third year of his reign (8:1), while chapter 5 covers the final night of Belshazzar’s life (5:30).
- B. The Position of Belshazzar
  1. Scripture says Nebuchadnezzar was his “father” (5:2). In cuneiform writings Belshazzar was the son of Nabonidus. [Nebuchadnezzar (died in 562 BC) → Evil-merodach (562-560 BC, 2 Kings 25:27), → Neriglissar (560-556BC, Jeremiah 39:3) → Labashi Marduk (556 BC, reigned 9 months) → Nabonidus (556-539BC, enraged the leadership of Babylon and spent most of his “reign” in Arabian Desert)]
  2. Scripture calls Belshazzar “king.” In cuneiform writings Belshazzar is never directly called king.
  3. Conclusion: Belshazzar was *de facto* king while his father was absent from Babylon.

#### I. Daniel’s Vision of the Distant Future (chapter 7, first year of Belshazzar – 541 BC)

##### A. The Four Beasts (7:2-8)

1. “From the sea” implies world powers – see Isaiah 8:7-8, 17:12-13, Jeremiah 46:7-8, Revelation 13:1, 17:1,15-16.



2. The winged lion: Babylon (7:4)
  - a. The lion imagery used of Babylon (Jeremiah 49:19, 50:17,44)
  - b. The eagle imagery used of Babylon (Jeremiah 48:40, 49:22, Ezekiel 17:3,12)
  - c. Wings plucked, stood up like a man: the humanization of the creature – may have a direct link with chapter 4 after Nebuchadnezzar was humbled.

3. The lopsided bear: Medo-Persia (7:5). “Three ribs in teeth” implies a mouth full of conquests, perhaps Lydia, Babylonia, and Egypt – the three major



conquests of the Medo-Persia empire.

4. The winged leopard: Macedonian or Greek empire (7:6).
  - a. Four wings: extra swiftness of Alexander’s conquests.
  - b. Four heads: divisions of Alexander’s kingdom after his death
    1. Lysimachus in Thrace and Asia Minor
    2. Antigonus and Cassander in Macedonia
    3. Ptolemy – Egypt
    4. Seleucus – Syria and Palestine



5. The unparalleled beast: Roman empire



(7:7)

- a. Iron teeth; bronze claws (vs. 19)
- b. Ten horns: ten in prophecy usually a round number not a definite amount. These have been interpreted to be 1) 10 successive emperors of Rome; 2) ten kingdoms which grew out of the old Roman empire; and 3) all human government coming after Christ (Revelation 13:1-2)

6. The little horn (7:8) which is described as having eyes like a man, a mouth uttering great boasts.

- a. Uproots three of the first horns – conquers a significant part of the kingdoms represented by the ten horns (7:24)
- b. Persecutes the saints (7:21,25)
- c. Blasphemes God (7:25)
- d. Attempts to change the times and law (7:25)
- e. Not Antiochus Epiphanes
- f. Identified as (1) **the papacy**; or (2) an anti-Christian dictator who will reign over a part of the earth before Christ returns. Cf. 2 Thessalonians 2:1-12; 1 John 2:18,22; 4:3; 2 John 7; Revelation 13

#### B. Judgment by the Ancient of Days (7:9-12).

##### 1. The Ancient of Days (7:9)

- a. His appearance (7:9) – Revelation 1:12-18
- b. His throne (7:9-10) – Ezekiel 1:26-28
- c. His attendants (7:10)
- d. The books (cf. Exodus 32:32f.; Psalm 69:28; 139:16; Malachi 3:16; Luke 10:20; Revelation 20:12)

##### 2. The ultimate verdict (7:11-12)

- a. Destruction of the fourth beast with the boastful horn (7:11)
- b. Contrast in the destruction of the fourth beast and the previous three (7:12; cf. Revelation 19:17-21)

#### C. Ascension of One like the Son of Man (7:13-14)

- 1. With the clouds (cf. Matthew 24:30; 26:64; Revelation 1:7; 14:14; Acts 1:9)
- 2. To the Ancient of Days
- 3. For the purpose of receiving dominion (cf. Matt 28:18-20; Acts 2:32-36; 1 Corinthians 15:23-26; Colossians 1:13)

D. Main Point of the Vision: beastly world governments pass away, but God's kingdom is eternal and universal (7:18,27; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3; 8:1)

## II. Daniel's Vision of the Nearer Future (chapter 8, third year of Belshazzar – 539 BC)

Introduction: 2 years after chapter 7. Susa was 250 miles east of Babylon, later a capital over Babylonian Empire. Susa was one of the royal seats of the kings of Persia.

