

The Book of Daniel

(An Introduction)

I. An Introduction to Daniel

A. Who was Daniel?

1. His name: “Daniel” means “God is my Judge.”
2. His personal life:
 - a. He may have descended from a noble family, perhaps even a prince, since normally the prominent people of a nation were taken captive (1:3, 6). This would have fulfilled Isaiah’s earlier prophecy (Isaiah 39:7; 2 Kings 20:18).
 - b. He was carried away as a youth (about 15 years old), to Babylon during the third year reign of Jehoiakim (609 BC – 558 BC), along with other elite men of Judah.
 - c. He was given the name “Belteshazzar,” which meant “May he (or Bel) protect the king.”
 - d. He was instructed in the wisdom and science of the Chaldeans.
 - i. His study was probably to prepare him for royal service.
 - ii. During his time of preparation he was allowed by his advisor to live on vegetables and water rather than eating rich food and wine.
 - iii. Because of his dedication he was a better student than his Babylonian counterparts.
 - e. He remained steadfast in his devotion to God and distinguished himself by his ability and understanding.
 - f. God gave him gifts in the understanding of mysteries and the interpretation of dreams. He used them to interpret two dreams for Nebuchadnezzar, king of Babylon (Ch 2 and 4).
 - g. He was made ruler over the province of Babylon and chief of the governors over its wise men.
 - h. He interpreted writing for Belshazzar, probably the grandson of Nebuchadnezzar, and was further honored (Ch 5).
 - i. Under Darius the Mede, who succeeded Belshazzar, he was one of three presidents of the satraps (Ch 6).
 - j. His enemies made an attempt to do away with him and he was cast into a den of lions from which he was miraculously delivered (Chapter 6).
 - i. His opponents, knowing Daniel prayed three times daily to Jehovah, had tricked Darius into issuing an edict which prohibited anyone from praying to any god or man for 30 days.
 - ii. Though Darius regretted his command, he could not legally change it and, therefore, had to cast Daniel into the lion’s den.
 - iii. Darius believed Jehovah would deliver Daniel. After a sleepless night, he arose early in the morning and saw that Daniel had been preserved by God.
 - iv. The enemies of Daniel, along with their wives and children, were cast into the den of lions and were immediately consumed.
 - k. He continued in high office all of the Babylonian period and remained in office under Cyrus, king of the Medo-Persian empire which conquered Babylon (538 BC).
 - l. Apparently he did not return to Palestine with the Jews. Most likely he spent his last days in Babylon.
 - m. “Daniel is one of the few well-known biblical characters about whom nothing negative is written. His life was characterized by faith, prayer, courage, consistency, and lack of compromise. This ‘greatly beloved’ man (Chapter 9:23; 10:11, 19) was mentioned three times by his sixth century BC contemporary Ezekiel as an example of righteousness” (Nelson’s Complete Book of Bible Maps & Charts, 233).

B. What is Daniel (Genre)?

1. Prophecy
2. Jewish Apocalyptic Literature

C. When did the events in Daniel take place?

1. 606-536 BC or later (Chapter 1:1; 10:1).
2. The events and prophecies of this book cover at least the full length of the 70 year exile in Babylon, from the first deportation of Hebrew captives (2 Chronicles 36:5-8; Daniel 1:1-2) to the first return of the captives to their homeland (Ezra 1-2).

D. Where did the events in Daniel take place?

1. Babylon
2. The Setting:
 - a. Nebuchadnezzar, returning from Jerusalem to Babylon to assume the throne following the death of his father, Nabopolassar, took with him a number of captives, including Daniel and his three friends, in 606 BC.
 - b. A second group was exiled with King Jehoiachin, including Ezekiel, in 597 BC.
 - c. A third group was carried away with the destruction of Jerusalem in 586 BC (Jeremiah 52:28-30).
 - d. Jeremiah had cautioned the captives to live in Babylon peaceably and prosper because after 70 years they would return to their homeland (Jeremiah 29:1-20).
 - i. From the captivity of the first group (606 BC) to the return of the first group of captives (536 BC) was 70 years.
 - ii. From the destruction of Jerusalem and razing of the temple (586 BC) to the return of the final group of captives and completion of the temple (516 BC) was 70 years.

E. Why was Daniel written (purpose)?

1. The theme of God's sovereign control in the affairs of world history clearly emerges and provides comfort to the future church, as well as to the Jews whose nation was destroyed by the Babylonians. The Babylonians, Persians, Greeks, and Romans will come and go, but God establish His kingdom through His redeemed people forever. "...the theme of this book is the sovereignty of the God of Israel. Nations are under His power. The destinies of individuals are under His control. The message severed to comfort the exiles and to encourage them to look beyond their present dark hour in confident faith" (Rubel Shelly, *A Book-By-Book Study of the Old Testament*, 99-100).
2. "We can see four elements in the message of Daniel. First, God is all-knowing. He can predict future events, and he reveled some of those secrets to the prophets. Second, God rules over human affairs. This does not mean that we are not free to act, but it does mean that God works in and through our choices. This gives us confidence to live because ultimately no one can defy God and get away with it. God is still on the throne. Third, evil will ultimately be overcome. Although God's enemies may get the upper hand at times in history, the final chapter has not yet been written. When it is, God will come out the victor, along with those who have chosen to live for him. Finally, God's Messiah, Jesus, is vital in his plan for the world; Daniel had an intimation of that redemptive mystery" (*The Shaw Pocket Bible Handbook*, 221).