### A. Overview:

1. Here Daniel brings into focus a smaller section of the time span covered by chapters 2 and 7, viz., the second and third world empires.
2. Gabriel appeared to explain the vision to Daniel (8:15). Daniel was terrified as the angel approached (8:18).
3. The vision pertains to the appointed time of the end (8:17,19), the final period of the indignation (8:19). This probably refers to the special afflictions which were to come upon the people of God just before the coming of the Messiah. These persecutions would be an indication that the OT era was drawing to a close. ("the end" means the end of the Jewish age)

### B. He Saw a Powerful Ram (8:3-4).

1. Represents the kings of Media and Persia (8:20). Thus the ram equates to the chest of silver in chapter 2 and the lopsided bear of chapter 7.
2. Two unequal horns: Media and Persia. (Persia was more prominent in the union, but was the younger kingdom. In 550 BC, Cyrus rebelled against the Medes and became lord of the dual kingdom.)
3. Conquests to the north, west, and south. North – Armenian; west – Syria, Asia Minor, Babylonia; south – Egypt

### C. He saw a powerful He-goat (8:5-8): The goat thus equates to the belly and thighs of bronze in chapter 2 and the four-headed leopard of chapter 7.

1. The rapid advance (8:5)
2. The notable horn of 8:5 must be Alexander the Great (334-323 BC). Cf. 8:21

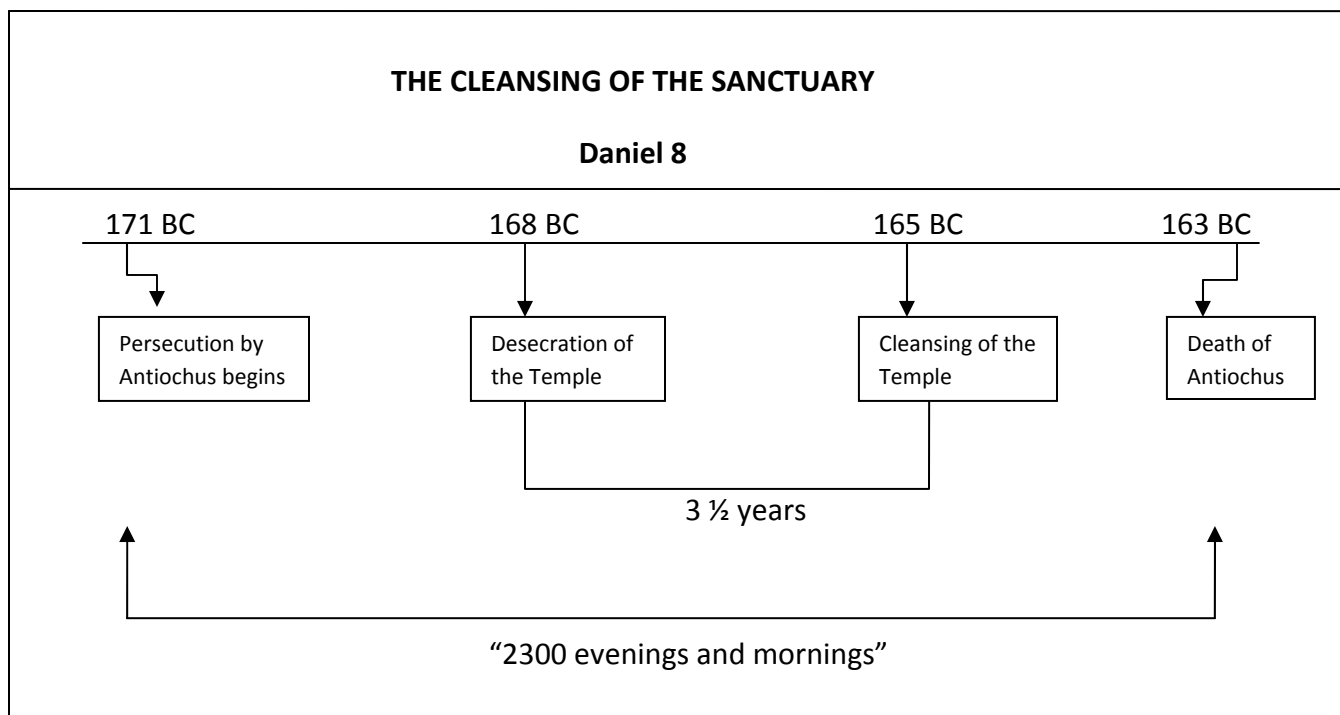
### D. He Saw the Clash of the Ram and Goat (8:6-7). Alexander's triumph over Darius in three major battles. The first great victory at Granicus ("smote him"), the second at Issus ("cast him to the ground"), and the third at Shushan ("stamped on him").