F. How does Daniel apply to our lives today?

1. We can trust that God rules over all kingdoms. Nebuchadnezzar did not "take" Jerusalem. God gave it to him (Ch 1:2).
2. We can trust that cares us. God's deliverance of the three men from the fiery furnace and Daniel from the lion's den proves that God still loved and cared for His people – whom the Lord loves He chastens and disciplines (Hebrews 12:6). When Daniel and his friends were faithful, God protected them (1:18-20; 2:12-13; 3:19-27; 6:10-23). As God rewarded them for their faithfulness, He will also reward us.
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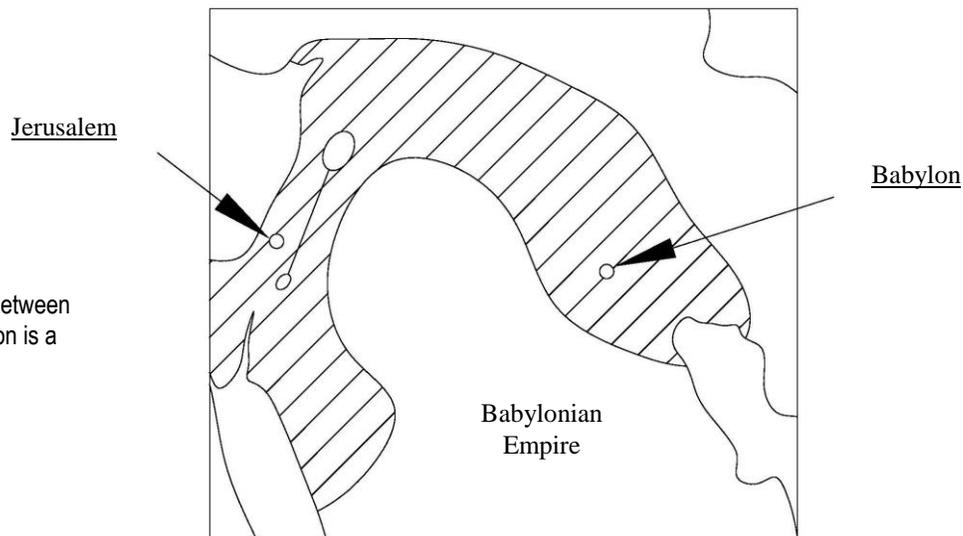
(Chapter One & Two)

As a captive in Babylonia, the brave Daniel refuses to eat the King's food – and prospers.
He also is able, with God's help, to interpret the king's disturbing dream.

Key People and Terms:

Daniel (Belteshazzar)
Hannaniah (Shadrach)
Mishael (Meshach)
Azariah (Abednego)
Babylon
Jerusalem

Jehoiakim king of Judah
King Nebuchadnezzar of Babylon
King Cyrus
Arioch – Commander of the king's guard.
Southern Kingdom of Judah



Note: This distance between Jerusalem and Babylon is a little over 500 miles.

I. Chapter One: The 70 Year Exile Begins

A. The Deportation of Daniel and his friends (1:1-7).

1. The Conquest (1:1-2): The Babylonian monarch Nebuchadnezzar attacks and conquers Jerusalem.
2. The Command (1:3-5): Nebuchadnezzar orders Ashpenaz (the head palace official) to begin training some of the promising Jewish captives for public service.
3. The Candidates (1:6-7):

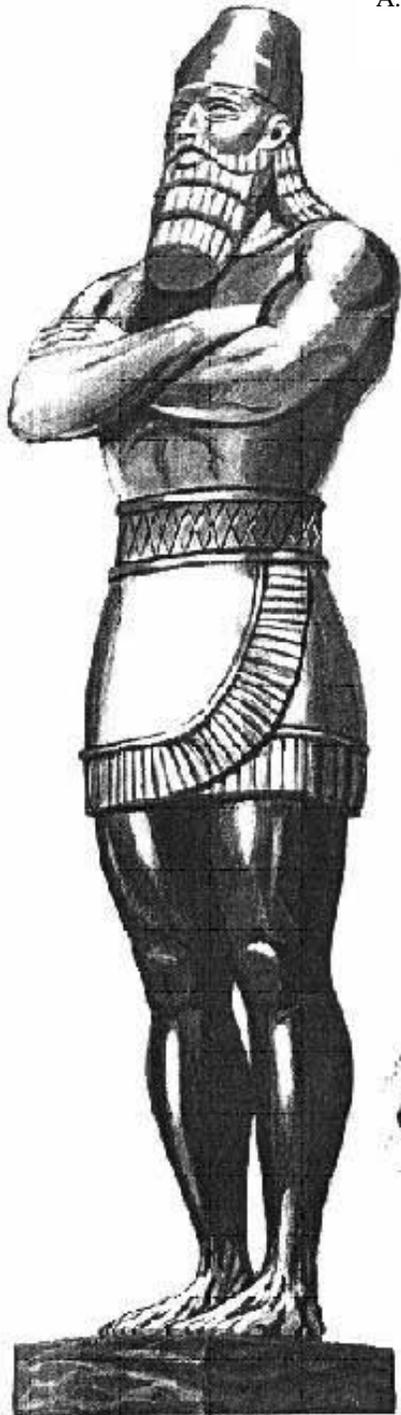
B. The Diet of Daniel and his friends (1:11-16).

1. Daniel suggests a ten-day test of only being fed vegetables and water instead of the king's meat and wine.
2. Daniel and his friends passed the test and were healthier than any of the others being trained for service.

C. The Dedication of Daniel and his friends (1:8-10; 17-21).

1. Daniel and his friends refuse to defile themselves and hold true to their faith in God.
2. Daniel began his service in Babylonian politics.
3. Nebuchadnezzar declares that the four young men are 10 times smarter than all the magicians and enchanters in his kingdom.

II. Chapter Two: Nebuchadnezzar's Dream and the Interpretation



A. Head (Fine Gold) = Babylonia (Nebuchadnezzar)

B. Chest and Arms (Silver) = Medo-Persia

C. Belly and Thighs (Bronze) = Greece (Alexander and Successors)

D. Legs (Iron) = Roman Empire

F. Stone = Jesus (Son of Man)

E. Feet (Mixed with Iron & Clay) = A Dived Kingdom (A Mixture of People/kingdoms)

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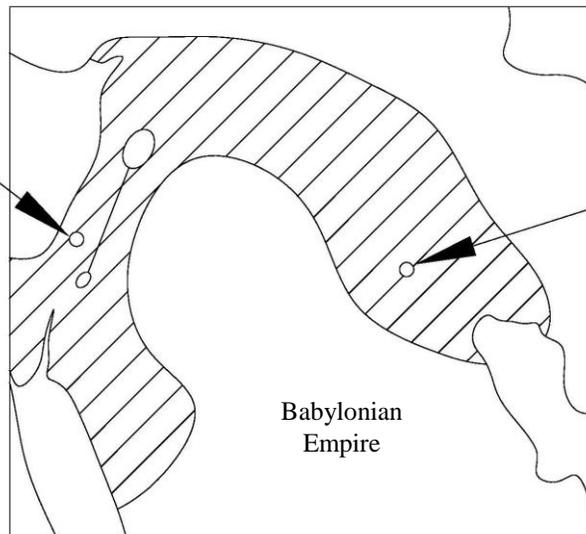
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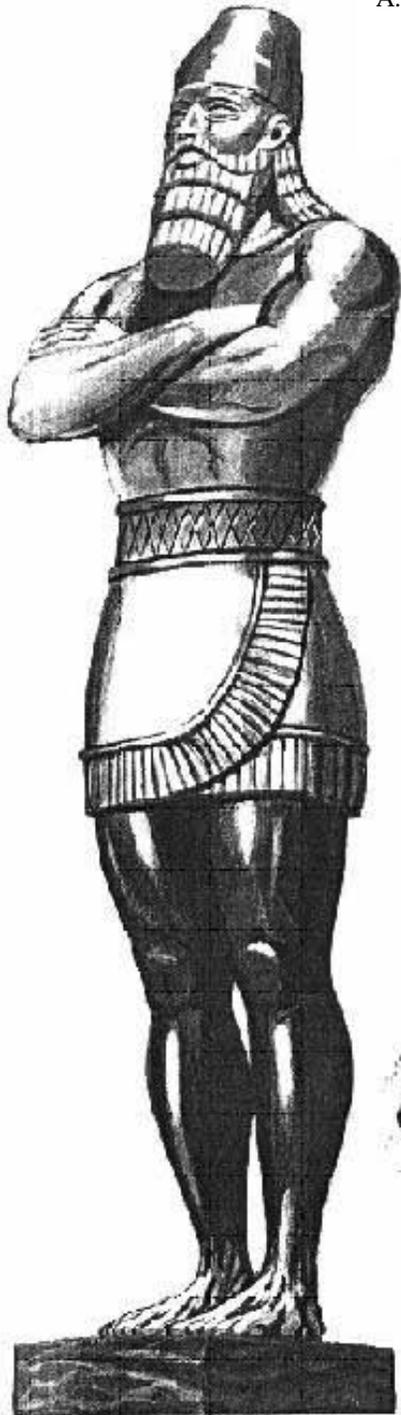
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The Book of Daniel (Chapters Three and Four)

Shadrach, Meshach and Abednego refuse to worship Nebuchadnezzar's gold statue and are thrown into a blazing furnace – but survive! Nebuchadnezzar has a second dream, which Daniel also interprets. When the king refuses to repent, he has to live like an animal for seven years. His kingdom and sanity are restored when he acknowledges God.

- III. **Chapter Three: Three Men and a Test (3:1-30).** King Nebuchadnezzar builds a gold statue that is 90 feet tall and 9 feet wide. The king summons all his political leaders to attend the statue's dedication. When the band plays, all those present are to bow down and worship the gold statue. All those who refuse to bow down will be cast into a blazing furnace.
- A. **The Furious Monarch (3:1-7).** The king learns that Shadrach, Meshach and Abednego refuse to bow down to the gold statue and worship. After giving the men a second chance they still refuse. Due to the refusal to obey the king, Nebuchadnezzar orders that the three young men be thrown into the fiery furnace.
 - B. **The Faithful Men (3:8-23).** Shadrach, Meshach and Abednego refuse to bow down and worship the gold statue. They remain faithful to God and do not show fear of the furnace.
 - C. **The Fourth Man (3:24-30).** Looking into the fiery furnace Nebuchadnezzar notices two things. The three men are still alive and there was a fourth man. The fourth man looks like a divine being! Nebuchadnezzar orders them to come out and he imposes a death sentence upon anyone who speaks against God, and the three men are promoted to higher positions.
- IV. **Chapter Four: Two Men and a Tree (4:1-37).**
- A. **Nebuchadnezzar's Proclamation (4:1).** The king issues a special announcement throughout his kingdom.
 - B. **Nebuchadnezzar's Praise (4:2-3).** The king testifies of God's awesome power.
 - C. **Nebuchadnezzar's Problem (4:4-37).** The king is corrupted through vanity.
 - 1) The king's dream (4:4-18).
 - a. He sees a large tree spreading out (4:4-12).
 - b. He sees the tree struck down (4:13-18). A messenger, a holy one, cuts down this tree and says it represents a man who will lose his mind and will live like a wild animal for seven years.
 - 2) Daniel's interpretation of the dream (4:19-27).
 - a. Daniel's explanation (4:19-26). Daniel identifies the tree as Nebuchadnezzar, who will suffer from a divinely caused insanity due to his pride. However, in seven years, after he acknowledges God's power, his kingdom will be restored.
 - b. Daniel's exhortation (4:27). Daniel urges the king to repent and thus avoid this terrible judgement.
 - 3) The king is corrected through insanity (4:28-37).
 - a. The pride (4:28-30). Refusing to repent, the king remains arrogant, boasting to all about his building of Babylon.
 - b. The punishment (4:31-33). As predicted, the king is given an animal's mind for seven years.
 - c. The postscript (4:34-37). Upon receiving his right mind and being restored to the kingdom, Nebuchadnezzar worships, praises, honors, and glorifies Daniel's God.