### E. He Saw the Subsequent History of the Goat Kingdom (8:8-14). The horn was broken – the sudden death of Alexander. Alexander wept that there was not another world to conquer, then died suddenly at age 33 of fever and alcohol at Babylon.

1. Four notable horns (8:8): the division of Alexander's kingdom among four generals after his death (cf. 8:21). Corresponds to the four heads of the leopard

in chapter 7. These four generals were: Cassander, Lysimachus, Ptolemy, and Seleucus. (Lysimachus and Seleucus defeated Antigonus at battle of Ispus).

2. The little horn coming out of one of the four. Unquestionably Antiochus Epiphanes (174-164 BC) who was the eighth king of the Seleucus branch of the Goat Kingdom.
  - a. He would arise in the latter period of the kingdoms which followed Alexander “when transgressors have run their course” (8:23).
  - b. He is described as insolent (8:23), skilled in intrigue and shrewd (8:23,25); mighty in power (8:24).
  - c. His wars and invasion of the “Beautiful land” (Canaan) (8:9).
  - d. His persecution of the people of God here symbolically called “the host of heaven.” See 8:24; 12:3; Revelation 12:4; Genesis 15:5; 22:17; Matthew 13:43. The “Commander of the host” could possibly be Christ or the high priest Onias.
  - e. His desecration of the Temple (8:11). Defilement of Temple (made it temple of Jupiter Olympius) and trampling of the “host” to last 2300 “evenings and mornings” (days). (Defection of Menelaus the high priest until establishment of sacrifices again).
  - f. His end: broken without human agency (8:25). Antiochus Epiphanes (glorious manifestation of the gods) died of grief and remorse in Babylon after his forces were beat in Persia and then Palestine.



### III. Daniel's Prediction for the Immediate Future (chapter 5)

- A. Belshazzar's Feast (5:1-4). During this drinking feast Belshazzar mocked the Most High by desecrating the Temple vessels. It appears to have been a religious feast to appease the Babylonian god Marduk. Babylon's army was defeated at Opis and Cyrus was marching on Babylon unimpeded. (Herodotus and Xenophon confirm that Babylon was engaged in a riotous feast at the time of the overthrow).
- B. The Handwriting on the Wall (5:13-16). The diviners fail to interpret the writing. The queen mother suggests that Daniel be brought in.
- C. The Request of the King (5:17-24). The king admits the failure of his diviners. He compliments Daniel on his reputation as a wise man. He also offers to make Daniel third ruler if he can read the writing.
- D. Daniel's Admonition to the King (5:17-24). He reminds Belshazzar how God had dealt with Nebuchadnezzar. He accuses the king of (1) failure to learn from the example of his predecessor; (2) pride; (3) desecration of the holy vessels; and (4) failure to glorify God.
- E. Daniel's Interpretation of the Writing (5:25-28).
  - 1. **Mene** – a) numbered; b) finished.
  - 2. **Tekel** – a) weighed; b) found wanting.
  - 3. **Peres** – a) divided; b) given to Medes and PersiansNote: in 5:25 **Upharsin** is plural of **Peres** with the conjunction "and" on the front.
- F. The Reward of Daniel (5:29). He was robed in purple with a necklace of gold and also made third ruler.
- G. The Death of Belshazzar (5:30-31). Belshazzar died that same night. The conquest of Babylon by the forces of Cyrus the Great was relatively bloodless. Darius the Mede "received" the kingdom, presumably from Cyrus. In secular history Darius the Mede is known as Gubaru. He ruled over the vast territory of what formerly had been the Babylonian empire.

## **DANIEL CHAPTERS 6 AND 9**

### **(Daniel in the Reign of Darius)**

**Introduction:** After the fall of Babylon in 539 BC Darius the Mede ruled the old Babylonian empire under the appointment of Cyrus the Great. In secular history Darius was known as Gubaru.

#### **I. Daniel's Rescue from a Den of Lions (chapter 6).**

A. The Position of Daniel (6:1-3): one of three presidents who were over 120 satraps who administered the kingdom for Darius.

B. The Plot Devised against Daniel (6:4-9). Daniel's fellow administrators plotted to trick the king into issuing a decree that no petition was to be made for a time except to the king. A law of the Medes and Persians once decreed could not be rescinded. They anticipated that by this means they could trap Daniel who was accustomed to praying three times each day.

C. The Accusation and Condemnation of Daniel (6: 10-15). Daniel was faithful in prayer in spite of the decree of the king. He took no precautions to conceal his practice. His enemies reported him to the king. Darius was distressed to learn that his best administrator had committed a capital crime. The enemies pressure the king to carry out the sentence.

D. The Reluctant Sentence of the King (6:16-18). Daniel was cast into a den of lions and the royal seal was affixed to discourage anyone from attempting a rescue. The king spent a sleepless night.

E. The Deliverance of Daniel (6:19-23). The king inspected the den early the next morning. Daniel explained that the Lord had stopped the mouths of the lions.

F. The Execution of the Enemies (6:24). The lions tore them to pieces before they hit the ground thus proving that the lions had been very hungry while Daniel was among them.

G. The Decree of Darius (6:25-27). Throughout the whole realm men were to fear the God of Daniel. Darius acknowledged Daniel's God as (1) the living God; (2) the eternal God; (3) the God who delivers and rescues; and (4) the God whose kingdom endures forever.

H. The Success of Daniel (6:28): in the reigns of Darius and Cyrus.

#### **II. Daniel's Study and Prayer (9:1-19, first year of Darius).**

- A. His Study of the Prophetic Word (9:1-3): He had been reading from the prophet Jeremiah (specifically 25:10-11 and 29:10) – prophecies that the desolations of Jerusalem would be completed in seventy years. Babylon had now fallen. The seventy years had almost expired. Yet there was no sign that the Jews were about to return to their homeland. This state of affairs triggered the great prayer which follows. Notice that Daniel regarded Jeremiah as the Word of



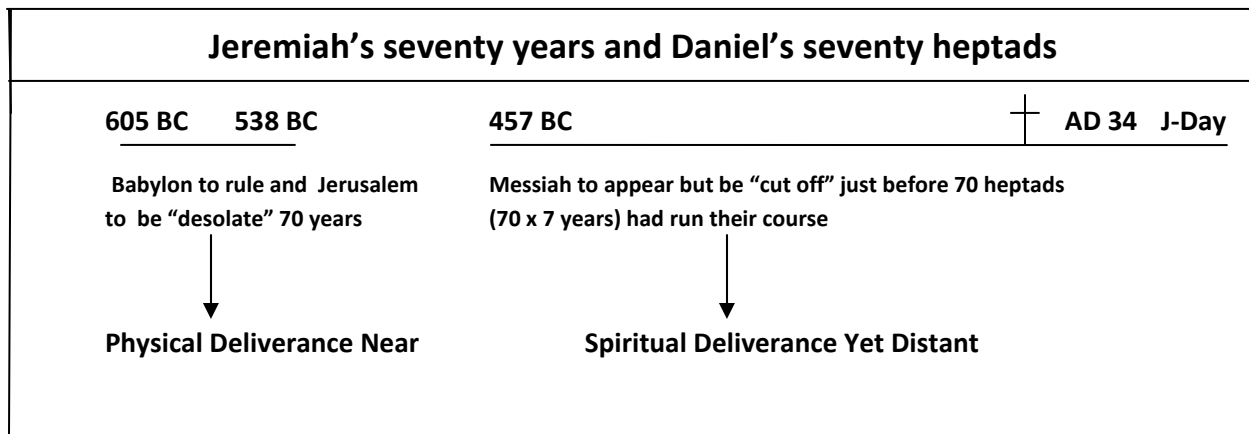
God. Also note Daniel’s seriousness about getting God’s attention; he fasted, and put on sackcloth and ashes.

**B. His Prayer (9:4-19).**

1. The prayer begins with praise for God (9:4). God is great and awesome; He keeps His covenant; He is righteous, compassionate, and forgiving. He extends lovingkindness to all. (Praise is the protocol which opens the doors of heaven).
2. Frank confession (9:5-6): Israel had sinned, committed iniquity, acted wickedly, rebelled, turned aside from divine commandments, and rejected God’s prophets. Daniel included himself in the confession of sin – a true sign of leadership – take personal responsibility for the condition of those around you.
3. He describes the shameful condition of God’s people (9:7-8).
4. He acknowledges the justice of the judgment against Israel (9:11-14). The judgment had been described centuries before it happened; it was unique; it had not yet produced the desired effect, but it was righteous.
5. He pleads for mercy (9:15-19). On the ground of (1) God’s past association with Israel; (2) acknowledgement of sin; (3) the condition of the holy mount and people of God; and (4) God’s compassion. He concludes the prayer by asking God to act for His own sake.