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(Chapters Five and Six)

Belshazzar sees hand writing on the wall and calls Daniel for an interpretation.
He dies that very night when Darius the Mede captures the city.
Daniel's enemies plot against him, and he is thrown into the lion's den.

V. Chapter Five: God's Hand at Dinner (5:1-31).

A. **The Ball (5:1):** Babylonian king Belshazzar invites a thousand of his officers to a great feast.

B. **The Gall (5:2-4).**

1) The order (5:2): Belshazzar asks that the vessels Nebuchadnezzar took from the Jerusalem Temple be brought to his feast.

2) The outrage (5:3-4): Both king and guests drink wine from these vessels and praise the Babylonian gods.

C. **The Wall (5:5-6).**

1) The hand (5:5): Belshazzar sees a human hand (with no arms) writing a message on the wall.

2) The horror (5:6): He's filled with fear.

D. **The Call (5:7-29).**

1) To the magicians (5:7-9): Belshazzar promises great rewards to any who can interpret the mysterious writing. But no one is able to do so.

2) To the prophet (5:10-29).

a. The recommendation (5:10-12): The Queen mother advises Belshazzar to call for Daniel.

b. The reward (5:13-16): The king offers to promote Daniel to the third highest position in the kingdom if he can interpret the writing.

c. The refusal (5:17): Daniel spurns the bribe but offers to interpret the message without cost.

d. The rebuke (5:18-23): Daniel contrasts the reigns of Nebuchadnezzar and Belshazzar.

i. Lessons Nebuchadnezzar learned (5:18-21): He testified to God's sovereignty after being humbled by insanity.

ii. Lessons Belshazzar spurns (5:22-23): Although he knows history, he still chooses to defy and insult God!

e. The revelation (5:24-28): Daniel tells the king that his kingdom will be given to the Medes and Persians – and that he will soon die.

f. The robbing (5:29): In a futile attempt to escape God's judgment, the king clothes Daniel in purple and proclaims him third ruler in the kingdom.

E. **The Fall (5:30-31):** That very night Darius the Mede enters Babylon, kills Belshazzar, and rules over the city.

VI. Chapter Six: God's Hand in a Dream (6:1-28).

A. A hostile plan (6:1-9).

- 1) The organization (6:1-3): Darius appoints Daniel as one of the kingdom's top administrators.
- 2) The orchestration (6:4-9):
 - a. A sinister search (6:4): Daniel's envious enemies unsuccessfully attempt to find something in his life that can be used against him.
 - b. The solution (6:5): They finally conclude that he can only be trapped by his religious life.
 - c. The subtlety (6:6-9): Darius is tricked into signing a decree that imposes the death penalty upon anyone who prays to any god except the king for 30 days.

B. A holy man (6:10-15).

- 1) The fearless prophet (6:10): Even though he knows about the decree, Daniel continues his usual three-times-a-day prayers to God.
- 2) The heartless plotters (6:11-13): Daniel's devilish foes gleefully report this to the king.
- 3) The tireless potentate (6:14-15): Realizing he has been tricked, Darius spends the rest of the day trying – unsuccessfully to find a legal loophole whereby Daniel can be saved.

C. A heavenly ban (6:16-28).

- 1) The king's concern (6:16-18): With great sorrow, Darius gives orders for Daniel to be arrested and thrown into the lions' den.
- 2) The king's cry (6:19-22): Early the next morning, hoping against hope, Darius cries out to Daniel in the lion's den.
 - a. The question (6:19-20): Was God able to save you?
 - b. The answer (6:21-22): God shut the lions' mouths!
- 3) The king's command (6:23-28).
 - a. About Daniel (6:23): Overjoyed, Darius orders Daniel (who doesn't even have a scratch) removed from the lions' den.
 - b. About his foes (6:24): They are thrown into the same lions' den and are instantly torn apart.
 - c. About his God (6:25-28): Darius sends a message: All people in the kingdom are to fear and reverence Daniel's God.

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b. The reward (5:13-16): The king offers to promote Daniel to the third highest position in the kingdom if he can interpret the writing.

c. The refusal (5:17): Daniel spurns the bribe but offers to interpret the message without cost.

d. The rebuke (5:18-23): Daniel contrasts the reigns of Nebuchadnezzar and Belshazzar.

i. Lessons Nebuchadnezzar learned (5:18-21): He testified to God's sovereignty after being humbled by insanity.

ii. Lessons Belshazzar spurns (5:22-23): Although he knows history, he still chooses to defy and insult God!

e. The revelation (5:24-28): Daniel tells the king that his kingdom will be given to the Medes and Persians – and that he will soon die.

f. The robbing (5:29): In a futile attempt to escape God's judgment, the king clothes Daniel in purple and proclaims him third ruler in the kingdom.

E. The _____ (5:30-31): That very night Darius the Mede enters Babylon, kills Belshazzar, and rules over the city.

VI. Chapter Six: God's Hand in a Dream (6:1-28).

A. A _____ plan (6:1-9).

- 1) The organization (6:1-3): Darius appoints Daniel as one of the kingdom's top administrators.
- 2) The orchestration (6:4-9):
 - a. A sinister search (6:4): Daniel's envious enemies unsuccessfully attempt to find something in his life that can be used against him.
 - b. The solution (6:5): They finally conclude that he can only be trapped by his religious life.
 - c. The subtlety (6:6-9): Darius is tricked into signing a decree that imposes the death penalty upon anyone who prays to any god except the king for 30 days.

B. A _____ man (6:10-15).

- 1) The fearless prophet (6:10): Even though he knows about the decree, Daniel continues his usual three-times-a-day prayers to God.
- 2) The heartless plotters (6:11-13): Daniel's devilish foes gleefully report this to the king.
- 3) The tireless potentate (6:14-15): Realizing he has been tricked, Darius spends the rest of the day trying – unsuccessfully to find a legal loophole whereby Daniel can be saved.

C. A _____ ban (6:16-28).

- 1) The king's concern (6:16-18): With great sorrow, Darius gives orders for Daniel to be arrested and thrown into the lions' den.
- 2) The king's cry (6:19-22): Early the next morning, hoping against hope, Darius cries out to Daniel in the lion's den.
 - a. The question (6:19-20): Was God able to save you?
 - b. The answer (6:21-22): God shut the lions' mouths!
- 3) The king's command (6:23-28).
 - a. About Daniel (6:23): Overjoyed, Darius orders Daniel (who doesn't even have a scratch) removed from the lions' den.
 - b. About his foes (6:24): They are thrown into the same lions' den and are instantly torn apart.
 - c. About his God (6:25-28): Darius sends a message: All people in the kingdom are to fear and reverence Daniel's God.

The Book of Daniel

(Chapters Seven and Eight)

During the first and third years of Belshazzar's reign in Babylon, Daniel had two visions of future Gentile world powers.

VII. Chapter Seven: The First Vision (7:1-28). During the first year of Belshazzar's reign...

A. The Information (7:1-14): Daniel sees:

1. A Lion-like beast (7:1-14). "As I watched, its wings were pulled off, and it was left standing with two hind feet on the ground, like a human being. And a human mind was given to it."
2. A Bearlike beast (7:5): It holds three ribs between its teeth.
3. A Leopard-like beast (7:6): It has four bird's wings on its back and four heads and is given great authority.
4. A 10 Horned beast (7:7-8): It is by far the most dreadful and terrifying creature yet. An 11th horn grows, yanking out 3 of the 10 horns.
5. The Ancient One (7:9-12).
 - a. Who it is (7:9): God himself is seated in all his heavenly glory, preparing to judge the world.
 - b. What happens (7:10-12).
 - i. A river flows from God's presence (7:10a).
 - ii. Millions of angels minister to him (7:10b).
 - iii. Tens of millions of people await judgment (7:10c).
 - iv. The fourth beast is thrown into hell (7:11-12).
6. The man (7:13-14).
 - a. Who it is (7:13): Some believe the "man" who approaches the Ancient One is a reference to God's Son, Jesus Christ.
 - b. What happens (7:14): The Son is given a mighty, glorious, and eternal kingdom.

B. The Interpretation (7:15-28).

1. Of the four beast in general (7:15-18).
 - a. Their rise (7:15-17): They represent the four ancient kingdoms of Babylon, Persia, Greece, and Rome.
 - b. Their replacement (7:18): They will give way to God's glorious kingdom.
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 - a. The confusion (7:19-22): Daniel desires more information on the cruelty and conquest of this vicious beast.
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 - i. Devour the earth (7:23-24).
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 - iii. Be destroyed by the Most High (7:26-27).
 - c. The consternation (7:28): The prophet is terrified by this vision.

VIII. The Second Vision (8:1-27): During the third year of Belshazzar's reign.

A. The animals (8:1-12).

1. The two-horned ram (8:1-4): It is able to defeat and utterly crush all its enemies.
2. A one-horned male goat (8:5-8).
 - a. Its destructiveness (8:5-7): The goat attacks and utterly destroys the ram.
 - b. Its death (8:8): At the height of its power, the goat's horn is broken and replaced by four smaller horns.
3. Another creature that comes from the goat (8:9-12).
 - a. The conquests (8:9-10): He invades and occupies much of the Holy Land.
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B. The answers (8:13-27).

1. From a regular angel (8:13-14).
 - a. The question (8:13): How long will it take for Daniel's vision to be fulfilled? How long until the defiled Jewish Temple will be purified, thus allowing daily sacrifices to once again take place?
 - b. The answer (8:14): A period of 2,300 days!
2. From a ruling angel (8:15-27).
 - a. His identity (8:15-19): He is none other than Gabriel himself.
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 - i. About the two-horned ram (8:20): It represents the Medo-Persian Empire.
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 - iii. About the third creature (8:23-27): This probably refers to a brutal Syrian king, Antiochus Epiphanes IV, who defiled the Temple in December of 167 BC. :Later, it would be cleansed by Judas Maccabeus.