**III. An Angelic Revelation (9:20-27).**

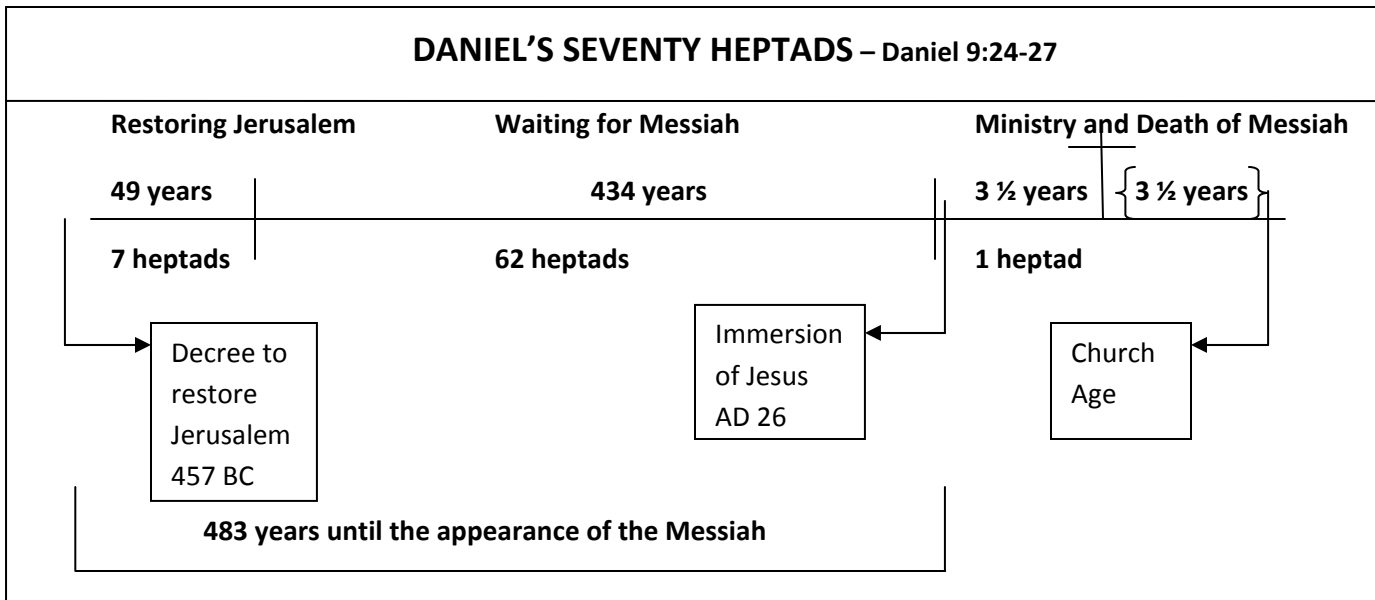
- A. The Appearance of Gabriel (9:20-23): While Daniel was still praying, Gabriel came to give instruction, insight, and understanding to Daniel. Gabriel had been dispatched on this mission because Daniel was highly esteemed by God.
- B. The Announcement of the Divine Decree (9:24).
  1. The seventy weeks (heptads). Literally this is “70 periods of 7.” Not weeks of days, but heptads of years. The Jews thought in terms of units of seven years – see Leviticus 25:8. Hence seventy heptads of years = 490 years.
  2. The seventy heptads pertain to Daniel’s people and the holy city (Jerusalem).
  3. The relationship between Jeremiah’s seventy weeks and Daniel’s seventy heptads.