Correlation of Dreams and Visions in Daniel

	Image— Chapter 2	Beasts— Chapter 7	Beasts— Chapter 8	Kingdoms Represented
The Times of the Gentiles	Head of fine gold	Like a lion with eagle's wings		Babylon
	Chest and arms of silver	Like a bear	Ram with two horns	Medo-Persia
	Belly and thighs of bronze	Like a leopard with four wings and four heads	Male goat with one great horn, four horns and little horn	Greece
	Legs of iron, feet of iron and clay	Incomparable beast with ten horns and little horn		Rome
	Stone that becomes a great mountain	Messiah and saints receive the kingdom		Kingdom of God

Daniel Chapter Seven Beast



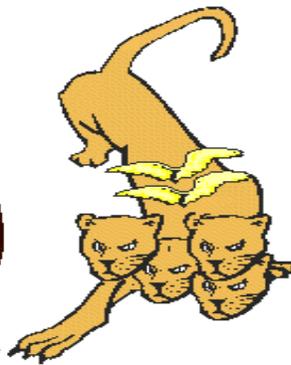
Babylon

(Like a lion with eagle's wings)



Medo-Persia

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Greece

(Like a leopard with 4 heads & 4 wings)



Rome

(Indescribable beast with 10 horns & a little horn)

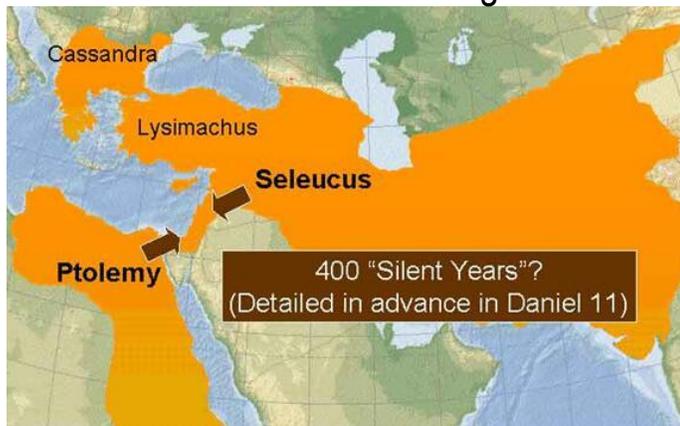
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Male Goat with 1 Big Horn & 4 Little Horns

Alexander the Great and his four Generals
conquer the Medo-Persian Empire



After the death of Alexander the Great
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Ram with 2 Horns

(Medo-Persian Empire defeated)

Antiochus IV Epiphanes

Antiochus IV Epiphanes (175-164 BC), was the 8th ruler of the Seleucid empire. He gave himself the surname "Epiphanes" which means "the visible god." The Jewish people called him "Epimanes" meaning "the madman". He was violently bitter against the Jews, and was determined to exterminate them and their religion. He devastated Jerusalem in 168 BC, defiled the Temple, offered a pig on its altar, erected an altar to Jupiter, prohibited Temple worship, forbade circumcision, sold thousands of Jewish families into slavery, destroyed all copies of Scripture that could be found, and slaughtered everyone discovered in possession of such copies, and

resorted to every conceivable torture to force Jews to renounce their religion. This led to the Maccabean revolt, one of the most heroic feats in Jewish history. Antiochus IV usurped the throne of his brother Seleucus IV who died. Antiochus was determined to hellenize Israel and make them a people who were worthy of bordering Egypt, he needed a loyal hellenized population there. The Jews were quickly becoming more Greek than any other time in history. A group of Jews came to Antiochus with a plan. They proposed that the high priest Onias III should be removed and his hellenized brother Jason should take his place. They should set up a Greek Constitution and coin Greek money. The plan was followed and all the Jews were outraged. It was the first time since the Babylonian Captivity that a non-Jewish government had interfered with the priesthood (treating the sacred office as though it were nothing other than a governmental office). But the worst was yet to come. Now the hellenizers had full control of the government in Jerusalem and they began to build gymnasiums within the city and encouraged the young to spent all their time there. The young priests engaged in sports, Jerusalem was filled with Greek styles, Greek clothes, Greek names, Greek language and worst of all, Greek religion and Greek morals. The most radical hellenizers felt that things were not moving fast enough so they convinced Antiochus to remove Jason and replace him with Menelaus who was not even a member of the priestly family. Menelaus had no sympathy for the Jewish traditions whatsoever and was only concerned about his own power. The Temple treasury did not contain enough money to pay Antiochus what he was promised so he sold some of the holy vessels of the Temple to raise the money he needed. It was now the goal that Judaism was to be destroyed. In the mind of Antiochus to be un-hellenized was stiff-necked nonsense. If Judaism stood in the way then Judaism was to be destroyed so he gave the orders. The Syrian army marched into Jerusalem and many of the people were killed and others escaped to the hills. Only the known Hellenists were allowed to remain. Orders were given: NO Sabbath, NO Holy Days, and NO Circumcision. A Statue of Zeus/Antiochus was placed in the Temple above the altar. The most detestable animals (the pig) were brought and sacrificed on the altar. An abominable act was perpetrated on Kislev 25, 168 BC according to the Book of Maccabees that "left the Jewish people desolate." (They call this the Abomination of Desolation in Daniel) but Jesus taught that this was a preliminary occurrence of a greater fulfillment coming in the last days, during the seventieth week of Daniel.

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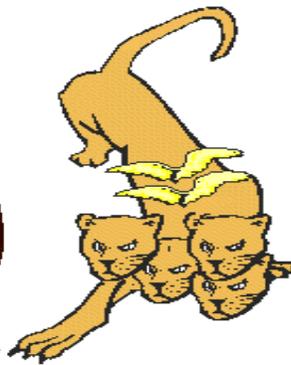
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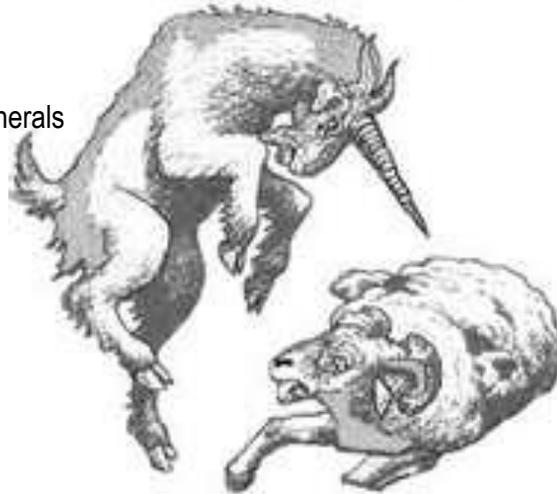
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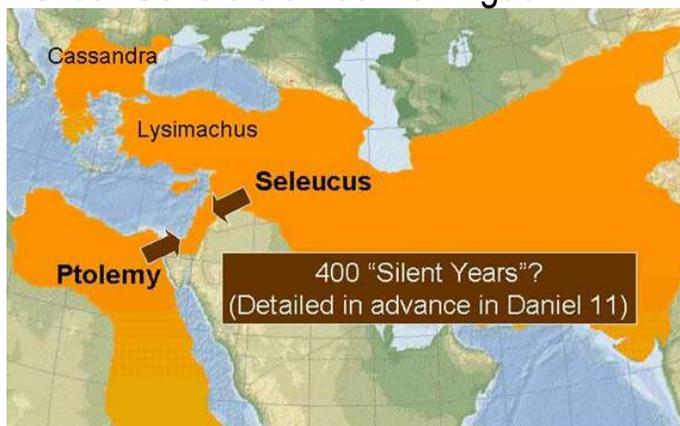
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The Book of Daniel

(Chapters Nine and Ten)

After being visited by the angel Gabriel, Daniel goes on an extended fast in order to pray for Israel's repentance – and future restoration.

IX. Chapter Nine: The Chronology (9:1-27). This chapter records two time periods – one historical, the other prophetic. Both periods involve the number 70.

A. The Historical 70 (9:1-19): Daniel and God

1. The Scripture as pondered by Daniel (9:1-2): He understands that Israel's 70-year Babylonian captivity, prophesied by Jeremiah, is almost over.
2. The supplication as prayed by Daniel (9:3-19).
 - a. The Review (9:3-14).
 - i. Israel's sin (9:3-11).
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 - b. The Request (9:15-19): Daniel asks God to forgive his people and to restore them to their land.

B. The Prophetic 70 (9:20-27): Daniel and Gabriel's visit

1. The nature of Gabriel's mission (9:20-23): He has been sent to help Daniel understand God's future plan for Israel.
2. The nature of God's message (9:24-27): God will successfully accomplish his total plan for Israel during a specified number of years.
 - a. The number (9:24): It will involve "seventy sets of seven," for a total of 490 years, beginning with the command to rebuild the walls of Jerusalem.
 - b. The nature (9:25-27): These years will fall into three categories:
 - i. First period, 49 years, during which Jerusalem will be rebuilt (9:25).
 - ii. Second period, 434 years, at which time the Messiah will be crucified (9:26).
 - iii. Third period, 7 years, a reference to the coming Great Tribulation (9:27).

X. Chapter Ten: The Conflict (10:1-21)

A. Daniel's Vexation (10:1-4): He undergoes an extended fast as a result of the fearful visions.

1. The duration of his fast (10:1-3): Three weeks.
2. The location of his fast (10:4): On the bank of the Tigris River.

B. Daniel's Visitation (10:5-21): An angel from heaven appears!

1. The radiance (10:5-6): Clothed in linen and a gold belt, the angel's body looks "like a dazzling gem." He sounds like an entire multitude as he speaks.
2. The reaction (10:7-8): Daniel feels faint and weak with fear. Although his companions see nothing, all of a sudden they become terrified and flee.
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4. The revelation (10:14): He has come to instruct Daniel concerning the future of Israel.
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 - a. The hostility (10:13a, 15-20).
 - i. He was hindered by the demonic leader of Persia en route (10:13a).
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The Book of Daniel

(Chapters Eleven and Twelve)

XI. Chapter Eleven: God's angel describes for Daniel the future reigns of various Persian, Greek, Egyptian, and Syrian kings. The angel concludes by predicting the eventual rule of the Antichrist himself!

A. A Chronology of Christ-less Conquerors (11:1-45).

1. Four Persian kings (11:1-2): Daniel learns that three Persian kings will succeed Darius the Mede, followed by a powerful fourth ruler who will use his great wealth to wage total war against Greece.
2. A mighty king of Greece (11:3-4): Here is a reference to Alexander the Great, who will suddenly die soon after building his vast empire, resulting in the empire being fragmented into four divisions.
3. The kings of Syria and Egypt (11:5-20).
 - a) The alliance between Syria and Egypt (11:5-6): The daughter of the king of Egypt will be given in marriage to the king of Syria to secure an alliance.
 - b) The defeat of Syria by Egypt (11:7-12): The king of Egypt will carry Syria's treasure back to his land.
 - c) The defeat of Egypt by Syria (11:13-16): Even though Egypt is fortified it will be destroyed.
 - d) The stalemate between Syria and Egypt (11:17-20): The king of Syria will give his daughter to the king of Egypt in marriage to overthrow the kingdom from within.
4. An evil Syrian king (11:21-35): This is a reference to Antiochus Epiphanes IV, who will come to power around 175BC.
 - a) His craftiness (11:21-33): He will secure his kingdom by flattery and intrigue.
 - b) His conquests (11:24): He will besiege and capture powerful strongholds.
 - c) His confrontations (11:25-30).
 - i. With Egypt (11:25-27): The king of Syria will defeat him.
 - ii. With Israel (11:28-30): He will set himself against the people of the covenant, doing great damage.
 - d) His cruelty (11:31-35): Antiochus Epiphanes IV will possess a hellish hatred for Israel.
 - i. He will desecrate the Temple and cause the daily sacrifices to cease (11:31-32): He will flatter those who violate the covenant.
 - ii. He will murder many Jews (11:33-35): Many who are wise will die, but those who survive will be made pure till the time of the end.