- C. Six Objectives of the Seventy Heptads (9:24).
1. To finish the transgression [of the Jewish people] – The full measure of the sins of the Jews was yet future – the ultimate sin would happen when they crucified Christ
  2. To make an end of (seal up) sin – to reserve sin for judgment, and to bring in hope. Israel's sins and transgressions would be filled to overflowing. The crucifixion was the breaking point of God's patience with the Jews – see Matthew 23:29-36, 1 Thessalonians 2:14-16, 1 John 3:7-8.
  3. To make atonement for iniquity – see Hebrews 10:12-14. This was fulfilled in Christ's death, resurrection, and ascension.
  4. To bring in everlasting righteousness – the right relationship to God and righteousness in our behavior, both of which can come only through Christ – Romans 3:21-26.
  5. To seal up vision and prophecy – Old Testament prophecy was sealed or accredited by the life, death, resurrection, and ascension of Christ.
  6. To anoint the most holy [person] – Acts 10:38, Acts 2:33.
- D. The Starting Point of the Seventy Heptads (9:25): The issuing of a decree [command] to restore and rebuild Jerusalem.
1. Various erroneous interpretations: 1) the decree of Cyrus in 538 BC; 2) the decree of Artaxerxes in 458 BC (Ezra 7:6,7); 3) the second decree of Artaxerxes in 445 BC (Nehemiah 2:7,8)
  2. Chronologically the first attempt to rebuild the walls came shortly after Ezra returned home from exile (Ezra 4:11,16; cf. 7:8). This was undertaken, not by the decree of the Persian king, but by the direction of Ezra himself.
  3. We cannot precisely pinpoint the exact year when Ezra attempted to rebuild the walls. It would not have been before 457 BC. It may have been a year or so later.
- E. The Appearance of Messiah the Prince (9:25).
1. Messiah would appear seven heptads (49 years) and sixty-two heptads (434 years) [this would be a total of 483 years] after the command to restore and rebuild Jerusalem.
  2. Counting 483 years from 457 BC yields a date of AD 26, the year Jesus began His Messianic ministry.
  3. During that same 483 years, presumably during the first seven heptads (49 years) Jerusalem would also be rebuilt. Remember, that was one of the things Daniel had been praying about. "Plaza and moat" is a picture of complete restoration. "In times of distress" describes the situation in the days of Ezra-Nehemiah when the city was under construction.
- F. The Cutting Off of Messiah (9:26).
1. After the sixty-two heptads (434 years) which followed the seven heptads (49 years). The text does not indicate at this point how long after the sixty-two heptads ended the Messiah would be cut off.
  2. Most likely the reference is to the crucifixion of Jesus in AD 30. In death He had "nothing." Even His clothing was stripped away from Him.
- G. The Destruction of Jerusalem (9:26).
1. The city and Temple destroyed by the "people of the prince who is to come." Most likely the reference is to Titus the Roman general who led the war against the Jews in AD 68-70.

2. The fate of Jerusalem was “determined” during the seventy heptads. The actual execution of the sentence occurred some forty years later in AD 70.
- H. Concluding Amplification (9:27).
1. Regarding the appearance of the Messiah:
    - a. He would make a “firm covenant with many” for one week (seven years). The ministry of Jesus and that of His Apostles immediately following His ascension was aimed at the Jewish people. The thrust of this ministry was that the day of the new covenant had arrived.
    - b. In the middle of the week (after a ministry of 3 ½ years), He would put an end to sacrifice and grain offering. This Christ did by offering the perfect sacrifice for sin.
    - c. Thus the first half of the week (3 ½ years) was the ministry of Jesus on earth, while the second half of the week (3 ½ spiritual years) is representative of the entire church age – cf. Revelation 11:1-3; Revelation 12:6, 14; Revelation 13:5.
  2. Regarding the destruction of Jerusalem:
    - a. On the wing of abominations – the pinnacle of the Temple would become so desecrated that it no longer could be regarded as the Temple of the Lord.
    - b. One will come who makes desolate – the Roman armies or general who had as his goal the desolation of Jerusalem.
    - c. Upon this one who brings desolation to Jerusalem a complete destruction eventually would be poured out.
    - d. This Roman destroyer is the “abomination of desolation” of which Jesus warned (Matthew 24:15, Luke 21:20, Romans 11:25).

**Note:** The view that puts the seventieth week of Daniel 9 yet in the future is called dispensationalism. Christ is the focus of this passage, not some Antichrist of the future. Every prediction in Daniel 9 has long ago been fulfilled.



## **DANIEL CHAPTERS 10-12**

### **(Daniel's Last Vision)**

#### **I. Introduction to the Vision (chapter 10, the third year of Cyrus)**

- A. The Circumstances of the Vision (10:1-4): Daniel had been mourning and fasting for three weeks. He was beside the Tigris river at the time. (The time of Daniel's official duties were over – see Daniel 1:21. Also compare Daniel 10:3 with Matthew 6:17.)
- B. The Heavenly Messenger (10:5-11:1).
  1. The appearance of the angel (10:5-9) (There were two others – see Daniel 12:6, but this one is the focus.)
    - a. The heavenly messenger was dressed in linen girded about with a belt of pure gold.
    - b. The person of the messenger: 1) body like beryl; 2) face like lightning; 3) eyes like flaming torches; 4) arms and feet like polished bronze; 5) voice like the sound of tumult (10:5-6). (This is a similar description to that of Christ in Revelation 1.)
    - c. Daniel's reaction to this appearance: great dread; weak; pale. The sound of the voice made Daniel faint (10:7-9).
  2. The assurance of the angel (10:10-14): Daniel is strengthened and comforted. The messenger would have come sooner but he had been involved in a struggle with the "prince of Persia" (notice the Satanic influence in world powers, see Ezekiel 28, Isaiah 14) for 21 days. Michael, "one of the chief princes," had come to the aid of this angel (10:13). (Notice from verse 12 that he had been heard from the first day. Daniel was persistent in his prayers, like Jesus tells us to be in Luke 18. Many times, God hears us but we don't get a direct answer in the midst of a particular battle.)
  3. The assistance of the angel (10:15-19): The angel touched Daniel's lips, thus empowering him to present his petition. Daniel felt totally unworthy to converse with such an exalted being. Again the angel touched Daniel and spoke words of reassurance to him. (Fear often hinders speech. Thankfully Christ has taken away our fear, and asks us to draw near – cf. Hebrews 2:14-15, 4:16.)
  4. The assurance of the angel (10:20-11:1): The angel indicated the importance of the following revelation in two ways:
    - a. God had dispatched a most prominent heavenly being to communicate the message. Once the angel had completed his message he needed to return to his post to continue to battle against the "prince of Persia," i.e., some demonic force attempting to influence the Persian empire to be hostile to the people of God. The "prince of Greece" would next come. Michael and this angel had been comrades in arms against these demonic forces.
    - b. The angel also underscored the importance of his revelation by summarizing its contents. The "writing of truth" points to God's foreknowledge of future events – cf. Isaiah 41:21-24. That which God foreknows will happen, in fact, it must happen. Daniel can rely on the accuracy of the predictions about to unfold.

**Timeline of prophetic events from Daniel chapter 11 vs 5 and following**

<b>King of the South (Egypt) The Ptolemies</b>		<b>King of the North (Syria and Babylon) The Seleucids</b>	
B.C.		B.C.	
323	Ptolemy Soter, son of Ptolemy Lagus, governor of Egypt	323	Seleucus Nictor, governor of Babylon
		312	____ recovers Babylon, and the Era of the Seleucids begins
306	____ takes the title of King of Egypt		
284	Ptolemy Philadalphus (It was under him that the Septuagint Greek translation of the O.T. was made)  Vs 6 – daughter Bernice given in marriage	280	Antiochus Soter
		261	Antiochus Theus
246	Ptolemy Euergetes (overran Syria and Cilicia)	246	Seleucus Callinicus
		226	Seleucus Ceraunus
		225	Antiochus the Great
221	Ptolemy Philopatr		} Vs. 10, regain Syria
204	Ptolemy Epiphanes		
	Vs 13-19, Cleopatra, warring with Rome		
187		187	Seleucus Philopator -- vs. 20, had to raise tribute to pay what his father had agreed to pay to Rome, was poisoned
180	Ptolemy Philometor	175	Antiochus Epiphanes – vs 21-35, sometimes called the O.T. antichrist
		164	Antiochus Eupator, of whom the Romans assume the guardianship

## **II. The Revelation Concerning the Immediate Future (11:2-20)**

- A. The Last of the Persians (11:2). Three more kings would arise in Persia followed by a fourth who would amass great wealth and invade Greece. History records this fulfillment: Following Cyrus came Cambyses (530-522), Smerdis (522), and Darius the Great (521-486). The fourth king would be Xerxes (486-465) who in 480 BC attempted to invade Greece.
- B. The Arrival of the Greeks (11:3-4). Predictions regarding Alexander the Great. Almost as soon as he assumed power this great king's kingdom was broken up (he conquered Persia at 26 and died at 33). Four Hellenistic kingdoms replaced the united empire of Alexander. Cassander ruled in Macedonia; Thrace and Asia Minor were ruled by Lysimachus; Seleucus ruled Syria and Babylonia; Ptolemy ruled Egypt.
- C. The King of the South vs. the King of the North (11:5-20). The king of the south (Ptolemaic kingdom) and the king of the north (Seleucid kingdom) were bitter rivals from the time of Alexander's death until the coming of the Romans. These verses predict with such accuracy the interactions of these two kingdoms that history books often cite Daniel 11 as an historical source (See accompanying timeline).

## **III. The Revelation Concerning the Great Persecutor (11:21-35).**

- A. The Rise of Antiochus (11:21-24): Antiochus seized control of the Seleucid reign by intrigue. A prince of the covenant (the high priest Onias III) would die during those troublesome days.
- B. Egyptian Campaigns (11:25-29): In 170 and again in 168 BC, Antiochus invaded Egypt. He was frustrated in both attempts. He vented his anger on the Jews by plundering their Temple.
- C. The Oppression of the People of God (11:30-35). Antiochus set up in the Temple "the abomination of desolation," i.e., an idol. Many turncoat Jews aided his efforts. God granted His people "a little help" through the efforts of Judas Maccabeus and his family. Judea would suffer through a time of purging until the end time, i.e., the end of the OT era. At the appointed time the testing would end and the new age, the age of Messiah would begin.

## **IV. The Revelation Concerning the Arrogant King (11:36-45)**

- A. The Pride of the King (11:36-39). The king would rule during the period of God's indignation against the Jews (vs. 36). Is Daniel still talking about Antiochus? [YES]. The great king who ruled the Jews prior to the birth of Christ was Herod the Great (40-4 BC).
- B. The Demise of the King (11:40-45). This is at the end of the OT era (vs. 40). The king of the north in vs. 40-41 is probably Augustus, the Roman ruler of Syria. The rumors from the east which disturbed Herod the Great (vs. 44) may have been the report of the wise men of the star they had seen.

## **V. The Revelation Concerning the Time of Great Distress (12:1-13)**

- A. The Announcement of the Great Distress (12:1): Israel was facing "a time such as never occurred since there was a nation until that time." See Matthew 24:15-22, Luke 21:20-24, Mark 13:14-19.
  - 1. The great protector of Israel during the distress was Michael.

2. Those who are delivered from the Great Distress (12:1-3). [This next section has been seriously edited by me.] Everyone found written in the book will be rescued. Until this point, Daniel 12 has been discussing the siege of Jerusalem by the Romans in 66-70 AD, but the attention is now turned toward the final judgment. Daniel 12:3 is quoted by Jesus in Matthew 13:43 as being fulfilled in reference to the final resurrection.
3. Instructions to seal the book (12:4): “Until the time of the end” – the end of the OT age – the end of God’s dealing with physical Israel.
4. Two conditions which will precede the Great Distress (12:4).
  - a. Many will go back and forth – go eagerly, quickly to and fro. Implies an urgent message. A picture of the evangelism of the early Christians (12:4).
  - b. Knowledge will increase – knowledge of God acquired through the Gospel message (12:4).
- B. Angelic Conversation About the Great Distress (12:5-6): One angel asks the other, “How long until the end of these wonders?” I.e., how long will the period of the Great Distress last?
- C. Angelic Explanation of the Great Distress (12:7-13).
  1. The angel declared by oath that the Great Distress would last for “time, times, and half a time” (3 ½ years – cf. Revelation 12:6,14).
  2. The distress would end with the “shattering” of the Holy People (Jewish Nation; 12:7). The destruction of Jerusalem in AD 70 is in view.
  3. Daniel requests additional information (12:8). He is given four additional pieces of general information:
    - a. Only in the Jewish end-time (the last years before AD 70) would this prophecy be understood.
    - b. Many Jews would be purged, purified, and refined during those years [through the Gospel and persecution].
    - c. The wicked would ignore all warnings and continue in wickedness (12:10).
    - d. Those who have insight (those who recognize Jesus as Messiah) would understand (12:10).
  4. Specific information about the Great Distress (12:11-12):
    - a. Two great events would characterize the Great Distress: 1) the cessation of animal sacrifices in the Temple, and 2) the setting up of the abomination of desolation – appearance of Roman armies about Jerusalem. See Daniel 9:27, Matthew 24:15, Luke 21:20.
    - b. The time between these two events would be 1290 days (12:11).
    - c. Forty-five days after the cessation of the sacrifices Jerusalem would be burned – the ordeal would be over.
    - d. The 1335 days of 12:12 refer to the total length of time of the period of Great Distress – the Roman attack against Jerusalem AD68-70.

- 5. Final Assurance to Daniel (12:13): Daniel would die before the Great Distress, but he would arise to claim his portion in the Holy Land – in the resurrection of the dead Daniel would share with the redeemed – cf. Hebrews 11:16.