B. The satanic, self-willed king (11:36-45): These verses describe the frightful reign of the coming Antichrist.

- 1) The wickedness of the Antichrist (11:36-39).
 - a. His impudence (11:36-37): He will blaspheme God in unthinkable and unheard-of ways!
 - b. His idolatry (11:38-39): He will worship the god of fortresses.

- 2) The warfare of the Antichrist (11:40-45).
 - a. The ones he will defeat (11:40-44a): He will sweep through many countries like a flood, including Israel, Egypt, and Libya.
 - b. The one who will defeat him (11:45): The context here suggests that God himself will utterly crush the Antichrist near the city of Jerusalem!
- 3) The wrath of the Antichrist (11:44b): Hearing some alarming news from the east and the north, he will return in great anger, destroying as he goes.

XII. Chapter 12 - A Chronology of Closing Conditions (12:1-13)

- A. The description of the end times (12:1-4).
 - 1) The suffering (12:1).
 - a. The pain (12:1b): During the Great Tribulation, Israel will suffer as never before.
 - b. The prince (12:1a): Israel will be helped at that time by Michael the archangel.
 - c. The perseverance (12:1c): All those whose names are written in God's book will be delivered.
 - 2) The separation (12:2): In the last day, all will be resurrected, some to everlasting life, others to everlasting punishment.
 - 3) The shining (12:3): The righteous will shine like the stars!
 - 4) The sealing (12:4): Daniel's prophecies are sealed until the end times.
- B. The duration of the end times (12:5-13): Three separate time periods are specified.
 - 1) A period of 1,260 days (12:5-10): This probably refers to the last three and one-half years of the Great Tribulation.
 - 2) A period of 1,290 days (12:11): The previous 1,260 days plus 30 additional days.
 - 3) A period of 1,335 days (12:12-13): The previous 1,290 days plus 45 additional days.

List of Kings

United Kingdom of Israel

1050 BC – 1010 BC	Saul	40 Years
1010 BC – 970 BC	David	40 Years
970 BC – 930 BC	Solomon	40 Years

<u>Approx. Year B.C.</u>	<u>Southern Kingdom (Judah)</u>	<u>Years Reigned</u>	<u>Northern Kingdom (Israel)</u>	<u>Years Reigned</u>
933	1) Rehoboam	17	1) Jeroboam I	22
915	2) Abijah	3		
912	3) Asa (Good King)	41		
911			2) Nanab	2
910			3) Baasha	24
887			4) Elah	2
886			5) Zimri	7 days
886			6) Omri	12
875			7) Ahab	22
874	4) Jehoshaphat (Good King)	25		
855			8) Ahaziah	2
854			9) Joram	12
850	5) Jehoram	8		
843	6) Ahaziah	1	10) Jehu	28
843	7) Athaliah (Only Female Ruler)	7		
843	8) Joash (Mostly Good King)	40		
820			11) Jehoahaz	17
806			12) Jehoash	16
803	9) Amaziah (Mostly Good King)			
790			13) Jeroboam II	41
787	10) Uzziah "Azariah" (Good King)	52		
749	11) Jotham (Good King)	16		
748			14) Zachariah	6 months
748			15) Shallum	1 month
748			16) Menahem	10
741	12) Ahaz (Wicked)	16		
738			17) Pekah	20
738			18) Pekahiah	2
730			19) Hoshea	9
726	13) Hezekiah			
721			End of Northern Kingdom	
697	14) Manasseh	55		
641	15) Amon	2		
639	16) Josiah	31		
608	17) Shallum/Jehoahaz	3 months		
608	18) Jehoikim	11		
597	19) Jehoiachin	3 months		
597	20) Zedekiah	11		
586	End of Southern Kingdom			

Nebuchadnezzar's Great Image Dream (Daniel 2)

“Great Image” - means a large statue

Daniel 2:31-35 = the description of the dream.

Daniel 2:36-45 = the interpretation of the dream.

What is most important about this portion of Scripture (Daniel 2:24-27): Ultimately God's kingdom will be established on earth and He will reign universally. It is an overall theology of hope. In this struggle between the forces of good and evil ultimately God will win.

I. Historical – Conservative Interpretation:

Head of Gold = Neo-Babylonian Empire (vv.37f)

Chest and arms of silver = Persian or Medo-Persian Empire

Belly and thighs of bronze = Greek or Greco-Macedonian Empire

Legs of iron = Roman Empire

Feet partly of iron and clay = Roman Empire

Stone = God's kingdom or the Messiah's kingdom established on earth (vv. 44f).

II. Liberal Interpretation:

Head of Gold = Neo-Babylonian Empire (vv.37f)

Chest and arms of silver = Median Empire

Belly and thighs of bronze = Persian Empire

Legs of iron = Greek Empire

Feet partly of iron and clay = ?

Stone = The establishment of God's kingdom through the Maccabean Revolt (the expression of false hope).

III. Dispensational – Premillennial Interpretation:

Head of Gold = Neo-Babylonian Empire (vv.37f)

Chest and arms of silver = Persian or Medo-Persian Empire

Belly and thighs of bronze = Greek or Greco-Macedonian Empire

Legs of iron = Roman Empire

Feet partly of iron and clay = Revised Roman Empire "Phase II"

Stone = The establishment of God's kingdom or the Messiah's kingdom in it's fullness at the Parousia (second coming).

Source: