

DANIEL
A Man Who Trusted In God



A Study of the Book of Daniel
By
Paul Vaughn

DEDICATION

Every once in a while we are blessed to meet someone who is truly an encouragement to our lives. Their lives help build our confidence and are an impetus to our spiritual growth. I have been blessed to have known a number of those types of Christians. There are two very special people who have constantly been an encouragement to me, HalliBurton and Ben Greer.

My wife and I first met the Greers about eighteen years ago when we moved to Hazard, Kentucky. Sister Greer encouraged me (volunteered me) to teach my first Bible class. Brother Greer has helped me immeasurably as a gospel preacher. It is with great love that this work is dedicated to them!

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DANIEL

KEY VERSES: 2:44,47; 4:17

BACKGROUND:

I. DANIEL THE MAN

- A. Born about 620 B.C.
 - 1. Taken to Babylon as prisoner of war in 605 B.C. He was about 15 years old.
 - 2. Spent the rest of his life in Babylon, dying at the age of 85-90.
- B. He was of noble family, possibly of the royal seed (**1:3-6**).
- C. His name Daniel meant **“God is my judge”**. The Babylonians gave him the name Belteshazzar which meant **“lady, protect his life”**.
- D. Daniel, Shadrach, Meshach, and Abednego were placed in the hands of Ashpenaz, master of the King’s eunuchs, for three years preparatory training that they might become royal ministers (**1:3-6**).
- E. He was raised to the highest civil posts in three governments.
 - 1. Nebuchadnezzar made him ruler over the province of Babylon and chief governor over all wise men (**2:48**).
 - 2. Belshazzar appointed him third ruler in the Kingdom (**5:29**).
 - 3. Darius made him one of three ruling presidents (**6:1,2**).
- F. His character:
 - 1. As a teen he was an example of religious consistency and firmness.
 - 2. He declared God’s truth boldly, yet without arrogance.
 - 3. His enemies could find no fault against him, except his integrity in keeping the law of His God (**6:5**).
 - 4. He was an example of honesty, humility, piety and courage. He would readily die for his faith.

II. HIS TIMES:

- A. He saw his nation over-run by the Babylonians. In three movements they were deported to Babylon. Jerusalem and the temple were destroyed.
- B. He saw Babylon fall when the Persians defeated them.
- C. He saw the remnant of Hebrews return to their native land after 70 years in captivity.
- D. Ezekiel and Jeremiah were his contemporaries.
 - 1. Ezekiel was with the prisoners in a work camp on the river Chebar.
 - 2. Jeremiah remained with the survivors in the home land.
 - 3. Daniel lived in the royal courts in Babylon.
- E. Babylon, the city in which Daniel lived:
 - 1. Its outer walls were 60 miles around.
 - 2. Walls were 300 feet high, 80 feet thick, set 35 feet in the ground.
 - 3. 250 towers guarded the walls, 100 brass gates made it accessible.
 - 4. The Euphrates flowed under the walls through the midst of the city.
 - 5. The Temple of Marduk (Bel) was the greatest temple in that part of the world. Its golden image of Bel and its altar weighed 50,000 pounds.
 - 6. Today Babylon is a heap of dust covered ruins. Totally destroyed as prophesied by Jeremiah and Isaiah (**Jeremiah 51:37-43 and Isaiah 13:17-22**).

III. STYLE AND STRUCTURE OF THE BOOK:

- A. The book was written in dual languages.
 - 1. **1:1-2:4a and 8:1-12:13** are in Hebrew.
 - 2. **2:4b-7:28** are in Aramaic.
- B. This great book was not written in a progressive chronology.

1. First five chapters are in order.
 2. **Chapters 7-12** are self-dating.
- C. Its prophecy is of a style termed apocalyptic. That is, using bold symbols and figures to describe the future of nations, the Kingdom of God, and the end.
- D. It has a strong Messianic message, especially **chapters 2,7 and 9**.

IV. DANIEL'S MESSAGE:

- A. It shows the superiority of God over the idol gods of the pagan nations.
- B. Prior to the captivity Israel had been submerged in idolatry. The 70 years in Babylon were designed to teach them that idols were of no value and it was therefore foolish to worship them.

V. BACKGROUND SCRIPTURE HISTORY:

- A. **2 Kings 23:28-25:30**
- B. **2 Chronicles 35:20-36:23**

LESSONS TO REMEMBER

1. When His children do not heed His instruction, God is forced to use severe discipline.
2. God was, and is, capable of solving every problem that confronts His people.
3. God rules in the Kingdom of men.
4. We need the conviction of Daniel when faced with moral and spiritual challenges.
5. God's men were ready to die for their principles rather than compromise.
6. The Kingdom of Christ is an everlasting, world-wide Kingdom.
7. The power of prayer.
8. The angels of God serve on behalf of God's people.
9. Only God knows the future as well as the present.
10. In Daniel we see the humility of a truly great and wise man.

DANIEL CHAPTER ONE

INTRODUCTION:

1. Daniel was one of the most remarkable men in the Old Testament. Ezekiel called him a man of righteousness (**Ezekiel 14:14,20**).
2. The first chapter opens with the Babylonian siege of Jerusalem. This marks the beginning of the 70 year captivity of the Israelites that Jeremiah prophesied (**Jeremiah 25:11**).
3. Historical background before the siege of Jerusalem.
 - a. After the death of Josiah, one of the good kings of Judah, a series of wicked kings sat on the throne of David.
 - b. Shallum (Jehoahaz), the son of Josiah, succeeded his father to the throne. Shallum reigned only three months as king (**Jeremiah 22:10-12**). Jehoiakim, another son of Josiah, was made king and reigned eleven years. Jehoiakim was so wicked that the people were told not to weep nor mourn at his death (**Jeremiah 22:13-19**).
 - c. The next king to sit on the throne of David was Coniah (Also called Jeconiah and Jehoiachin). Coniah was the last king to serve while Judah was an independent kingdom. Coniah was so wicked that God called him a **“despised broken idol”** and a **“vessel wherein is no pleasure”** (**Jeremiah 22:28-30**). Coniah reigned for three months before being given into the hand of the king of Babylon, Nebuchadnezzar (**Jeremiah 22:24-30**).
 - d. Coniah was the last king of legal descent to sit on the throne of David. God said; **“O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah”**(**Jeremiah 22:29,30**). These verses do not teach that Coniah would have no children, because he and his son were in the genealogy of Christ (**Matthew 1:12**). It does teach that no man of his seed shall sit on the throne of David and prosper. **“This prohibited even Jesus from sitting on the physical throne of David and ruling in Judah”** (The Messiah of Prophecy to the Messiah on the Throne, Homer Hailey, p.162). Jesus could not return and sit on a literal throne in Judah and prosper without contradicting the statements in Jeremiah. Coniah’s removal from the throne brought an end to the physical descendants of David sitting on a physical throne in Judah and prospering. This shows the error of premillennialism.
4. Historical background of Assyria and Babylon.
 - a. In 731 Tiglath-pileser III took the Assyrian army into Babylon. In 729 B.C. he was named king of Babylon. The nation of Israel fell to Assyria in 722 B.C.
 - b. The prophet Nahum foretold of the destruction of Assyria (**Nahum 1:1-8;2:6**).

- c. When Ashurbanipal, king of Assyria died, Nabopolassar revolted and declared himself king of Babylon in 626 BC. Nabopolassar and the king of the Medes laid siege to Nineveh. The city fell as told by Nahum when an overwhelming flood of the Tigris River and the Koshir (canal) River destroyed a large section of the embankment that protected the city (**Nahum 1:8**).
- d. The remaining Assyrian army rallied at Carchemish. The king of Egypt, Pharaoh-nechoh, went out against the Assyrians. It was at this time that Josiah, king of Judah, went to aid Babylon and was killed at Megiddo, by Pharaoh-nechoh (**2 Kings 23:28, 29**). Nabopolassar was sick and sent his son, Nebuchadnezzar, to put down the remaining Assyrian army at Carchemish.
- e. In 597 B.C. Coniah, Jehoiachin, was made king at Jerusalem. He did that which was evil in the sight of God. When the year was expired he was sent for and taken to Babylon by Nebuchadnezzar (**2 Chronicles 36:9,10**).
- f. Nebuchadnezzar put Zedekiah, Mattaniah, as king after Coniah. As king Zedekiah rebelled against Nebuchadnezzar and was taken to Babylon. His sons were killed before his eyes and his own eyes were put out. He died in Babylon (**2 Kings 4:25**).

I. DEPORTATION TO BABYLON (1:1-7).

- A. **“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god” (1:1,2).**
 - 1. This great book is a battle ground because the critics try every way possible to discredit it. Verse one is an example. Daniel said that the king of Babylon besieged the city in the **“third year of the reign of Jehoiakim.”** Jeremiah said that it was the **“fourth year” (Jeremiah 25:1)**. The simplest answer is that Daniel was using the calendar system in Babylon and Jeremiah the Jewish calendar system.
 - 2. Modernistic critics also say that Daniel erred when he said that Nebuchadnezzar was king, because at the time of the siege he was not yet crowned as king.
 - a. Daniel used a style that is commonly understood by those recording history. It is called prolepsis (describing of an event as taking place before it already happened).
 - b. Daniel gave as historical fact what king Nebuchadnezzar did. He did not need to explain that this was done before he became king.
 - 3. The Lord gave Jehoiakim into the hand of the king of Babylon. God permitted this to take place because of the sins of the people. Nebuchadnezzar was serving the one true God, but he was not conscious that he was doing His will.

4. Nebuchadnezzar took vessels from the temple, **“the house of God.”** He worshiped idols. In doing this he would view the act as giving him credit in the eyes of his god.
 - a. Belshazzar drank out of these vessels and saw the handwriting on the wall (**5:1-6**)
 - b. Cyrus and Darius returned the vessels when the Jews returned to Jerusalem (**Ezra 1:7; 6:5**).
5. **“The land of Shinar”** is the land of Babylon.

B. “And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed and of the princes; Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans (1:3,4).

1. There were three deportations of Jews into the land of Babylon. This is the first of the three.
2. This is the beginning of the fulfillment of the prophecy made by Isaiah about 200 years before (**Isaiah 39:1-8**).
3. Daniel and his friends were children of the royal seed and nobles.
4. These boys become eunuchs in a strange and godless land to serve the king.
 - a. A eunuch is one who has been castrated. The kings were polygamous and they had daughters. The eunuchs were guardians of the king’s wives virtue.
 - b. As time passed the eunuchs received more responsibilities and were given higher positions.
5. Qualifications:
 - a. **“Children”**-young men most likely between the ages of 14-19.
 - b. **“No blemish”**-they would have no physical handicap.
 - c. **“Gifted in all wisdom”**-they must be capable of learning.
 - d. **“Possessing knowledge”**-they must have had some teaching.
 - e. **Quick to understand**-They must be able to apply the teaching they receive.
 - f. **Ability to serve in the king’s palace**-they have the ability, physical and mental, to serve the king.

C. “And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king” (1:5).

1. Nebuchadnezzar wanted to give the young men every advantage in preparing them to serve him, including the same food he ate.

2. When the three years were up the young men would be prepared physically and intellectually to “stand before the king.”

D. “Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego” (1:6,7).

1. The prince of the eunuchs was trying to change the boys from Hebrew to Chaldean. They were trying to change them ethnically and religiously.
2. The meaning of the names:
 - a. **Daniel**-“God is my judge.” **Belteshazzar**-“lady, protect the king” (referring to the wife of the god Marduk).
 - b. **Hananiah**-“Yahweh is gracious.” **Shadrach**-“I am very fearful (of god).”
 - c. **Mishael**-“Who is what God is.” **Meshach**-“I am of little account.”
 - d. **Azariah**-“Yahweh has help.” **Abednego**-“Servant of the shining one (or Nabu).”

II. FIRST EXAMPLE OF THE FAITH OF DANIEL IN BABYLON (1:8-16).

A. “But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself” (1:8).

1. Daniel is an example of how much faith in God a young person can have. He was away from home made a eunuch and a slave, yet he would not defile himself with the king’s food. The king’s food would have been offer-ed to the gods. Daniel understood that to eat of the food would defile him.
2. Daniel and his three companions continued in their faith to God even though they were carried into a foreign land and would suffer many things at the hands of heathen people.
 - a. Today God desires His children, Christians, to remain faithful, even when they suffer (**1 Peter 3:17**).
 - b. The conviction of Daniel is needed today by young and old alike (**1 Corinthians 10:31**).

B. “Now God had brought Daniel into favour and tender love with the prince of the eunuchs” (1:9).

1. One of the lessons that we can learn from the study of Daniel is that God rules in the kingdoms of men. We can learn from this verse that God is concerned about the individual. He knows what is happening in the lives of all people. Daniel was carried into a foreign land, yet that would not separate

him from God and it could not separate God from Daniel (**Matthew 10:29-31; Romans 8:28**).

2. It was God working through His providence that enabled Daniel to do that which was right in the sight of God (**Proverbs 16:7**).

C. “And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king” (1:10).

1. Nebuchadnezzar was a ruthless king. He could be very cruel to those who violated his instructions. This can be seen in his reactions to Shadrach, Meshach and Abednego when they refused to worship the image he erected (**3:8-22**). Nebuchadnezzar’s cruelty is also seen in his punishment of Zedekiah (**2 Kings 25:1-7**).
2. The prince of the eunuchs feared King Nebuchadnezzar and his ruthlessness, but Daniel was more concerned about pleasing God.

D. “Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants” (1:11-13).

1. Daniel is determined that he will not defile himself with the king’s food. His request to the chief eunuch failed. He then appeals to his subordinate, Melzar. He is making a plea for Melzar to test them. Daniel was not going to give up because the chief eunuch feared the king.
2. This is the type of commitment that Christians should have to Jesus and His doctrine.
 - a. Do not give up when it comes to being faithful to the doctrine of Christ (**2 John 9**).
 - b. Do not give up when it comes to taking a moral stand (**Romans 12:1,2; 1 Peter 2:11,12**).
 - c. Do not give up when it comes to true worship (**John 4:24**).
 - d. Do not give up when it comes to the oneness of the church (**Matthew 16:18**).

E. “So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat portion of the king’s meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse (1:14-16).

1. Melzar consented to the test. It is evident that God was working, since there was a change in the boys so quickly.
2. A vegetarian diet is not the reason Daniel and his friends fared so well. God is in control through His providence.

III. GOD WAS WITH DANIEL AND HIS FRIENDS (1:17-21).

A. **“As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams” (1:17).**

1. The sovereignty of God is clearly seen in this verse. **“God gave them knowledge.”** The four grew in skills and knowledge in those years of training, but to Daniel God also gave the ability to understand and interpret **“visions and dreams.”**
2. How did God give Daniel, Shadrach, Meshach and Abednego the knowledge and wisdom?
 - a. First, God did not give them something that they could not do for themselves.
 - b. The boys had the responsibility to study and learn. As they did their part, God blessed them with skills, knowledge and wisdom.
 - c. God desires all men to use their talents that they have and grow **(Matthew 25:14-30).**
3. Daniel always understood that it was God who gave him the miraculous ability to understand and interpret **“ all visions and dreams” (2:26-29).**
4. God through His providence also established Joseph in Pharaoh’s court in Egypt and gave him the ability to interpret dreams.

B. **“Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm” (1:18-20).**

1. Daniel and his friends had been in Babylon three years at this time and their studies had been completed **(1:5)**. They were far superior to everyone in their group.
2. This text is a statement of the boys’ skills and wisdom before the king. At this point Daniel’s ability to understand and interpret dreams are not known to the king. One can see the providence of God at work.

C. **“And Daniel continued even unto the first year of king Cyrus” (1:21).**

1. Daniel lived under seven Babylonian kings. He lived beyond the third year of Cyrus (**10:1**). Liberals try again to claim error in this great book because the statement in **verse 21** looks like a contradiction with **10:1**. This is not a contradiction. The passage is teaching us that Daniel lived on into the new kingdom of the king of Persia.
2. This chapter serves as an introduction to the whole of Daniel and **verse 21** serves to give a “general idea as to the length of Daniel’s services” (Edward Young, The Prophecy of Daniel, p.53).
3. This verse also points to the prophecy made by Isaiah about 150 years earlier relating to Cyrus (**Isaiah 44:24-28; 45:1-3**).
4. This verse also teaches that Daniel lived through the seventy years of captivity.

QUESTIONS OVER CHAPTER ONE AND THE INTRODUCTION

1. Who was Nabopolassar?
2. Why did the Lord give Judah and king Jehoiakim into the hands of Nebuchadnezzar?
3. What can one learn from the history of Judah that refutes the teaching of premillennialism today?
4. What two prophets were contemporaries of Daniel?
5. Why did Daniel not eat the king’s food?
6. Give two examples of the cruelty of Nebuchadnezzar.
7. What did Nahum prophesy about Assyria?
8. Which prophet spoke of Babylon taking Judah into captivity?
9. Who first spoke of Cyrus?
10. Name some of the characteristics of Daniel.

DANIEL CHAPTER TWO

INTRODUCTION:

1. Daniel chapter two introduces God's plan of the coming spiritual kingdom that will be made up of the saved, the Messianic kingdom. This is the longest chapter in the book of Daniel and it has been perverted by many false teachers.
2. This chapter covers a history from Babylon to the Roman Empire.

I. NEBUCHADNEZZAR IS TROUBLED BY RECURRING DREAMS (2:1-13).

A. “And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him” (2:1).

1. This verse to the modernist and liberals forms a chronological difficulty and there are many different interpretations of it. The difficulty comes from it teaching that Nebuchadnezzar had dreams in the second year of his reign. In chapter one **verse 18** the text teaches that Daniel and his friends completed the three years training that the king commanded in **verse 5**. Yet in chapter two Daniel and his friends are appointed over the affairs of Babylon (**2:48, 49**). Thus many cry out that it is a contradiction.
2. What does the verse teach? It teaches that the king, Nebuchadnezzar, had dreams and they started in the second year of his reign. The verse does not give at what time the dreams started in the second year, or how long the dreams lasted before Nebuchadnezzar had the dreams, before he commanded to call the magicians, astrologers and sorcerers to give the interpretation of it. The chapter does not give the length of time that it took for the decree to destroy all the wise men to be carried out. **Verse 15** says the decree was “hasty.”
3. **ALL SCRIPTURE** is inspired of God (**2 Timothy 3:16**). There are no contradictions in the Bible. The king had dreams. This caused him to lose sleep. This was just what God intended to happen. The dreams started in the second year of his reign. The time span of the dreams God did not desire to record. The reasonable explanation is that the dreams and the acts of the first part of chapter 2 started in the second year and carried into the third year of his reign. During this time period Daniel and his friends were brought before the king (**1:18**). Shortly after they appeared before the king, Daniel heard of the decree to kill all the wise men (**2:14**). He then went before Nebuchadnezzar and asked him if he would give him time to tell the king the interpretation (**2:16**). This is a reasonable explanation. No boy, eunuch, in training would have access to the king, but **2:16** teaches that “**Daniel went**

in and desired of the king...” This is evidence that Daniel had, at this time, already appeared before the king (1:18-20) and was acceptable to him.

B. “Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king” (2:2).

1. Nebuchadnezzar desired help from his wise men (Magicians, astrologers, sorcerers and Chaldeans).
2. These wise men were his counselors. Their job was to give advice.
 - a. The magicians were a class which used magic to trick people.
 - b. The astrologers were star-gazers who used divination to forecast the future. This is a form of polytheism, worship of the heavenly bodies.
 - c. The sorcerers would use incantations and witchcraft.
 - d. The Chaldeans were a class of wise men.
3. They all came before the king.

C. “And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream” (2:3).

1. Nebuchadnezzar was very disturbed about the dream.
2. He has the belief that these wise men of Babylon will be able to give him the interpretation of it.

D. “Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation” (2:4).

1. The Chaldeans spoke to the king in the “Syriack” (Aramaic) language and the book continues in this language through chapter seven.
2. The Chaldeans were willing to give an interpretation of the dream.
 - a. Those who interpreted dreams have a safe profession. If the one who had the dream did know the interpretation, how could he judge the interpretation to be false?
 - b. Without a standard, truth, it is impossible to recognize error!

E. “The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if you shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore, shew me the dream, and the interpretation thereof” (2:5,6).

1. Nebuchadnezzar told the Chaldeans that he had forgotten the dream. This may be true; or he could be testing the wise men by pretending forgetfulness.

2. The cruelty of Nebuchadnezzar is brought out plainly in this passage. If the wise men could not give the king the dream and interpretation, they would be killed, cut limb from limb. Their homes would become an ash heap, be made ruins. The king would turn their homes into public outhouses.
3. If they could tell the king his dream, and give the interpretation of it, they would receive great gifts from the king.
4. God through His providence is showing His superiority over the not so wise men of Babylon.

F. “They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation” (2:7).

1. The wise men of Babylon are surprised and shocked as to the problem the king has put before them.
2. They were helpless and could not tell the dream. They were false teachers, willing to give any interpretation of a dream. Now their back is to the wall and they have no where to turn.

G. “The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof” (2:8,9).

1. Nebuchadnezzar correctly sees the wise men as they really are, false. They would tell Nebuchadnezzar anything.
2. There are just as many, if not more, false workers of astrology today. Newspapers publish daily horoscopes, fortune-tellers make great sums of money telling people lies. Presidents and their wives have gone to fortune-tellers to seek information. They all should learn the lesson from Nebuchadnezzar about the lying and corrupt words of those who say they can interpret dreams and see the future.
3. The magicians, astrologers, sorcerers, and Chaldeans were stalling for time. The king might slip and tell the dream to someone, or he could get interested and concerned about a new or different problem.
4. Nebuchadnezzar said there is only one thing for you if you cannot tell the dream, death. The only way they can get his trust is to tell the dream and its interpretation.

H. “The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh” (2:10,11).

1. The wise men could not tell the dream and they protest saying that Nebuchadnezzar is asking something that no one has ever asked before.
2. Their claims of superior wisdom are false. They admit that this type of activity belongs to the gods.
3. They were, as was the king, polytheistic.
4. The wise men presented their plea in such a way that it reflected on the king's intelligence and his ability to be king. This is something that real wise men would not do in ancient times, as well as today.
5. The wise men were drowning in a sea of lies that they had made. They intended to deceive the king, but the truth about their ability as wise men is clearly seen.

I. “For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain they sought Daniel and his fellows to be slain” (2:12,13).

1. Nebuchadnezzar understands that his advisers had been deceiving him and orders the annihilation of all the wise men. “Apparently Babylon here refers to the city and not to the province or the whole realm” (Edward Young, The Prophecy of Daniel, page 63).
2. Daniel, Hananiah, Mishael and Azariah are listed in the group of wise men. This is further evidence that at the beginning of the third year these boys are looked upon as wise men and not eunuchs in training. So somewhere between **2:1** and **2:13** the first of the year has come and gone. This puts Nebuchadnezzar into his third year and the events of **1:18,19** are completed.
3. Some liberal “scholars” teach that Daniel was a heathen priest. Daniel and his friends were trained under the Chaldeans, but this does not mean that they were ordained as priests.

II. GOD REVEALS THE DREAM TO DANIEL (2:14-23).

A. “Then Daniel answered with counsel and wisdom to Arioch the captain of the king’s guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king’s captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation” (2:14,15,16).

1. Arioch was charged with the responsibility of rounding up all the wise men to be slain.
2. Daniel asked why the decree was so urgent.
3. The faith of Daniel is demonstrated again in these verses. He went to the king to get time so he could give the dream and the interpretation of it.

4. Daniel's request to the king was different from the wise men who complained and said the king was being unrealistic. He told the king that he would give the interpretation.

B. "Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon" (2:17,18).

1. Nebuchadnezzar gave Daniel time to produce the interpretation of the dream. Daniel asked his friends at once to pray for **"mercies of God."**
2. Daniel is going to God in prayer believing in the mercy and power of God to give him the interpretation of the dream. This is the faith that Jesus taught about when He spoke on the importance of prayer (**Matthew 7:7-11; Luke 18:1-7; John 15: 7**).
3. How many Christians fail to pray to God believing in His power to hear and answer their prayer?
4. The faith of Daniel and his friends is one of the great examples in the Old Testament for Christians to learn from about the power of prayer. This is not to say that one can ask anything against God's will and receive it (**1 John 5:14,15**).

C. "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven" (2:19).

1. Daniel trusted in God. He prayed in faith and God gave him the dream and the interpretation.
2. The interpretation came in the form of a **"night vision."** A night vision may not necessarily be a dream. There is a difference between visions and dreams. Job made a distinction between visions and dreams (**Job 7:14**).
3. Daniel **"blessed the God of heaven."** He went to God in prayer and thanked Him.

D. "Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter" (2:20-23).

1. Daniel is very strong in his gratitude and praise in giving thanks to God. He had good reasons for this expression of gratitude. He and his friends would

have been killed if God had not given him the dream and the interpretation of it.

2. Daniel lists the different abilities of God in his prayer.
 - a. God possesses and manifests wisdom and might (**2:20**).
 - (1) The wise men of Babylon, or any man, cannot compare to the wisdom and might of God.
 - (2) **1 Corinthians 1:19-25**.
 - (3) The beginning of true wisdom is the fear of God (**Proverbs 1:7**).
 - (4) True wisdom was something the wise men of Babylon were without (**Proverbs 21:30**).
 - b. God has power over the times and the seasons (**2:21**).
 - (1) A lesson that man must learn, if he is truly to be successful, is that God is in control.
 - (2) **Psalms 107:25,29; Acts 1:7; 17:26**.
 - c. God is in control of all nations. He can remove kings and raise up kings (**2:21**).
 - (1) God told of Cyrus before his birth (**Isaiah 44:24-28; 45:1-3**).
 - (2) God raised Saul up to be a king (**1 Samuel 9:1-10:1**).
 - d. God gives wisdom and knowledge to man (**2:21**).
 - (1) God is the source of wisdom and knowledge. How does God give wisdom and knowledge today? Through His Word, the Scriptures (**Psalms 119:9, 105,165; 2 Timothy 3:16,17; 1 Peter 1:23**).
 - (2) No one can have true wisdom and knowledge if he does not know the Word of God!
 - e. God reveals deep and secrets things (**2:22**).
 - (1) There is nothing that God does not know or is too hard for Him (**Genesis 18:14**).
 - (2) God has perfect knowledge of man and his way (**Psalms 139:1-12; Romans 2:16**).

III. DANIEL INTERPRETS THE DREAM OF NEBUCHADNEZZAR (2:24-45).

A. **“Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation” (2:24).**

1. One can see the sense of urgency in Daniel’s actions. But he is not as urgent in his actions as when he first heard of the decree (**2:14-16**).
2. Daniel contacts Arioch to make the arrangement for him to go before the king to give the interpretation of the dream.

- B. “Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation” (2:25).**
1. Arioch moved with haste to take Daniel before the king.
 2. Arioch said, **“I have found a man”** who could give the interpretation. There is a magnificent difference between the humility of Daniel, a servant of God, and Arioch, a servant of Nebuchadnezzar.
- C. “The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;” (2:26,27).**
1. The king desires to know the interpretation of the dream, and there is no doubt that he desires to know if there is a man who could give the dream.
 2. Daniel’s reply to the king shows that he wants in the king’s mind the failure of the astrologers, wise men, magicians, and soothsayers of Babylon to interpret the dream.
- D. “But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass here-after: and he that revealeth secrets maketh known to thee what shall come to pass” (2:28,29).**
1. The humility of Daniel glistens with a brightness that should encourage all children of God to imitate.
 2. Daniel said that God is the only one who has the power and wisdom to reveal the secrets of a man’s dream. He is teaching Nebuchadnezzar that there is only one God. By implication Daniel has denied the power of the idols of Babylon. The wise men of Babylon were without power and true wisdom because their gods were powerless.
 3. **“Latter days”** in this verse means the events from Nebuchadnezzar onward. Daniel brings this out in the interpretation of the dream.
 4. Through Daniel God used the dream to cause Nebuchadnezzar to see that there is only one true God.
- E. “But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart” (2:30).**

1. Daniel claimed no superior wisdom of his own.
2. The interpretation of the king's dream would be a demonstration of the power of God.

F. “Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth” (2:31-35).

1. Before the dream could be interpreted, Daniel must accurately describe the dream to the king. Daniel begins with a description of a great metallic image. The image was excellent with great splendor. It was made up of fine gold, silver, brass, iron and iron mixed with clay in its feet.
2. The stone suddenly and powerfully hit the image in the feet and brought it down, pulverizing it into dust. After the stone hit the image causing a disastrous effect on the image, it became a great mountain that filled the whole earth.

G. “This is the dream; and we will tell the interpretation thereof before the king” (2:36).

1. After Daniel accurately described the dream, he will now give the king the interpretation of it.
2. One can only imagine the astonishment of Nebuchadnezzar when he heard Daniel give the dream.
3. Daniel's use of the pronoun “we” has caused some to believe that Hananiah, Mishael and Azariah are present before the king with Daniel. There is no evidence that his friends are with him at this time.
4. Daniel's use of “we” in giving the interpretation shows humility on his part as a servant of God. He is the messenger, but the message is from God.

H. “Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold” (2:37,38).

1. Nebuchadnezzar was a great king. He had power and glory that only the ruler of the most powerful nation on earth at that time could have. It was not because of his wisdom and strength that he was in this great position. God chose him and gave all of it to him.
2. Daniel called Nebuchadnezzar **“a king of kings.”** This points to a relationship to all other earthly kings at that time in history.
3. Nebuchadnezzar was designated as the **“head of gold.”** He is the head of the Babylonian empire. It is obvious from the beginning of the interpretation that the great image represents four succeeding kingdoms.
4. Babylon was the first of four great earthly empires.

I. “And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth” (2:39).

1. The second kingdom, the one symbolized by silver, was the Medo-Persian empire. The Medo-Persian empire defeated Babylon in 538 B.C., Daniel records the victory of the Medo-Persian empire over Babylon in chapter five. The Medo-Persian empire would not achieve the power and greatness of the Babylonian empire. Daniel said it would be **“inferior.”**
2. The third kingdom, the one symbolized by brass, was the Grecian empire. Daniel said that it would **“rule over all the earth.”**

J. “And the fourth kingdom shall be strong as iron: forasmuch as iron: breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters’ clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay” (2:40-43).

1. The fourth kingdom was symbolized by iron and miry clay. This kingdom was the Roman Empire. The fourth kingdom received the most attention in Daniel’s interpretation of the dream.
2. The Roman Empire was a very powerful nation. The conquests of Rome were great, but their conquests helped to make the nation weak. The conquering of different nations brought in many slaves and poverty-stricken people. They would not be loyal to Rome and this would not keep the Roman Empire strong. There were more slaves in Rome than Roman citizens toward the end of the empire. They had long bread lines for the middle class citizens. And as miry clay and iron do not mix for strength, so the weaknesses that were allowed to develop brought the Roman Empire down.

K. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (2:44).

1. **“In the days of these kings”** of the fourth kingdom, the Roman Empire, God will set up His kingdom.
2. The four kingdoms that Daniel described would all come to an end. The kingdom that God would set up in the period of the fourth would never be destroyed (**Matthew 16:18**).
3. The kingdom that God will set up had been promised to David.
 - a. God would set David’s seed upon the throne of this kingdom, a kingdom that would stand forever (**2 Samuel 7:12-16; 1 Chronicles 17:11-14**).
 - b. The kingdom that God will set up cannot be a physical, earthly, kingdom. Why? Because God prohibited anyone from sitting on the earthly throne of David (**Jeremiah 22:29,30**). The rejection of Coniah brought an end to the earthly throne of David. Therefore, the kingdom that will be set up will be spiritual!
 - c. Jesus is the sovereign over the kingdom that Daniel spoke of to Nebuchadnezzar (**Matthew 28:18; Ephesians 1:22,23**).
 - d. Jesus will remain over His kingdom, the church, until He comes again. When He comes in judgment, Jesus will deliver up His kingdom to God the Father. The sovereignty of the kingdom will never be in the hands of men (**1 Corinthians 15:24-28**).
4. All true followers of God and Christ are citizens in this kingdom. It exists today and it is called the church of Christ. This is not a denominational name! It is the name that describes the church that the prophets spoke about (**Joel 2:28-32; Isaiah 2:1-4; Micah 4:1,2**). It is a name of the kingdom that was in God’s purpose (**Ephesians 3:8-11**). It is the kingdom that was established on the first Pentecost after the resurrection of Christ (**Acts 2:1-47**). The apostle John and the saints at Colosse were members of this kingdom (**Revelation 1:9; Colossians 1:13**).
5. Premillennialists teach that the kingdom that Daniel prophesied is yet to come. They teach that God promised an earthly political kingdom.
 - a. Jesus refused such a kingdom (**John 6:15**).
 - b. Jesus rejected, disavowed, denied any knowledge of, nor approved of, any such kingdom (**John 18:36**).
6. When the fourth world empire, Rome, was destroyed, that destroyed the elements of the other three world empires (Babylon, Medo-Persian and Grecian).
 - a. Christianity was persecuted severely and was forbidden for about three hundred years of the Roman Empire. The major period of persecution came when Diocletian was Roman emperor around A.D.

- 303-310. Christians who would not worship the emperor and the Roman gods were put death.
- b. After Diocletian, Constantine was made the emperor of Rome and he declared Christianity to be lawful. After this Christianity soon became the state religion.
7. Daniel's prophecy came true. The saints possessed the kingdom (**7:22**).
 - a. The victory of God's servants did not come through military power or physical might. It came through their love for God, the blood of Christ, and the Word of God. They were willing to die for the cause of Christ (**Revelation 12:11**).
 - b. The Roman Empire was overcome because those who served God persevered, persisted, continued, and endured persecution.
 8. The Roman Empire was defeated without any physical defense or retaliation. The victory came because of the power of God. He worked through His righteous servants.

L. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (2:45).

1. **"The stone was cut out of the mountain without hands."**
 - a. Daniel directs the attention of the king to the stone, Christ, and His kingdom, the church that it was prepared by God and not by man.
 - b. The church and the kingdom are the same. This means church membership and citizenship in the kingdom are one (**Colossians 1:13**).
2. It was God who had made known the future to the king.
 - a. Nebuchadnezzar should learn from Daniel's revelations about the one true God and be converted.
 - b. In the next chapter he erects a golden image for all to worship. There are many like Nebuchadnezzar who see the evidence but never apply it to their life.

M. "Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him" (2:46).

1. The king fell upon his face and worshiped Daniel. It is at this point that critics turn on Daniel for receiving worship and not giving God the glory. Compare what Peter said to Cornelius when he tried to worship Peter (**Acts 10:25,26**).
2. Note! The text does not record Daniel's reactions to the King.
3. One must remember that it was Daniel's desire to give all the glory to God (**2:27,28,30,37**). Daniel had already said that he had no power of his own.

Those who criticized Daniel have overlooked everything the Scriptures have recorded regarding the character of Daniel.

4. Looking at evidence of Daniel's character as had already been set forth, he would not take honor to himself that belonged to God.

N. “The king answered unto Daniel, and said, of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret” (2:47).

1. Nebuchadnezzar still believes in many gods.
2. The king believed that there were other gods, but accepted a place for Daniel's God. This is because he had seen the evidence of the God that Daniel worshiped, in the interpretation of the dream.

O. “Then the king made Daniel a great man, and gave him many gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon” (2:48).

1. One can see the providence of God at work in the life of Daniel and how He prevailed.
2. Daniel's trust in God enabled him to interpret the dream and he became Ruler over the province of Babylon.

P. “Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king” (2:49).

1. Daniel remembered his friends.
2. Because Daniel was a true friend to Shadrach, Meshach and Abednego they were appointed to a high office.

QUESTIONS OVER CHAPTER TWO

1. What can one learn about the kingdoms of men from this chapter?
2. Who are the “we” in 2:36?
3. Name the four earthly kingdoms in Nebuchadnezzar's dream.
4. Does the kingdom of God that Daniel spoke of in 2:44 exist today? YES OR NO. If yes, what is that kingdom?
5. Who made known the future to Nebuchadnezzar?

6. In what original language is most of chapter two written?
7. Who made Daniel a great man?

DANIEL CHAPTER THREE

INTRODUCTION:

1. This chapter is one that can inspire heroism and martyrdom to the faithful followers of God.
2. In this chapter an idol is born and the ego of the king fuels a mighty furnace.

I. KING NEBUCHADNEZZAR ERECTS AN IMAGE OF GOLD (3:1-7).

A. “Nebuchadnezzar the king made an image of gold, whose height was three-score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon” (3:1).

1. Nebuchadnezzar was a man who had a great ego and was motivated by pride. The image he made, no doubt, made him great in his own eyes.
2. The image was nine feet at the base and was ninety feet in height. It most likely was not solid gold, but overlaid with gold.
3. Some believe the construction of the image was within two years of his dream in chapter two.
4. The location of the plain of Dura is not known.

B. “Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar had set up” (3:2).

1. Nebuchadnezzar was very proud of the image he erected. He summoned all the government officials to the dedication of the image.
2. Perhaps it was Nebuchadnezzar’s desire that when the officials of Babylon saw the image, they would be overwhelmed with the greatness of their king and the god he served, Marduk.

C. “Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up” (3:3).

1. Isaiah pointed out the foolishness of idol worship to Judah (**Isaiah 44:8-20**). This was something that the people of Babylon needed to learn.
2. All the great men of Babylon came together to see a god and honor the king who made the god.

D. “Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace” (3:4-6).

1. Babylon was made up of people from different nations because of the conquests of the king and his army. All the “peoples, nations, and languages” were represented at the dedication.
2. All of the people who were summoned were to fall down and worship the image at the sound of music. Those who refused to worship the image were given the death penalty. They would be cast into the burning furnace.
3. The command to worship the image or die was not given to entrap anyone. Nebuchadnezzar was moved by a strong spirit of pride.
4. Nebuchadnezzar was a man who was overwhelmed with his own power and accomplishments.
5. The Scriptures have a great deal to say about the sin of pride (**Proverbs 6:16,17; 16:18,19; 26:12; 28:25; Obadiah 3,4; 1 Corinthians 10:12; Galatians 6:3 and 1 John 2:16).**

E. “Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar had set up” (3:7).

1. In this verse one can see religious conformity from all the people. Whether they believed the image to be a god or not, they fell down and worshipped. They were not willing to die if they did not believe in the image as a god.
2. Religious conformity among the multitudes is very strong today. There are very few who are willing to stand and be different from the world.

II. AN ACCUSATION AGAINST SHADRACH, MESHACH, AND ABEDNEGO (3:8-12).

A. “Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and the dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not

regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up” (3:8-12).

1. In making the accusation against Shadrach, Meshach and Abednego the resentfulness of the Chaldeans is plainly seen. They did not like the fact that Jews were appointed over the affairs of the province of Babylon.
2. It is assumed that the Chaldeans knew that the Jews believed in only one God and could not and would not serve idols.
3. The Chaldeans were quick to remind King Nebuchadnezzar that he made a decree that all people and nations on hearing the sound of music must fall down and worship the golden image. Those who refused to worship will be cast into the fiery furnace.

III. SHADRACH, MESHACH, AND ABEDNEGO TRUST IN GOD (3:13-18).

A. “Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?” (3:13-15).

1. When the king first heard of the three men and their refusal to worship the image he made, his response was **“rage and fury.”**
2. By the time the men appeared before the king, his rage had come down considerably and he gives them the opportunity to worship the image. But if they don’t, the fiery furnace awaited their appearance.
3. Nebuchadnezzar’s pride, daring, and egotistical character shines forth at this time. He assumed that there was no god more powerful than he. **“Whois the god that shall deliver you out of my hands?”**
4. In Babylon Nebuchadnezzar was a great man. He was a builder, warrior, organizer, and king of the most powerful nation on earth at that time. But, in reality he was a fool (**Proverbs 1:7**). He failed to learn of the power of God. He had the opportunity to see God’s power when Daniel gave him the interpretation of his dream.
5. There are multitudes today who are wise, brilliant, learned, scholarly, and intelligent in their own eyes. But, they are just like Nebuchadnezzar; they have no fear or knowledge of God!

B. “Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up” (3:16-18).

1. Shadrach, Meshach, and Abednego believed in the power of God. He was able to deliver them if it was His will. But if He did not deliver them, they were still not going to worship the golden image that the king had erected.
2. The faith of Shadrach, Meshach, and Abednego is as bright as the first glimpse of the morning Sun. It is a lesson for all of God’s children to learn from these young men about steadfastness and faithfulness to God. There are so many today who are so quick to turn from God and give in to false teachers.
 - a. Those in the Lord’s Church who teach that one church is as good as another need to learn from these young men about faithfulness.
 - b. Those in the Lord’s church who are turning from the Lord’s commands about baptism need to learn from these young men about faithfulness.

IV. GOD’S POWER TO DELIVER HIS FAITHFUL SERVANTS (3:19-25).

A. “Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated” (3:19).

1. The king was not accustomed to having anyone reject his commands. He was full of rage for the three young men who would dare to refuse to obey his commands and not worship the image he set up.
2. The king had appointed Shadrach, Meshach, and Abednego over the province of Babylon. They now refuse to worship the image, god, which he erected. Nebuchadnezzar would view their response as disloyalty.

B. “And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their garments, and were cast into the midst of the burning fiery furnace” (3:20,21).

1. The quickness of the mighty men in carrying out the command to cast the young men in the furnace of fire shows the temper and resentment of the king for the boys.

2. The action of the king would leave an impression upon all who were gathered together to worship the image. That death would be the fate of anyone who would dare to defy his authority.
3. The three were bound in their court dress, and cast into the furnace.
 - a. Their coats most likely were long dress-like cloaks, mantles or robes.
 - b. Their hosen perhaps were leggings.
 - c. Their hats would have been turbans.
4. The use of the mighty men would prevent any attempts of escape.

C. “Therefore because the king’s commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace” (3:22,23).

1. Daniel’s description of the king’s rage, and the heat and flames of the fiery furnace shows the power of the king to act as he willed. He is setting up a contrast between the power of Nebuchadnezzar and the power of God.
2. The king ordered the mighty men to throw the three men into the furnace. This indicates the Shadrach, Meshach, and Abednego were taken to the top of the furnace and cast into the fire.
3. The heat from the furnace was so hot that it killed the mighty men who were carrying out the command.
4. Perhaps the mighty men were fearful for their own lives, but they had no choice in the matter. If they delayed, the king would have had them cast into the furnace.

D. “Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (3:24,25).

1. The king was able to see into the furnace as the bodies of the three dropped.
2. He is amazed at what he sees in the furnace. The three young men are walking about and there is a fourth person in the furnace with them.
3. He said the fourth person looks like **“the Son of God.”** Literally, a son of the gods.
 - a. The king is still an image worshipper and he believes in many gods. He is saying perhaps that this person is a supernatural being or a Divine Person.
 - b. Some believe the fourth person was an angel. A great number believe the fourth person was the pre-incarnate appearance of the Second Person of the Godhead. “The fact that this Being is called an angel in

vs 28, does not detract from this interpretation, since in Aramic the word angel may stand as a designation of deity” (Edward Young, The Prophecy of Daniel, p.94).

E. “Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire” (3:26).

1. The king’s view of the three young men has changed quickly. They are no longer disloyal servants to the king, but “servants of the most high God.”
2. Nebuchadnezzar recognized that the three boys had been saved by the power of God.
3. A lesson that all faithful Children of God can learn from Shadrach, Meshach and Abednego, from their affliction and adversity, is that God is with them (**Isaiah 43:1-5; Psalm 27:1-14**). This is not to say that one should expect a personal visit from the Son of God.

F. “And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them” (3:27).

1. God’s power to protect the three men was greater than the power of the fire to destroy their lives.
2. All the king’s officers saw this great miracle; that there is a true God and He has all power.

G. “Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God” (3:28).

1. Nebuchadnezzar acknowledged that there is a God who has the power to deliver the three men from his hand, (**vs. 17**).
2. The king is very hard hearted; he still believes in many gods. There are a great many people like the king today; who in seeing they do not see or hearing they do not hear, nor become converted to the Lord (**Matthew 13:13-15**).

H. “Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there

is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon” (3:29,30).

1. One can truly be dumbfounded at the pride of the king. He experiences no guilt or regret for his actions. He will at this time continue to worship idols.
2. The king’s actions makes the religion of Shadrach, Meshach, and Abednego legal in his kingdom. He then promotes the three.
3. “That God is now known as more than a revealer of secrets. He’s the Lord of fire; Protector of captives, Offender of idols and Frustrator of raging monarchs” (Jim McGuiggan, Daniel, p.68).

QUESTIONS OVER CHAPTER THREE

1. What motivated the Chaldeans to inform the king about Shadrach, Meshach, and Abednego?
2. What motivated Nebuchadnezzar to build the golden image?
3. What prophet of God spoke out against the foolishness of idol worship? Give book, chapter and verse.
4. After the three young men came out of the furnace, the king was converted to the Jewish religion. True or false
5. Who was the fourth person in the furnace with the three young men?
6. Nebuchadnezzar was a very prideful man. Where in the Scriptures does God teach against the sin of pride. Give at least five references.
7. What is the lesson that all Christians should learn from Shadrach, Meshach, and Abednego?

DANIEL CHAPTER FOUR

INTRODUCTION:

1. In chapter four the king has a proclamation for all the people.
2. Nebuchadnezzar, the king of Babylon, is humbled before God. He learns that it is God who is in charge of the kingdoms of men. The pride of the king is brought low, so he can look to the power of God and trust in Him (**Proverbs 16:18**).

I. THE PUBLICATION OF NEBUCHADNEZZAR'S PROCLAMATION (4:1-3).

A. "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an ever-lasting kingdom, and his dominion is from generation to generation" (4:1-3).

1. This is a message about the greatness of God. The king desires all people on the earth to see the greatness and power of the one true God.
2. Nebuchadnezzar wants all to see what the Most High God has done for him.
3. The signs and wonders are miracles, something beyond human ability. They are proof of the power of the Most High God.
4. God's kingdom is an **"everlasting kingdom."** Nebuchadnezzar had been told that his kingdom would come to an end (**2:37-39**). But the kingdom of God is perpetual.

II. NEBUCHADNEZZAR'S DREAM (4:4-18).

A. "I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof" (4:4-7).

1. The king was in his palace at rest, prospering. He was safe, free from all irritations. Nebuchadnezzar was enjoying the good life. His kingdom was secure and all was at peace, he thought. Jesus taught about a man much like Nebuchadnezzar, who was very rich and was at ease (**Luke 12:13-21**).
2. The dream brought anxiety and concern to the king.

3. Nebuchadnezzar still hangs on to the old way of doing things. One would think that he would have lost his confidence in the magicians, astrologers, and Chaldeans after they failed to give and interpret his dream in chapter two. This characteristic, trusting in man more than God, is quite prevalent in the religious world today. A teacher or preacher will teach things that are not in the Bible or will contradict the Scriptures, yet when it is pointed out to them, they still follow the false teacher. It is a matter of trust. Do they want to trust God or man? Nebuchadnezzar chose to trust the wise men in Babylon. They failed to give him the answers he needed.

B. “But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof” (4:8,9).

1. Nebuchadnezzar believed in the God that Daniel served, but he also believed in other gods at this time.
2. Daniel had given the king correct interpretation of his dream before **(2:24-45)**.
3. There are many questions why Daniel did not come in with the wise men of Babylon at first. The Scriptures are silent on that matter. There are a number of things that could have happened to keep Daniel from being present with the wise men of Babylon when they came in to hear the king's request. He may not have received the message at the same time as the Chaldeans. Daniel may have been attending to the affairs of government or sick. It may have been a matter of fellowship. Daniel was a faithful servant of God and the law of Moses dealt with the issue of fellowship with those who served idols. The faithful Hebrew would have no fellowship with those who worshipped images **(Deuteronomy 7:1-4; 13:6-11; Proverbs 4:14, 15; Joshua 23:6,7)**. As a slave in Babylon and servant to the king who worshipped images, Daniel had no control over that problem. When the king made him ruler over the province of Babylon, he could have had some control over whom he had fellowship with.

C. “Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and

cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with the band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able: for the spirit of the holy gods is in thee (4:10-18).

1. Nebuchadnezzar believes this to be more than an ordinary dream. He relates the dream in vivid detail as it was clearly perceived by his mind.
2. The king, no doubt, believes this dream to be a message from the gods. At this point in his life he does not believe that there is only one true God.
3. The wise men of Babylon were not able to help the king. The message was from the One whom they did not know, the one true God.
4. Nebuchadnezzar trusted in Daniel's ability because of Daniel's relationship with God. The king said that Daniel had the **"spirit of the holy gods"** in him. The king is speaking as a pagan at this time.
5. The **watchers (4:13,17)** are most likely angels. The word is used singularly and in the plural by the king. "Watcher" is used one other time in the Bible. Jeremiah used the term (**Jeremiah 4:16**), but he was not speaking of a heavenly being.
6. **"And behold, a watcher and an holy one came down from heaven" (4:13)**. The king is not referring to two beings. He is describing the character of the **"watcher."**

III. THE INTERPRETATION OF THE DREAM (4:19-27).

A. **"Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies" (4:19).**

1. There is some hesitation on the part of Daniel to give the king the interpretation. He must at this time give the king a very unpleasant interpretation of his dream.

2. It is unlikely that the hesitation is because of fear of what the king could do to him. Daniel did not hesitate when giving Belshazzar the interpretation of the writing on the wall (5:26-29).
3. It appears that Daniel does not wish to give the king the unpleasant message. The king sees the anguish that Daniel is going through and encourages him to give the interpretation. The text says that Daniel was astonished and **“troubled.”** When Daniel wished that the news could be given to the king’s enemies, the king could see that the interpretation was not good.
4. An unpleasant message is very difficult to express, but if it is God’s message it must be given with love and humility.

B. “The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of field, till seven times pass over him; This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will” (4:20-25).

1. Nebuchadnezzar was a very prideful man. He refused to see all the evidence that has been before him about the one true God.
2. The tree was King Nebuchadnezzar and the dream teaches that he will be humbled. The order came from Heaven. The king will be removed from his throne, but not by man. God will remove him from his seat of power.
3. Nebuchadnezzar would eat grass as an animal in the field. This is called boanthropy. It is when a person imagines that he is an animal or ox in the field.
4. The experience is designed to teach the king that there is one true God. He is sovereign over all the kingdoms of men.
5. The king would be in that condition **“until seven times shall pass over”** him.
 - a. The exact amount of time is not known. Some believe it to be seven weeks, others seven months and some think it is seven years.

- b. The purpose is to teach the king that God is in control and rules in the kingdom of men.
- c. The number seven is often used to indicate completeness or fullness. The message that the dream was getting across to the king is that he would live like an animal until he is completely convinced that there is One God, sovereign over all the kingdoms of man.

C. “And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity” (4:26,27).

- 1. Nebuchadnezzar would not lose his kingdom during the time of his humiliation. He would be king again, but only after he comes to the knowledge that God rules in the kingdoms of men. This is a message that kings, presidents, and rulers need to learn today! God is in control of this world providentially. There is no king more powerful than God.
- 2. Daniel encourages Nebuchadnezzar to repent of his sins in the hope that the time of his peace may be lengthened. He encourages the king to stop the cruelty and injustice that he practices. Daniel urges him to show mercy to the poor and practice righteousness.

IV. TIME FOR THE KING TO BE HUMBLLED (4:28-33).

A. “All this came upon the king Nebuchnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (4:28-30).

- 1. It is the day of judgment for the king of Babylon. A year had passed since Daniel had given the king the interpretation of his dream. It was like any other day, except on this one, the king will be humbled by God. There is final judgment coming to all of us one day. It will come when no one expects. Time will end and everyone will give an answer to the Lord for how they lived (**Romans 2:2,6,11,16; 2 Corinthians 5:10**). Daniel encouraged the king to repent and prepare for what was coming. There is no indication that he took the advice of Daniel. Man has the opportunity to prepare for final judgment, but most are like Nebuchadnezzar: unprepared for Judgment Day.
- 2. The arrogance and the pride of Nebuchadnezzar is brought out at this time. He is very arrogant and takes the glory for the splendor of the kingdom for himself (**Proverbs 8:13; Philippians 2:3; James 4:6**).

B. “While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers and his nails like birds’ claws” (4:31-33).

1. The words that Daniel spoke to the king are beginning to be fulfilled. The king is getting a lesson in humility.
2. The king will live as an oxen until he knows that God is in control of the kingdoms of men. One can imagine how the great king of Babylon looked in the field living as an animal: his hair long like eagles’ feathers; his finger and toe nails long like birds’ claws.

V. THE KING IS RESTORED TO HIS KINGDOM (4:34-37).

A. “And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me” (4:34-36).

1. The king had been punished for his pride and arrogance. He is repenting of his sins. God was using Babylon to punish Israel for her idolatry. The king of Babylon and his kingdom was the instrument God used to teach His people. In the process the king is changed and worships the one true God who has all power.
2. While the king was suffering for his sin, God was in control of his kingdom and returned it to him after he repented. In this the king could truly see that God rules in the kingdoms of men.

B. “Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase” (4:37).

1. The king's eyes are opened and he can see that there is one true God. He did worship idols, but now he gives honor to the **“King of heaven.”**
2. The king understands that God's way is the way of truth. Those who are proud, He is able to humble.

QUESTIONS OVER CHAPTER FOUR

1. Who is in charge of the kingdoms of men?
2. Why didn't Daniel come in with the rest of the wise men of Babylon?
3. Please explain “seven times.”
4. From what illness did the king suffer?
5. How does God view a prideful man? Give several Scriptures that teach God's view of pride.
6. Under the law of Moses what was the punishment if a son, daughter, or friend tried to get one to follow other gods?
7. What counsel did Daniel give Nebuchadnezzar after he gave the interpretation of the dream?

DANIEL CHAPTER FIVE

INTRODUCTION:

1. The chapters in Daniel are not arranged in chronological order. Chapters 5, 6, 7, and 8 when arranged in chronological order would be chapters 7, 8, 5 and 6.
2. Belshazzar was the son of Nabonidus. Belshazzar was co-regent with his father at the time Darius, the Mede, captured Babylon and killed Belshazzar.
3. Nebuchadnezzar reigned as king of Babylon about forty three years. After his death, his son, Evil-merodach, ascended to the throne of Babylon. It was Evil-merodach that brought Jehoiachin out of prison and arranged to take care of his needs for the rest of his life (**Jeremiah 52:31-34; 2 Kings 25:27-30**).
4. There is about 23 years from the death of Nebuchadnezzar to the death of Belshazzar in chapter 5.
5. Those who try to cast doubt on the accuracy of Daniel at one time taught that Belshazzar did not exist. But, there have been cuneiform tablets discovered with Belshazzar's name on it. How did Belshazzar become co-regent with his father, Nabonidus? Nabonidus was the ruler over Babylon, but he was a superstitious man and spent "his days in Tema and did not even visit Babylon. He was king in name only. His son, Belshazzar, was co-regent, and the effective ruler of the nation" (H.A. "Buster" Dobbs. The Book of Daniel Southwest Lectures, p.110).
6. There is another point at which the modernists are very critical of Daniel. In chapter 5 Daniel said that Nebuchadnezzar was the father of Belshazzar (**5:2,18**). How could this be accurate since Nabonidus is his father? Daniel referred to the greatest of Belshazzar's predecessors as his father. In that part of the world this terminology is used often, even today. "At present the reigning sheikhs of northern Arabia are all called the sons of Rashid, although in reality they are not his sons" (James Orr, Editor, International Standard Bible Encyclopedia Vol 1, p. 433).

I. BELSHAZZAR'S FEAST (5:1-4).

- A. **"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand" (5:1).**
 1. In chapters 7 and 8 Daniel dates the reign of Belshazzar. He never says anything about Nabonidus. It was Belshazzar that Daniel was serving directly. Thus, there is no need to say anything about his father, Nabonidus. Daniel called Belshazzar **"the king."** In Aramic the word king may be used in dif-

ferent senses. “The word itself need not bear the connotation of absolute monarch” (Edward Young, The Prophecy of Daniel, p. 118).

2. It is important to note that Belshazzar had this **“great feast.”** For leaders in Babylon. He **“drank wine.”** Wine has been the downfall of many people. Wine respects no one, from the king living in splendor and pomp, to the one who serves the king. It will destroy those who drink at its fountain (**Proverbs 20:1; 23:29-35; Ephesians 5:18**).

B. “Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein” (5:2).

1. Belshazzar was under the influence of wine, deceived by intoxicating drink, having his mind poisoned by alcohol. The king was having a drunken party. In such parties the sense of decency is lost to lasciviousness. In this party Belshazzar had his concubines; they were the women of his harem.
2. Under the effect of wine, the king commands that the golden and silver vessels that Nebuchadnezzar took from the temple in Jerusalem be brought in. He was showing contempt for God by profaning the temple vessels. Perhaps he was even showing contempt for Nebuchadnezzar who turned to the one true God and worshipped Him.

C. “Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and silver, of brass, of iron, of wood, and of stone” (5:3,4).

1. Truly, this is a very wretched scene with the king and those at the party drunk from wine.
2. In their drunken state they glorified the idols of Babylon, gold, silver, brass, iron, wood, and stone.
3. Drinking from the vessels from the temple of God and praising idols of Babylon insulted the one true God, the God Nebuchadnezzar praised.

II. BELSHAZZAR IS HUMBLLED (5:5-9).

A. “In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote. Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another” (5:5,6).

1. The demeanor of the king changed quickly, from drinking and praising idols to being overwhelmed with fear.
2. When Belshazzar saw the fingers of a man's hand writing on the wall, he lost control of his body and his knees knocked together. It was judgment day for the king and as Nebuchadnezzar was not prepared in the previous chapter, Belshazzar is unprepared to stand before God. Isaiah spoke about two hundred year earlier about God loosing the loins of kings for Cyrus, His servant (**Isaiah 45:1-6**).

B. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom” (5:7).

1. Belshazzar looks to his advisers for help. He came up empty because he looked to the wrong ones. The wise men of Babylon were unable to help King Nebuchadnezzar, neither will they be of help to Belshazzar.
2. The king was overwrought to find someone to give him the interpretation of the writing.
3. Belshazzar said that he would raise the one who was able to give the interpretation to **“third ruler in the kingdom.”** This is internal evidence that Belshazzar was co-regent with his father Nabonidus. Belshazzar was second in command to his father. He could only raise someone to third in command.

C. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished” (5:8,9).

1. The king would receive no help from the wise men of Babylon. It was a message from the one true God and they did not walk with Him.
2. The king's expression changed when he is faced with this own limitation. He is not the foolhardy man he once was, just minutes earlier. His daring has changed to distress and misery. He has been humbled by the One who rules in the kingdoms of men.

D. “Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation” (5:10-12).

1. The queen, most likely, was not the wife of Belshazzar. The evidence for this is found in verse two. The text teaches that the king’s wives were present at the drunken party.
2. Some suggest that the queen was the wife of Nebuchadnezzar (“Buster” Dobbs, Edward Young). Rex Turner in his commentary on Daniel teaches that the queen was Nebuchadnezzar’s wife and Belshazzar’s grandmother (Rex A Turner Sr., Daniel A Prophet of God, p. 183).
3. The queen knows what happened during the time of Nebuchadnezzar’s reign as king. She believes that Daniel had the ability to give the interpretation of the writing.
4. She encourages Belshazzar to call for Daniel at once, to receive the interpretation.

E. “Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?” (5:13).

1. This is the first time Belshazzar saw Daniel. Daniel would be about 75-80 years old at this time.
2. Daniel was not active in service to Belshazzar as he was to King Nebuchadnezzar. Some speculate that Daniel was in retirement at this time.

F. “I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:” (5:14,15).

1. The queen had given Belshazzar all the information he needed about the character of Daniel. Daniel had been in Babylon during all of Belshazzar’s reign as king. He never had a need for Daniel until this time of trouble.
2. Once again we can see the uselessness of the wise men of Babylon. They could not help the king.

G. “And I have heard of thee, that thou canst make interpretation, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom” (5:16).

1. Belshazzar had no need of Daniel or the God he served until now, when there came a time of trouble in his life. There are multitudes who have the same character as the king. They have no need of God or those who serve God until they are in trouble or anguish. O that man would love God and seek His will all the time (**Psalm 119:165; Matthew 22:37-40**).
2. The king is willing to make Daniel the third ruler in the kingdom, if he will give the interpretation of the writing.

H. “Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation” (5:17).

1. Daniel does not hesitate in letting the king know that he is able to read the writing. There is no indecision or delay; he is prepared to give the king God’s message. Today, Christians need to always be prepared to give those in sin God’s saving message (**1 Peter 3:15**).
2. Daniel is not interested in the king’s gifts. Those things were of no value to him. There is no doubt that the astrologers, soothsayers, and Chaldeans were interested in such gifts and high office in Babylon.

I. “O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down” (5:18,19).

1. Daniel explains all the advantages that the king had to learn about God. God had chosen Babylon and made it a great nation. He blessed Nebuchadnezzar as king over this great nation.
2. God gave Nebuchadnezzar power to accomplish His eternal purpose. He used Babylon as a “**boiling caldron**” (ASV) to boil the sin of idolatry out of the Jews (**Jeremiah 1:11-16**).

J. “But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will” (5:20,21).

1. Nebuchadnezzar was given a great kingdom, but his heart was filled with pride (**4:30**). The Most High God taught the king an important lesson on humility.

2. Humility is the lesson that Belshazzar was being taught. He will learn that there is one true God and He is Sovereign over the kingdoms of men. Belshazzar refused to learn from history how God humbled Nebuchadnezzar. Thus, he is being humbled before God and this night his life will be taken from him (**James 4:10**).

K. “And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:” (5:22,23).

1. Daniel states plainly that Belshazzar had the opportunity to learn from Nebuchadnezzar’s experience.
2. Belshazzar blasphemed God in drinking wine out of the vessels of His house. Nebuchadnezzar was a very wicked king: he worshipped idols, killed without mercy, and did not show sympathy to the poor (**4:27**). But, there is no record of him ever being irreverent toward God. When Belshazzar profaned the vessels of God’s house, he lifted himself up against God. He did not glorify the very One who held power over his breath.

L. “Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, ME-NE, ME-NE, TE-KEL, U-PHAR-SIN. This is the interpretation of the thing: ME-NE; God hath numbered thy kingdom, and finished it. TE-KEL; Thou art weighed in the balances, and art found wanting. PE-RES; Thy kingdom is divided, and given to the Medes and the Persians” (5:24-28).

1. One can see the courage of Daniel as he gives the interpretation of the writing. He is God’s messenger reading the official dispatch from the throne of God.
2. Belshazzar had been weighed in the balances of God’s judgment; life of the king on one side, and the righteousness of God on the other side. Belshazzar came up short.
3. God will give Babylon to the Medes and the Persians.
4. Belshazzar was learning the hard way about the sovereignty of God. He failed to humble himself before God, so he will receive the justice from God’s hand. One day we shall be weighed in the balances of God. What will we hear from the One who holds the breath of man in His hand?
5. The Scriptures teach a great deal about the judgment of God. We must prepare ourselves for that day (**Ecclesiastes 12:13,14; Psalm 96:13; Amos**

4:12; Matthew 12:36,37; 16:27; Mark 4:22; Luke 12:2-5; John 12:48; 2 Corinthians 5:10; 2 Thessalonians 7-9; 1 Peter 1:17).

M. “Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom” (5:29).

1. There is no doubt, Belshazzar believes Daniel’s reading of the message.
2. The king then commands that Daniel be made third ruler in the kingdom. Daniel was not interested in the king’s reward (5:17), yet the king stills carries out his promise. It was a maneuver of vanity. Daniel knew that the Babylonian kingdom was coming to an end.

N. “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old” (5:30,31).

1. There is some questions as to the identity of Darius the Mede. There is no mention of him outside of the Old Testament. “There are three or four mentioned in the O.T. (I.S.B.E, p. 788). Albert Barnes believes him to be the uncle of Cyrus (Barnes Notes, p.303). Some believe him to be Darius-Ugbaru, a governor appointed by Cyrus over Babylon. There is no problem with Darius being called a governor and a king. “In ancient as well as modern oriental empires the governors of provinces and cities were often called kings” (I.S.B.E, p. 788).
2. Darius was 62 years old when he was made king, governor, of Babylon by Cyrus, the king of the Medes and Persians.

QUESTIONS OVER CHAPTER FIVE

1. Please explain why Belshazzar could only make Daniel third ruler over the kingdom.
2. Please explain how Belshazzar could be called the son of Nebuchadnezzar.
3. Who was Nabonidus?
4. What does it mean to be weighed in the balances?
5. About how many years is there between chapters four and five?
6. After the death of Nebuchadnezzar, who ascended to the throne of Babylon? What did the new king do for Jehoiachin?

DANIEL CHAPTER SIX

INTRODUCTION:

1. In this chapter the faithfulness of Daniel is brought out once again.
2. The fruits of jealousy and pride are contrasted with the humble spirit of God's servant, Daniel.
3. In the first five chapters of this great book one can see the power of the king of Babylon. In the Medo and Persian empire even the king is subject to law. Once a law was established, not even the king could change it (**6:8,12**). A study of the Book of Esther helps to show the customs of the Medes and Persians.
4. This chapter will build one's faith in God. He is able to protect and deliver His faithful servants.

I. DANIEL IS PROMOTED TO A POSITION OF AUTHORITY IN THE MEDO AND PERSIAN EMPIRE (6:1-3).

A. **“It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage” (6:1,2).**

1. Cyrus was the king of the Medes and Persians. He delegated the rule of the Babylonian Empire to a subordinate, Darius (**6:28**).
2. Cyrus was called the **“shepherd”** and the **“anointed”** of the Lord by Isaiah, as he spoke of Cyrus about two hundred years before Cyrus' birth (**Isaiah 44:28; 45:1-5**). In the first year of the reign of Cyrus, he permitted the Jews to return to Jerusalem to rebuild the temple (**2 Chronicles 36:22,23; Ezra 1:1-4**). The first group of Jews returned to Jerusalem, but Daniel stayed in Babylon.
3. Darius appointed one hundred and twenty princes over the kingdom. They were subordinate to Darius and three presidents (overseers) whom Darius set over them. Darius was setting an efficient chain of command to govern Babylon.
4. This was done so Darius would **“have no damage.”** He would not suffer any loss of taxes and he would be able to keep the kingdom under control.
5. There is some question as to identity of Darius the Mede. In his commentary on Daniel, Rex Turner Sr. believes that the Darius of 5:31 was killed shortly after Babylon was taken. He was Darius Ugbaru. After his death Cyrus appointed Darius Gubaru. This Darius was not the Darius, the son of Ahasuerus

of 9:1(Daniel A Prophet of God, Rex Turner Sr. p.196). A study of the kings of Babylon, and the Medes and Persians, is important; especially when it concerns prophecy as in the case of Cyrus. This is evidence for the inspiration of the Bible. In our study we don't want to overlook the message that God is teaching about the faith and commitment of His servant Daniel, and how He is able to deliver His faithful children.

B. “Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm” (6:3).

1. Darius could see something special in Daniel; that he had an **“excellent spirit.”**
 - a. Excellent-“that which hangs over or which is abundant, more than enough, and then anything that is very great, excellent, pre-eminent” (Albert Barnes, Barnes’ Notes Daniel, Vol. 2, p.13).
 - b. Darius could see integrity in Daniel.
2. The New Testament teaches that Christians should be people of integrity (**Matthew 5:13-16; 1 Timothy 4:12; Colossians 3:5-10**).

II. VANITY AND PRIDE LEADS TO A FOOLISH DECREE (6:4-9).

A. “Then these presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him” (6:4).

1. Resentfulness, ambition, and jealousy worked in the hearts of these men. Sadly, sometimes these characteristics are in the hearts of Christians. Those attributes should never be ascribed to the child of God (**Romans 13:13,14**).
2. Daniel was a man of honesty, decency, honor, and principle. His enemies could not find any fault in him (**Philippians 2:14,15; 1 Peter 2:11,12**).

B. “Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God” (6:5).

1. These men had put Daniel under a magnifying glass looking for something to discredit him. They were like a pack of dogs seeking to find a scent of anything that could be used against Daniel.
2. Their desire was to discredit him concerning his service to Darius and the kingdom. Finding no kindling to start the fire that would destroy Daniel's status with the king, they look in other directions. They reasoned that the only way they could be successful is to contrast Daniel's loyalty to his God against his loyalty to Darius. Daniel put God and His law first. This was the

only thing in Daniel's life they could find to accuse him and make charges against.

C. “Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to law of the Medes and Persians, which altereth not” (6:7,8).

1. It can be easily seen that these men were students of human character. They knew where they could do damage to Daniel, and they knew how to work Darius.
2. It was Darius' vanity and pride that they appealed to. They were not concerned about Darius. Their only concern was personal prestige and status.
3. Daniel was a man of prayer and he trusted in God. This decree was the means to entrap Daniel and have him killed.
4. Once the law was signed, it could not be changed. The Medes and Persians had respect for law. Man must have respect for law or chaos would rule. But, the Medes and Persians had no provision to change a bad law.
5. They lied to the king when they said that **“all the presidents”** consulted to establish the statute. They did not consult Daniel. They were children of the devil and used a lie as a tool to entrap a Child of God (**John 8:44; 2 Corinthians 11:3**).

D. “Wherefore king Darius signed the writing and the decree” (6:9).

1. The king was agreeable to the requests of the presidents and signed the evil decree.
2. Once the decree was signed, it would only be a matter of time before Daniel would receive the death penalty.

III. DANIEL'S COMMITMENT TO GOD (6:10).

A. “Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime” (6:10).

1. When Daniel heard about the decree, he did as it was his custom to do: he went to God in prayer.
2. It is easily seen from the time that Daniel was first taken to Babylon, that it was always his desire to be faithful to God (**1:8**). Daniel trusted in God and

he was not going to let a manmade, evil law, keep him from his God. Faithfulness must be the characteristic of God's Children (**Proverbs 28:20; Matthew 10:22; Ephesians 4:14; Revelation 2:10**).

3. Prayer can strengthen the weak, encourage the broken-hearted, and humble the mighty. The faithful servant of God will be steadfast in prayer (**Romans 12:12; Philippians 4:6; 1 Thessalonians 5:17; Hebrews 4:16; James 5:16; 1 John 5:14**).
4. Daniel's life was in danger; he went to the only One who could save him (**Psalm 18:3**).

IV. DANIEL IN THE LIONS DEN (6:11-17).

A. **“Then these men assembled, and found Daniel praying and making supplication before his God” (6:11).**

1. The enemies of Daniel are ready to spring the trap.
2. The completion of their plans are about to come true. They find Daniel making requests of his God.

B. **“Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and the Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day” (6:12,13).**

1. The enemies of Daniel have positioned themselves in such away that Daniel will be put in the lions den.
2. The king had no power to change the law. It must be carried out even though it was a diabolic law.

C. **“Then the king, when he heard these words, was sore displeased with him-self, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him” (6:14).**

1. King Darius understands that he had been used by the two presidents. He was used as a “puppet” by the enemies of Daniel. They were not concerned about him, they only wanted Daniel dead. One could understand why Darius was **“sore displeased.”**
2. The damage had been done. The king labors to keep from putting Daniel in the lions den. But, the Medes and Persians commitment to law keep the

hands of the king tied from helping Daniel. It seems from the text that Darius looked upon Daniel as a friend.

D. “Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and the signet of his lords; that the purpose might not be changed concerning Daniel” (6:15-17).

1. The enemies of Daniel were not about to let him escape from the lions. They came to the king to remind him about law of the Medes and Persians. It could not be changed or altered.
2. Darius had come under the influence of a godly man, Daniel. He knew that Daniel was faithful to his God and that he served Him **“Continually.”**
3. Darius was at an impasse, he wanted to free Daniel, but he was unable. There is a glimpse of hope in Darius when he said, your God will deliver you.
4. There is a lesson to be learned here. We must watch what we say lest we put ourselves or someone else in the lions den.

V. DANIEL WAS NOT HURT BY THE LIONS (6:18-24).

A. “Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him” (6:18).

1. The king could not change the law to save Daniel from the lions’ den.
2. Darius did spend the night in sorrow and regret for the law that he passed that put Daniel in the jaws of death. He had been used by evil men to be the instrument of death for a righteous man. It is no wonder that he could not sleep.

B. “Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt” (6:19-22).

1. The urgency in the king's actions are seen as he **“arose early”** to see if Daniel's God was powerful enough to save him. He cried in distress to Daniel hoping that he had been delivered from the lions.
2. The king had no power to save Daniel, but the Sovereign of all kings and kingdoms has the power to save His servant, Daniel. He is the Ruler in the kingdoms of men. Nebuchadnezzar and Belshazzar learned this lesson the hard way (**4:28-5:30**). It is education day for Darius. He will see that God has the power to deliver His faithful servant. God is able to deliver man today from the jaws of sin, if man would only trust and serve God (**Hebrews 10:22,23**).
3. Daniel trusted in God and was delivered. This is the posture that must grow in Christians, so that when they face the “lions” of this world, their trust is in the One in control (**Psalm 27:1-14; Philippians 1:20-23; 4:13**).
4. One can only imagine the joy in Darius' heart when he heard Daniel's voice coming from the den of death.
5. Daniel said that it was God who saved him because he was innocent of any wrongdoing. He had shown respect to Darius and his service to the Medo-Persian Empire was beyond reproach. Daniel gives a tender rebuke to Darius for his actions that put him in the lions den.

C. “Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God” (6:23).

1. Daniel **“believed in his God.”** This is perhaps the greatest commentary that could be said about any man. Daniel trusted in God. He was taken to Babylon as a teenager and was made a eunuch. His job was to serve a very wicked king. With all the hardships he went through in a godless country, he stayed firm in his trust in God.
 - a. Christians have no less responsibility today in their service to man (**Colossians 3:22**).
 - b. Christians can, should, grow strong from the trials that they face and overcome in this life, as Daniel grew in his faith in Babylon (**2 Thesalonians 1:3-5; James 1:3; 1 Peter 1:7; Matthew 10:22**).
2. Daniel trusted God. It is through his faith that those in a godless land learned about God (**Matthew 5:13-16**).

D. “And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den” (6:24).

1. The evil men received the sentence which they planned for Daniel.

2. The ferocious, violent, savage, and brutal way the lions attacked the evil men and their families can be contrasted with the way Daniel was protected from their rage. Daniel was protected by God; they were not under His protection.
3. The evil men were sowing a seed when they tried to have Daniel killed. When one plants a seed, there is always a harvest (**Galatians 6:7,8; Romans 2:6; Hosea 8:7**).
4. “The king described these men as those who had ‘accused’ Daniel. The word ‘accused’ is a very strong one and meant, ‘...eat the pieces of a man.’ What a graphic description of slander (Psa. 31:13; Proverbs. 10:18)! Through their slander of Daniel, these evil men tried to eat the pieces of Daniel, but got eaten by lions themselves” (Charles DiPalma, South West Lectures, p.133).

VI. THE GLORIFICATION OF GOD (6:25-28).

A. “Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions” (6:25-27).

1. The Darius makes a wise decree. He gives glory to God by declaring that He is Living. Darius had seen idols, false gods that had no power. He sees that the One Daniel served is living, steadfast and has a kingdom that cannot be devastated, ruined or destroyed. All of this came about because of Daniel’s steadfastness to God in the face of death.
2. The power of God is seen in a godless nation once again. He can protect and deliver His faithful, even when an escape looks impossible from man’s viewpoint. He delivered Shadrach, Meshach, and Abednego from the fires of death (**3:19-25**). He Delivered Daniel from the jaws of death.

B. “So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian” (6:28).

1. During the rule of Darius and Cyrus, Daniel prospered.
 - a. Prosper-The word is used 65 times in the Old Testament. “The word expresses the idea of a successful venture, as contrasted with failure” (Vines).
 - b. The enemies of God and His servants tried to destroy, but because of God’s power, the Children of God succeeded.
2. Some believe that Cyrus succeeded Darius. This idea is not in conformity with history. Cyrus the Persian was king from about 600 B.C. to 529 B.C. By 550 he had united the Medo-Persian Empire. Darius the Mede would have

been ruler, governor, under Cyrus. During these two men's reign "Daniel prospered."

QUESTIONS OVER CHAPTER SIX

1. What was very distinctive about the law of the Medo-Persian Empire?
2. Daniel was a man of integrity. List some New Testament passages that teach that Christians should be people of integrity.
3. How were the enemies of Daniel able to entrap him?
4. How did Charles DiPalma define accused in 6:24?
5. Why did Darius make a foolish decree?
6. Who was glorified because of Daniel's steadfastness?
7. Some say that Daniel was not eaten because the lions were not hungry. How can this be refuted?

DANIEL CHAPTER SEVEN

INTRODUCTION:

1. Chapter seven is a parallel to chapter two. In chapter two Nebuchadnezzar had a dream which Daniel interprets. In this dream a great image made of different material represents four earthly kingdoms. During the fourth kingdom the God of Heaven will set up the kingdom of the Messiah.
2. In chapter seven Daniel has a dream about four beasts, which represent the four kingdoms. As in chapter two during the fourth kingdom, God will set up the eternal kingdom of His Son. “The vision of the image in chapter two shows what might be regarded as the more human features of the four kingdoms. It is that of a human being. The scene in Daniel seven has the cruel aspects of the four kingdoms set forth in their more beastly nature” (Jerry Moffitt, Southwest Lectures, P.143).

I. DANIEL’S DREAM OF FOUR GREAT BEASTS (7:1-8).

A. **“In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters” (7:1).**

1. In studying this great book one must remember that sections of it are not in chronological order. As stated in the introduction of chapter 5, if it was arranged chronologically the order would be, chapters 7,8,5, and 6. Some like to study it chronologically. This does no harm and is up to the individual. The main thing is to study this great book and see the hand of God at work in the kingdoms of men and His power to save those who trust in Him.
2. When Daniel was asleep on his bed, he had a dream. When he awoke from his dream, he wrote it down. It must be noted that we are entering a part of Daniel that was written in symbolic language. See appendix A-apocalyptic writing.

B. **“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea” (7:2).**

1. Daniel saw in his dream the wind from heaven. This wind **“strove upon the great sea.”** It made a great effect upon the **“great sea.”**
 - a. The winds or four winds are often used to depict the power of God at work among man (**Ex. 10:13,19; 14:21; 15:8,10; Rev. 7:1-3**).
 - b. The four winds symbolize the power of God at work in the kingdoms of men.
2. There are two different views of the meaning of **“the great sea.”**

- a. Some believe it to be the Mediterranean Sea. Joshua called the Mediterranean **“the great sea toward the going down of the sun” (Joshua 1:4)**. This view does not fully explain the text.
- b. Some believe it to be symbolic of mankind. There are several Scriptures that depict humanity as a sea (**Isaiah 17:12,13; 57:20; Revelation 17:1,15**). This view is a more reasonable explanation of the passage. In verse 17 this view is supported when Daniel said that the four beasts were four kings **“which shall arise out of the earth.”** It could be said that Daniel saw the power (four winds) of God moving upon the sea of humanity.

C. “And four great beasts came up from the sea, diverse one from another” (7:3).

- 1. **“Beasts”** is a term that is used symbolically. It “denotes wild savage animals which symbolically denote cruel tyrannical rulers, or powers, whether civil, political, or religious” (Rex Turner, p.103).
- 2. All four beasts came up from the sea of humanity. Each of the beasts had its own traits or personality. Daniel said that they were diverse.

D. “The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it” (7:4).

- 1. In Daniel’s vision he sees four beasts and the first is a lion with wings of an eagle. The lion is one of the most vicious of all the beasts. This lion has wings as an eagle which would make it extremely brutal and aggressive.
- 2. This first beast is parallel to the head of gold in Nebuchadnezzar’s dream (chapter two).
 - a. It is Babylon that this first beast represents, specifically during the time of Nebuchadnezzar.
 - b. Nebuchadnezzar was compared to a lion by Jeremiah and Ezekiel (**Jeremiah 4:5-7; 49:19,20; 50:17; Ezekiel 17:1-3,12**).
- 3. Daniel saw the nature of the beast change to that of a man by having his wings plucked off. So it was King Nebuchadnezzar. He was at first a very proud man, as a lion, and the swiftness of Babylon upon her enemies were very aggressive, as an eagle.
- 4. Nebuchadnezzar was humbled by the One who rules in the kingdoms of men (**4:28-37**). One could say that his wings were **“plucked.”**

E. “And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh” (7:5).

1. In this verse Daniel introduces another beast, the bear. Bears are large, heavy, carnivorous mammals. The head of a bear is large and broad. Their jaws are extended and powerful.
 - a. One of the most dangerous is the grizzly bear of western North America. They can weigh from 350 to 900 pounds and grow to about eight feet in length.
 - b. The bear, for its size, is very dangerous and fights with great courage. When they attack, they use their teeth and claws in a way to destroy the prey. The bear, though physically powerful, is not as swift as the lion.
2. The bear represents the second kingdom in Daniel's dream, the kingdom of the Medo-Persian empire. The empire is composed of two nations, Media and Persia. Some believe the dual nature of the kingdom is represented by the beast being raised up on one side. Others believe it represents a kingdom that had been at rest, but was now rousing itself for war. The picture of a bear going forth after its prey would describe the Medo-Persian empire out to conquer Babylon.
3. The bear **“had three ribs in the mouth of it between the teeth of it.”**
 - a. Some believe the ribs to be Media, Persia, and Lydia. This view is not possible if the bear represents Media and Persia. This view would have the bear devouring itself.
 - b. Some believe the ribs to be Babylon, Lydia, and Egypt. This is possible and could easily fit in the picture of Daniel's dream.
 - c. There are others who believe that the ribs represent the greed and eagerness of the Medo-Persian empire in accumulating the wealth and possessions of other nations around them. With the three ribs in its mouth the message was **“Arise, devour much flesh.”**
4. The absolute in the picture that Daniel gives us is that the Medo-Persian empire devours Babylon.

F. “After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it” (7:6).

1. The leopard is one of the great cats that lives in Africa and Asia. It is a formidable beast that is a real perpetrator. It is known for its speed and swiftness when it is on the prowl, going for the kill.
2. The leopard represents the Grecian empire. The four wings indicates the speed and swiftness of the empire under Alexander the Great as it conquered most of the world.
3. After the death of Alexander the Great, the Grecian empire was divided up among four of Alexander's successors (Ptolemy, Selucus, Philip, and Antigonus). Some view the successors of Alexander's empire as the **“four**

heads” in Daniel’s dream. This view would fit into the symbolism of Daniel’s dream.

4. Edward Young in his commentary believes the four heads represents “the four corners of the earth.” (Edward Young, p.146). The four heads symbolize the ecumenicity of the Grecian empire.
5. The absolute is that the leopard is parallel with the “**third kingdom of brass**” in chapter two, which makes it the Grecian empire.

G. “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: and it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns” (7:7).

1. The fourth beast is parallel to the fourth kingdom in chapter two that was made of iron with its feet made of miry clay (**2:40-43**). This beast represents the Roman empire.
2. The fourth is a world empire that is radically different from the three beasts Daniel just described.
3. The fourth beast has iron teeth. Iron teeth can easily crush and devour its prey. That which the teeth could not crush and devour was stamped on with its feet.
4. The fourth beast “**had ten horns.**”
 - a. There are different views as to the meaning of the “**ten horns.**”
 - b. Edward Young believes the ten horns are symbolic for complete power. “The horn is also the symbol of power (cf. Deut. 33:17; 1 Sam. 2:1; Ps.18:2), and so in the ten horns the power of the kingdom comes forth in full display. Since the number ten indicates completeness, we need not regard the horns as representing ten specific contemporary kings” (Young, p. 147). I do not think this view is correct. Daniel identifies the ten horns as ten kings in **verse 24**. It would be very difficult to say that the ten horns in verse seven stood for completeness and the little horn of verse eight stood for a man.
 - c. Some believe the “**ten horns**” are ten kings of the Roman empire. It is true that the fourth beast represents the Roman empire. If the “**ten horns**” are ten kings that would make the emperor Domitian the “**little horn**” in verse eight. Rex Turner Sr. in his book on Daniel said that Domitian did not fit the qualifications of the little horn that put down three rulers. “There is no record of his having put down a single ruler” (Turner, p. 122). History teaches that Domitian was an emperor of the Roman empire, that is of the fourth beast. Daniel says that the ten horns were ten kings. He did not say that they would arise and rule consecutively.

- d. Premillennialists believe the ten horns to be ten kingdoms. They never establish this view. They also deny that the kingdom was established in the first century. That teaching is false. Premillennialists have twisted the Bible so greatly that any of their teaching looks perverted.

H. “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things” (7:8).

1. This little horn is different from the ten horns. He plucks up three of the ten horns and he has **“eyes like a man.”** The little horn speaks **“great things against the most High”** and persecutes the saints (7:25).
2. The little horn was a braggart.

II. THE ANCIENT OF DAYS (7:9-14).

A. “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.” (7:9).

1. **“The Ancient of days”** is a grand, magnificent, splendid, and impressive description of God.
2. It describes that God is everlasting. He has always been, and will always be, God (**Psalm 90:2; Psalm 93:2; Psalm 119:142**).
3. This picture is of Jehovah sitting on His throne. A picture of an all knowing, all powerful God, sitting in judgment of the kingdoms of men. His white garments and the hair of His head could be symbolic of purity and dignity. He is the source of all power and authority.
4. **“His throne was like the fiery flame, and his wheels as burning fire.”** This vision is of the throne of the **“Ancient of days.”** Fire is often described as an avenue of the judgment of God (**Leviticus 10:1,2; Psalm 50:1-4; Hebrews 12:29**). In the context of this chapter the **“fiery flame, and the wheels as a burning fire”** pictures God’s judgment on the fourth beast, Rome, and the **“little horn” (7:10,11)**. Men often speak of the wheels of justice grinding out injustice. In this verse one could see the justice and righteousness of God grinding out the injustice and wickedness of the little horn and his kingdom.

B. “A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened” (7:10).

1. If I am correct in verse 9 about the fiery flame and the wheels as a burning fire being symbolic of the judgment of God against injustice and wickedness, the fiery stream in this verse most likely is symbolic of God's judgment going forth to consume all that is in opposition to Him.
2. The **"thousand thousands"** that ministered to Him would be angels that serve Him (**Hebrews 1:14**).
 - a. Angels have different responsibilities in their service to God.
 - b. They are guardians (**Genesis 3:22-24**).
 - c. They worship God unendingly (**Isaiah 6:1-3; Revelation 5:11,12**).
 - d. They are ministers of the wrath of God (**Genesis 19:1-26; Acts 12:23**).
 - e. Do not get hung up on the numbers **"thousand thousands or thousand times ten thousand."** These numbers are symbolic and should not be taken literally. This is one way of saying an innumerable company of the hosts of Heaven.
3. **"The judgment of God is set, and the books were opened."** It is time for judgment to commence against the fourth kingdom.
 - a. This verse is very similar to **Revelation 20:15**. In **Revelation 20** John is speaking about the final judgment of all men.
 - b. The books contained the record of all the wickedness, injustice, and unrighteousness that had been committed against God and His servants. All the sinful action of the beast are brought before the throne of God. It is time for justice to be administered.
4. If only the kingdoms of men would learn from Daniel that they will receive their just due before an all seeing, all powerful God.

C. "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame" (7:11).

1. God is a consuming fire (**Hebrews 12:29**). Those who are against Him will be defeated.
2. In Daniel's vision he sees the fourth beast, the Roman empire defeated. The Roman empire would be completely destroyed by the consuming fire of God.

D. "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time" (7:12).

1. The rest of the beasts were the lion (the Babylonian empire), the bear (the Medo-Persian empire), the leopard (the Grecian empire).
2. Each of the kingdoms were permitted to live until their appointed time. "The words a time and season (as in 2:21) simply express the idea of a pre-determined time" (Young, p.154). God has the power to destroy at the time He desires.

- E. **“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a king-dom, that all people, nations, and languages, should serve him: his dominion is an ever-lasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” 7:13,14).**
1. In these two verses Daniel describes the third of three visions.
 - a. The first vision was of the four beasts, world powers (**7:1-8**).
 - b. The second vision was of the Ancient of Days (**7:9-12**).
 - c. In the third vision the **“Son of man”** approaches the **“Ancient of days”** to receive His kingdom.
 - d. Premillennialists interpret this vision as Christ coming to the earth, as His second coming to begin His millennial reign on the earth. First, these verses do not fulfill or teach the premillennial doctrines of men!
 2. What did Daniel see in his vision?
 - a. Daniel saw the **“Son of man”** ascend with the clouds to the abode of Heaven, the dwelling place of the **“Ancient of days.”**
 - b. Daniel saw the **“Ancient of days”** give the **“Son of man”** a kingdom that was made up of all types of people.
 - c. Daniel saw the this kingdom would be an everlasting kingdom, one that would last forever.
 - d. One can learn from Nebuchadnezzar’s dream in chapter two and Daniel’s visions that the **“Son of man”** would receive, set up, His kingdom during the period of the fourth world empire, the Roman empire (**2:44; 7:13,14**).
 3. Who is the **“Son of man”** that Daniel saw in his vision?
 - a. Daniel saw Jesus, the Son of God! Jesus referred to Himself in the gospels as the **“Son of man”** (**Matthew 17:9,12; 18:11; Luke 9:22,44,58; John 12:23,34**).
 - b. Jesus also applied the term **“Son of God”** to Himself (**John 10:36**).
 4. What can we learn about the kingdom and its establishment?
 - a. Daniel said that the **“Son of man”** would ascend to Heaven to receive His kingdom. In the book of Acts, Luke gives the historical record of Jesus’ ascension in the clouds to Heaven (**Acts 1:9-11**).
 - b. Mark, in his gospel, said that Jesus **“was received up into heaven, and sat on the right hand of God”** (**Mark 16:19**).
 - c. Daniel said the kingdom would be an everlasting kingdom, one that cannot be destroyed (**7:14**). Jesus said that His kingdom, the church, could not be destroyed. **The “gates of hell shall not prevail against it”**(**Matthew 16:18,19**). Paul said that the kingdom, the church, would be presented to the Lord. The church would transcend into

Heaven and last forever (**Ephesians 5:25-27; 1 Thessalonians 4:16-17**).

- d. For there to be a kingdom, there must be a king! Jesus is the king of His kingdom, the church (**Acts 2:32,34; 1 Peter 3:22; 1 Timothy 6:13-16**).
- e. These New Testament verses are evidence that what Daniel saw in his vision was fulfilled in Christ and His Church.

III. INTERPRETATION OF DANIEL'S VISION (7:15-28).

A. "I Daniel was grieved in my spirit in the midst of my body, and the vision of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (7:15-18).

- 1. The visions brought anguish and distress to Daniel's spirit. He was troubled in his heart because he did not understand the visions.
- 2. Daniel's desire to fully know the interpretation of his visions was the driving force, the impetus, he needed to ask one of the angels the truth of all that he had seen. **"One of them that stood by"** would have been one of the hosts, angels that stood before the Ancient of days (**7:10**).
- 3. The angel said that the beasts were **"four kings."** The four kings are synonymous to four kingdoms. In verse 23 the fourth beast is called **"the fourth kingdom."**
- 4. The crux of the vision is that the **"saints of the most High"** will wholly, completely, receive a kingdom and it will never be destroyed.
 - a. The premillennial doctrines that are taught today are destroyed by verse 18. The kingdom would last **"for ever and ever"** not just a millennial period.
 - b. Jesus taught that His kingdom, the church, would never be destroyed (**Matthew 16:18**).

B. "Then I would know the truth of the fourth beast, which was diverse from all others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (7:19-22).

1. Daniel was very interested in the fourth beast. This beast is extremely cruel. Note that Daniel said that it was **“exceeding dreadful.”** It was extremely, extraordinarily terrible in that its **“teeth were of iron”** and **“nails of brass.”** These are symbolic of the kingdom’s strength and power to make war and cause harm.
2. Daniel is interested in the **“little horn”** because it was arrogant, haughty, and uppity in appearance. It **“made war with the saints, and prevailed** against them.” The little horn prevailed for a time until the Ancient of days judged him and his kingdom. The fourth beast and its ruler were weighed in the balances of God’s justice and were found wanting.
3. The power and sovereignty of God to rule in the kingdoms of men have been demonstrate again and again in this great book. The injustice and the cruelty of the fourth beast and the little horn against the saints of God were avenged. God proclaims judgment against the fourth kingdom and its ruler, the **“little horn.”**
4. God is always in charge of the kingdoms of men. They will never destroy His saints (**Psalm 33:18, 19; 37:39,40; 74:12; Isaiah 35:4; 49:25; 59:1; John 3:16,17; Romans 1:16; 8:28; Titus 1:2).**

C. “Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings” (7:23,24).

1. As stated earlier in the chapter, the evidence shows that the fourth beast is the Roman Empire.
2. The **“little horn”** will be different from the other kings. He is haughty and made war against the saints of God (**7:8, 21**).

D. “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until time and a times and the dividing of time” (7:25).

1. The eleventh king (Little horn) will speak arrogant, blasphemous words against God. “This would be fulfilled in one who would blaspheme God directly; or who would be rebellious against his government and authority; or who would complain of his administration and law; or who would give utterance to harsh and reproachful words against his real claims” (Barnes’ Notes, p.72).
2. The arrogant king **“shall wear out the saints of the most High.”** His period of rule will be characterized by open oppression, cruel, overbearing persecution of the true servants of God.

3. The arrogant king will try to usurp all powers and authorities by hoping (“**think**”) to change “**times and laws.**” He wanted to have complete control. In the context of this verse the complete control would be jurisdiction over all laws and organizations of religion. He would change things as he desired and institute new laws to advance his own aspiration.
4. The “**saints of the most High...shall be given into his hand until time and times and dividing of time.**” The little horn would have control of the saints for a specified time. The persecution would not be endless. Christians suffered greatly under many Roman emperors.
 - a. In March, 303 A.D. Diocletian signed an edict stating that Christians could not hold worship services. All church buildings were to be destroyed and all copies of Scripture were to be burned. He also commanded that the leaders of the church were to be imprisoned (F. W. Mattox, The Eternal Kingdom, p.97).
 - b. In April, 304, Diocletian issued a second edict. It “required all people without exception should sacrifice to idols. Any who refused would be killed” (Ibid).
 - c. Persecution of Christians continued until 311 when Galerius issued the Edict of Toleration. However, this did not stop the persecution of Christians completely.
 - d. In 313 A.D. Constantine issued the Edict of Milan. It bestowed tolerance to all religions in the Roman empire.

E. “But the judgment shall sit, and they shall take away his dominion, and to consume and to destroy it unto the end” (7:26).

1. The Ancient of days will sit in judgment on the little horn and his kingdom.
2. The authority, power of the little horn, will be taken away forever.

F. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (7:27).

1. The persecution by the little horn and his kingdom of the saints of God was great. His desire was to destroy, but God had different plans for His saints.
2. The fourth kingdom was given to “**the saints of the most High.**” Evil will not triumph over God. The little horn thought that he would be victorious over the church, but man will never overcome, subdue, diminish, or repress God’s plans and be victorious. They may for a period of time believe that their plans have succeeded, but God’s judgment is facing them. In his commentary on Daniel, Rex Turner Sr. describes the thought of the matter. “No person, by wildest stretch of the imagination, could have imagined that

by 313 Christianity would be declared a lawful religion, and that by 324, Christianity would occupy a certain alliance with the state” (Turner, p.137).

G. “Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart” (7:28).

1. After receiving these three visions Daniel’s **“cogitations,”** his thoughts that he seriously and deeply pondered, troubled him.
2. By the end of the visions Daniel was weary, but kept the visions in his heart.

QUESTIONS OVER CHAPTER SEVEN

1. Who is the Ancient of Days?
2. What will happen to the fourth beast in this chapter?
3. What does the “sea” represent?
4. Who was the bear?
5. Define apocalyptic writing.
6. What does the fourth beast represent?
7. Who was the leopard?

DANIEL CHAPTER EIGHT

INTRODUCTION:

1. In chapters two and seven, four kingdoms were introduced in dreams and visions. Nebuchadnezzar saw a great image of a man made of different materials (**2:1-45**). In chapter seven Daniel saw four beasts (**7:1-8**).
2. In chapter eight, two of those kingdoms are seen again in a vision by Daniel. The kingdoms are the Medo-Persian empire and the Grecian empire. In this chapter one will see the ungodly triumph for a time, but one will also see that God is in the control of the kingdoms of men and He will be victorious. This chapter, as well as, the whole book of Daniel, will help God's servants remain faithful in the face of evil.

I. VISION OF THE RAM (8:1-4).

A. “In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw a vision, and I was by the river of Ulai” (8:1,2).

1. Chapters 2:4-7:28 were written in the Aramaic language. From chapter 8 to the end of the book, it is written in Hebrew.
2. It is two years from Daniel's visions in chapter seven (**7:1**).
3. There are different ideas as to Daniel's actual location. The more recent commentators believe that Daniel was in Shushan by vision only. The earlier commentators believed the Daniel was in Shushan in person. Rex Turner Sr. makes a reasonable argument for Daniel's actual presence in Shushan. He believes that Daniel was stationed there by Nabonidus, the father of Belshazzar. This would explain why Daniel was not known to Belshazzar in Babylon (**5:11-12**). “The prevailing circumstances certainly indicate that, at some time following the death of Nebuchadnezzar, Daniel had been removed from any high position in the court of Babylon” (Turner, p. 147).
4. Daniel is one of the Old Testament books that modernists try to destroy. They do this because of the accurate prophecies in this great book. They teach that someone other than Daniel wrote at least part of the book. One must be impressed by the way Daniel, through inspiration, documents that he is the one seeing the visions (**7:1; 8:1**). God established that Daniel wrote this book thousands of years before these pseudo-intellectuals were even able to tie their shoes.
5. The visions appeared to Daniel while he was in “**Shushan in the palace, which is in the province of Elam.**”

- a. Shushan (Susa) was “a city of the Babylonians probably named from the lilies that grow in the region in large numbers. It was famous in Biblical history as one of the capitals of the Persian empire (Neh. 1:1; Esth. 1:2) .It was located in the fertile valley on the bank the Choaspes River called Ulai” (Merrill C. Tenney, Pictorial Bible Dictionary, p. 791).
- b. The climate at Shushan was pleasant during the winter, but temperatures could reach in excess of 130 degrees in summer.

B. “Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great” (8:3,4).

- 1. In this vision Daniel is given more insight into the second kingdom in Nebuchadnezzar’s dream of chapter two and his vision of chapter seven. The ram represents the Medo-Persian empire **(8:20)**.
- 2. The ram is symbolic of the powers of government. In the book of Ezekiel, the ram is a symbol of the princes of the earth **(Ezekiel 39:17-18)**. The mighty and the princes are spoken of as rams, goats, and bullocks.
- 3. Daniel saw two horns protruding from the ram, but one was larger than the other. The horns symbolized two peoples: the Medes and the Persians. The larger horn was the Persians under Cyrus. We can see the providence of God prevailing in Cyrus’ rise to power. Isaiah spoke of it two hundred years earlier **(Isaiah 44:24-45:3)**.
- 4. The ram is very powerful as it moves to acquire other nations. The empire expands its borders to the west, the north, and the south. No nation is able to stand before it.

II. VISION OF THE HE GOAT (8:5-8).

A. “And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power” (8:5,6).

- 1. Daniel sees the rise of Alexander the Great and the Grecian empire. The goat is symbolic of Greece and the horn is symbolic of Alexander the Great. **(8:21)**.
- 2. Cyrus was king of the Medes and Persians from 559-530 B.C. Alexander began his reign of the Greeks in 336 B.C. There is about 197 years between Cyrus and Alexander.

3. The he goat came from the west **“and touched not the ground.”** This describes symbolically the swift advancement of Alexander and his army.
4. The he goat, the Grecian empire, ran unto the ram, the empire of the Medes and Persians to defeat them with all speed. Daniel saw this by the power of God. The prophecies in Daniel are evidences that bear witness of the inspiration of the Bible (**2 Peter 1:20,21**).

B. “And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand” (8:7).

1. Alexander the Great conquered the world at an very young age. He was 33 years old. The powerful kingdom of the Medes and Persians could not stand before such a great army. No one could deliver them out of the hand of Alexander.
2. There is another great lesson to be learned from the exploits of the great king of the Greeks. One can conquer the world, but it does not mean a thing at death. Alexander was a great warrior and king, but he died at 33 years of age. The most important thing any man can do is conquer sin by obedience to God. Truly this is the greatest of all victories, one that has eternal consequences (**Ecclesiastes 12:13,14; Hebrews 9:27**).

C. “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven” (8:8).

1. When Alexander became strong, he conquered most of the world and at the age of 33 he died. The breaking of the great horn is symbolic of his death.
2. When Alexander died, his empire was divided up between his four generals. Daniel called them the **“four notable ones.”** This did not take place immediately. There was a period of about 22 years before the kingdom was divided.
 - a. Macedonia was given to Cassander.
 - b. Asia Minor and Thrace was given to Lysimachus.
 - c. Syria was given to Seluecus.
 - d. Egypt was given to Ptolemy.
3. “The four kingdoms well correspond to the four points of the compass. Thus, the vast empire founded by Alexander, was dispersed to the four winds” (Young. p. 169,170).

III. THE LITTLE HORN (8:9-14).

A. “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land” (8:9).

1. After a period of time **“a little horn”** comes from one of the **“notable ones.”** Most agree that the little horn is a reference to Antiochus Epiphanes. He was a successor of Seluecus.
2. One must not get the **“little horn”** in chapter 8 mixed up with the **“Little horn”** of chapter 7. The **“little horn”** in chapter 7 comes from the Roman empire and subdues three kings (7:24,25).
3. The **“little horn”** grew **“exceedingly great.”** His power spread toward the south, toward the east, and toward **“pleasant land.”** The pleasant, or glorious, land would be Jerusalem and the land of Palestine.

B. “And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason transgression, and it cast down the truth to the ground; and it practised, and prospered” (8:10-12).

1. Antiochus Epiphanes was a very wicked man. He **“cast down some of the host.”**
2. The **“host”** were the Israelites who lived during the time of Antiochus Epiphanes. The reference to God’s people as the host of Heaven is seen in other Old Testament passages (**Genesis 22:15-18; 37:9,10; Deuteronomy 1:10**).
3. Antiochus stopped the Jews from worshipping God by stopping the **“daily sacrifice.”** Josephus, in his writing of the **“Antiquities of the Jews,”** documents the events that Daniel saw in his vision. **“He (Antiochus) also emptied it (the temple) of its treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they used to offer to God according to the law. And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand...And when the king had built an idol altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars, in every city and village, and offer swine upon them every day”** (Josephus, Antiquities of the Jews, Book XII, p. 257).
4. The little horn, Antiochus Epiphanes, **“Magnified himself to the prince of the host.”** There is some question as to the identity of the **“prince of the host.”** Some commentators believe the prince to be God. Rex Turner Sr., in

his commentary on Daniel, makes the argument that the prince of host was the high priest. From the evidence of the text the high priest is the reasonable interpretation of the text. “Now, no mere man could take that continual burnt offering away from God, or the Lord; but Antiochus IV Epiphanes did take away the continual burnt offering from the high priest, who was the representative of Jehovah” (Turner, p. 161).

5. The question could be asked, why did God allow this to happen to the Jews? It was because of sin. **“And an host was given him against the daily sacrifice by reason of transgression.”** Multitudes were given to the little horn, as well as the daily sacrifices because of sin. The truth that was cast to the ground was the true worship of God.

C. “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot” (8:13).

1. In this verse a **“saint,”** an angel, asks a question as to the length of Antiochus’ corruption of the temple. How long will it be before true worship of God is restored?
2. The **“transgression of desolation”** are the acts of transgression that the little horn, Antiochus Epiphanes, set against the temple and the people of God.

D. “And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed” (8:14).

1. The saint asked the question to another saint, or holy one, but the answer is given to Daniel.
2. There is much thought on the **“two thousand and three hundred days.”** Should it be taken literally or figuratively? If it is literal than the period would be a little over six years (6.38 years). Antiochus was king from about 171 B.C. to 165 B.C. This would fit into the time by rounding off numbers.
 - a. The American Standard Version translates “days” as “evening and mornings.” In the first book of the Bible, Genesis, evening and morning stand for a literal 24 hour day.
 - b. Some teach that the “evening and morning” stand for the two sacrifices offered at the temple each day; thus the two thousand and three hundred evening and mornings were sacrifices. This means that the number would be divided to have a three year period.
 - c. Josephus, writing about Daniel and Antiochus Epiphanes said, “And that from among them there should arise a certain king that should overcome our nation and their laws, and should take away our political government, and should spoil the temple, forbid the sacrifices to be offered for a three years’ time. And indeed it so came to

pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, that he wrote many years before they came to pass" (Josephus, Antiquities of the Jews, Book X, p. 227).

- d. Jim McGuiggan, in his book on Daniel, takes the stand that the two thousand and three hundred days are figurative. "That the 2300 days are symbolic and fall short of '7 years'. The evil king is viewed as persecuting the people, subverting their worship and blaspheming their God. His power however falls short of completeness" (Jim McGuiggan, Daniel, p. 134).
- e. The two thousand and three hundred days, should they be taken literally? Do they stand for the six years that Antiochus Epiphanes was king, or the three years he stopped the true worship of God. Or is it to be taken figuratively? There is one thing that we know, that what Daniel saw in his vision came true, and God is in control of the kingdoms of men.

IV. INTERPRETATION OF THE VISIONS (8:15-27).

A. "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me. Understand, O son of man: for at the time of the end shall be the vision" (8:15-17).

- 1. While Daniel was thinking about the vision, he hears a voice, "**a man's voice between the banks of Ulai.**" It was a man's voice, but it was a voice speaking with power, strength, and authority.
- 2. Gabriel is an angel who stands in the presence of God (**Luke 1:19**). Gabriel is mentioned four times in the Scriptures. Here in giving Daniel the interpretation of his visions, and again to Daniel in chapter 9 (**9:20-27**). He also appeared to Zacharias to announce the birth of John (**Luke 1:11-20**). Gabriel was the one to announce the birth of Jesus to Mary (**Luke 1:26-38**).
 - a. From the remote information about Gabriel standing in the presence of God (**Luke 1:19**), it would be reasonable to assume that the voice Daniel heard was that of God.
 - b. It is believed that Gabriel is an archangel, but his position is not mentioned in the Bible.
- 3. When Gabriel came near, Daniel was fearful and fell on his face. This would be a very normal reaction of anyone who had just seen the visions and heard the voice coming from the banks of the river Ulai.

4. Gabriel said that it was a vision of the **“time of the end.”** He was not talking about the end of time, but he was answering the question that was put forth in **verse 13**. Gabriel was not announcing the end of the world, but the end of the wickedness of Antiochus. Those who specialize in end time prophecies try to make this verse apply to the end of the world. The only way they are able to do that is to twist the Scriptures. Peter said that if one twists the Scriptures he does it to his own destruction (**2 Peter 3:15,16**).

B. “Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be” (8:18,19).

1. In **verse 17** Daniel said he fell on his face. While on the ground, he was in a **“deep sleep.”** Daniel was temporarily deprived of consciousness. Gabriel touched him and Daniel was **“set upright.”**
2. The **“last end of the indignation”** indicates an end to the evil of Antiochus.

C. “The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power” (8:20-22).

1. The interpretation identifies the kings of the Medo-Persian empire.
2. The goat stands for Greece and the great horn is Alexander the Great, their first king.
3. The vision sees the breaking of the Grecian empire into four kingdoms, but they never have the power as with Alexander.
4. The power of God in knowing the future of man is seen in this great book. The study of Daniel will build on the faith of those who trust in God

D. “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand” (8:23-25).

1. **“In the latter time of their kingdom,”** the kingdom of the four horns, a king shall arise from one of the divisions of the Grecian empire. Antiochus IV

Epiphanes came through the Seleucid dynasty. He was the eighth ruler in the Seleucid dynasty.

- a. As we have seen from our study of Antiochus Epiphanes, he was a very evil man. He had a pig sacrificed on the altar in Jerusalem and tried to destroy as many Old Testament books as possible. Antiochus also commanded that the Jews must stop practicing circumcision.
- b. Antiochus was a ruler in the Seleucid dynasty from 175-163 B.C.
2. Antiochus was a king who understood **“dark sentences.”** It is possible that the dark sentences were a reference to omens and incantations. It may mean that Antiochus was deceptive and devious. He was a very cunning man, one who could be deceptive and superstitious. Antiochus was a man who would get his way by using whatever he needed to accomplish the task. If terror and deceit was necessary, he knew how to get the job done.
3. Antiochus was a powerful individual, **“but not by his own power.”** Nebuchadnezzar was more powerful than Antiochus IV, but he learned that his power did not come by his own strength and ability (**4:19-32**). Antiochus was powerful, but it was God who gave him the power. God used him as an instrument to punish the Jews for their sins.
4. Antiochus laid waste to Jerusalem. He was able to form plans of destruction and carry them out even against **“holy people.”**
5. The little horn will even **“stand up against the Prince of princes.”** Antiochus stood up against the high priest (**verse 11**). In standing up against the high priest he was going against God, the One who controls the kingdoms of men. Antiochus came up against God and His true system of worship. It is by God’s power and not human hands that Antiochus will be removed.

E. “And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days” (8:26).

1. Daniel received this vision while a servant to king Belshazzar in Babylon (**8:1**). The vision was to be made secure, safe, preserved for the future.
2. Daniel saw these visions. They must be kept safe so generations to come would be able to stand under the trials that Daniel saw in the visions.

F. “And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it” (8:27).

1. After receiving the vision Daniel was **“sick.”** He was overcome by all that he had seen. Daniel saw the people of God suffering and the true worship perverted. This led to his strength leaving him for a period of time.
2. The things that Daniel saw of future events he did not fully understand. It would be hard to understand looking from Daniel’s point of view. It is hard to understand looking back in history after the events have taken place.

QUESTIONS OVER CHAPTER EIGHT

1. Daniel was living in what kingdom when he received the visions?
2. Who was the “little horn” in this chapter?
3. Did the he goat literally not touch the ground? Explain.
4. What was the “pleasant land?”
5. Who was the Ram?
6. Who was the he goat?
7. In what way do modernists try to destroy the prophecies in Daniel?
8. Is it true that the climate in Shushan was pleasant during summer months? YES or No Why?
9. Who was the “notable horn” of the he goat?
10. What did Josephus say about Antiochus Epiphanes?

DANIEL CHAPTER NINE

INTRODUCTION:

1. This chapter is a battleground for modernists and premillennialists. Modernists try to deny the prophecies in it and premillennialists twist it in every direction to validate their teaching. During this study both doctrines will be refuted!
2. From Jeremiah's prophecies Daniel understands that the seventy year period of captivity is coming to an end. In this chapter we will study a passionate prayer of one of the great servants of God, Daniel. As seen in chapter six Daniel was a praying man.
3. In this chapter we will see the ultimate destiny of the Jews and the temple in Jerusalem.
4. In this chapter Daniel is told that the Messiah is coming to make reconciliation for sin.

I. DANIEL UNDERSTANDS THE PROPHECIES OF JEREMIAH (9:1,2).

A. "In the first year of Darius the son of Ahasuerus of the seed of the Medes, which was made king over the realm of the Chaldeans" (9:1).

1. In this chapter we are introduced to "**Darius the son of Ahasuerus.**" There has been some question as to the identity of the Darius in Chapter nine. Some teach that the Darius in chapter nine is the same as the Darius in chapter five, while others believe that there are at least two different men named Darius; there could even be three different men named Darius. "In turn John C. Whitcomb Jr in his book entitled Darius the Mede, has shown quite conclusively that the Darius of Daniel 5:31 was Ugbaru, the governor of Gutium who, under Cyrus the Persian, entered Babylon on the 16th day of Tishri (October 12) 539 BC, and was slain in battle on the 11th of Arahshamnu (November 6) of the same year; whereas, the Darius of Daniel 6:1 was Gubaru,. after the fall of Babylon under Ugbaru, the governor of Babylon by the same conquering Cyrus" (Rex Turner Sr. p.297,298). Normally, those who have studied Daniel believe the Darius of Chapter six and Chapter nine is the same person. "But there was a third Darius who figured prominently in the history of the Medes and Persians" (Turner, p.298). A few believe that this third Darius was the one in chapter nine of Daniel.
2. The evidence shows that there were at least two men called Darius. In chapter five was "**Darius the Median**" (5:31) and in chapter nine was "**Darius the son of Ahasuerus**" (9:1). A study of the history of the leaders of the empire of the Medes and Persians would be very interesting, but we should not let that keep us from the lessons that are put forth in this great book. In this chapter Daniel sees the end of the Law of Moses and the

beginning of the reign of the Messiah. We should not let a discussion of Darius cause us to lose the main focus of the chapter.

3. Daniel said that Darius was made king over the Chaldeans. Darius was most likely made king by Cyrus. This would make Darius a deputy to him.

B. “In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem” (9:2).

1. Peter in his second book said, **“Knowing this first, that no prophecy of scripture is of any private interpretation. For the prophecy came not on old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (2 Peter 1:20,21)**. Daniel said that Jeremiah was a **“prophet”** of God.
 - a. A prophet was “one who speaks forth or openly, a proclaimer of a divine message” (Vines).
 - b. A prophet is “one who is a spokesman for God (Zondervan, Pictorial Bible Dictionary, p.685).
2. In this verse we can see that Daniel was a reader of his Bible. He knew that the Jews would be in captivity **“seventy years”** because he read Jeremiah. Jeremiah received a message from God in the fourth year of Jehoiakim that the Jews would be in captivity seventy years (**Jeremiah 25:1-13**). This was the first year of Nebuchadnezzar as king of Babylon (**Daniel 1:1**).

II. DANIEL’S PRAYER (9:3-19).

A. “And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes” (9:3).

1. In studying about Daniel we can see that he was a man of prayer. In chapter six he was willing to be cast into the lions’ den before he would stop praying.
2. Daniel set his **“face unto the Lord God.”** He looked to the One who had all power, strength and might (**2 Chronicles 16:9; 20:6; Psalm 21:13; 115:3; Isaiah 26:4; Jeremiah 32:17,27; Daniel 2:20; 3:17; 4:35; 6:27; Matthew 22:29; Romans 4:21**). Daniel faced many hardships during his life, but he was never alone. God was always there, and Daniel understood the power of prayer.
3. Daniel looked to God, **“to seek by prayer and supplication.”** He was seeking blessings from God. “The words ‘prayer and supplication,’ which are often found united; would seem to denote earnest prayer, or prayer when mercy was implored the notion of mercy or favour implored entering into the meaning of the Hebrew word rendered supplication” (Albert Barnes, Barnes Notes, p. 128).

4. Daniel prayed **“with fasting, and sackcloth, and ashes.”** This prayer was of extreme significance. So Daniel prepared himself for intense prayer to God.
 - a. **“Fasting”** is “voluntary abstinence from food” (Vines).
 - b. **“Sackcloth”** was a coarse cloth made of hair. Those who wore it were usually in mourning. It was an outward sign of humility.
 - c. **“Ashes”** were cast on the head at a time of sorrow.
 - d. All of this was done so the outward appearance would be a true representation of the heart.

B. “And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;” (9:4).

1. Daniel had been a servant to the kings of Babylon and the empire of the Medes and Persians for about the length of time that Jeremiah spoke about in the **“desolations of Jerusalem,”** seventy years (9:2).
2. Seeing the end of the desolations of Jerusalem, Daniel prays to God knowing that He will keep His covenant and will show mercy to those who love Him. God is faithful to keep His Word, but there is one stipulation that He always requires, the keeping of His commandments! “God is faithful to remember His promises made towards His chosen ones. Loving kindness: By keeping the covenant; God manifests loving kindness to those who love Him. This love to God is exhibited by the keeping of His commandments” (Edward Young, p. 185).

C. “We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:” (9:5).

1. It was sin that put the Israelites in Babylon. Isaiah spoke of the peoples’ sin about two hundred years before the desolations of Jerusalem (**Isaiah 5:18-19; 30:8-13; 59:3-19**). Jeremiah spoke of their sin (**Jeremiah 2:11-13; 6:16; 8:18-20; 9:1-3**).
2. The people were wicked and rebellious. They turned from the precepts and judgments of God. Rebellion and wickedness did not end with the Israelites. There is more than enough today to go around.
 - a. It is rebellion to teach and practice evolution.
 - b. It is rebellion to use mechanical instrumental music in worship.
 - c. It is wickedness to compromise on God’s marriage law.
 - d. Today there are assaults on the Bible, the church, and the eldership.
 - e. There are compromises on baptism.
 - f. Morality is on the decline.
 - g. A Social Gospel is heard from many pulpits.

- h. There are challenges to woman's God-given role in the church.
- I. Liberalism is evidenced in many churches.
- J. There are many Christians who desire to be like the "religious people" around them.

D. "Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land" (9:6).

1. The people could not say that they were not warned from God's prophets.
 - a. God sent Jeremiah to warn them (**Jeremiah 1:4-8**)
 - b. God sent Isaiah to give the people His message (**Isaiah 6:1-11**).
 - c. Hosea warned Israel (**Hosea 4:1-6**).
 - d. Micaiah spoke the Words of the Lord to the king of Israel and Jehoshaphat, king of Judah (**1 Kings 22:14**).
 - e. Elijah spoke to Ahab and the people (**1 Kings 18:17-21**).
2. God has messengers today proclaiming His Words. (**Mark 16:15,16**).
 - a. The message has soul saving power (**Romans 1:16,17**).
 - b. To most of the world the message is foolishness (**1 Corinthians 1:18-23**).
 - c. Christians must continue in the message that is preached (**Colossians 1:23**).
 - d. As in Daniel's prayer for the Jews, most people will not "**hearken**" to God's preachers.

E. "O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee" (9:7,8).

1. The Israelites had been taken into Babylonian captivity because of sin. Daniel declares God's righteous and just judgment in punishing His people. The "**confusion of face**" or shame of face belongs to the Israelites because of "**their trespass that they have trespassed against thee.**"
2. The shame of face is for all the Israelites, starting with their kings. It may not be impossible, but it is very improbable that people will surpass their leadership. If the leaders are wicked, sinful, corrupt, immoral, foolish and unrighteous most of the nation will follow. It has been said, "that people get the government they deserve." This is a lesson that needs to be learned by the people of our nation (**Psalm 33:12; 43:1; Proverbs 14:34**).

3. **“The men of Judah”** is used as a synecdoche, which is a figure of speech where a part is used for a whole. The tribe of Judah stands for all the Israelites. The whole nation is guilty of sin.
4. Jerusalem was the seat of true worship under the Law of Moses. The temple was located within its walls, but the city was given over to sin.

F. “To the Lord our God belong mercies and forgiveness, though we have rebelled against him; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. (9:9,10).

1. In verse 7 Daniel said that righteousness belongs to God. In this verse Daniel adds mercy and forgiveness as attributes belonging to God.
2. The Israelites had been rebellious against God and His servants the prophets; therefore they were in need of mercy and forgiveness of sin.

G. “Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bring upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem” (9:11,12).

1. The Israelites had not obeyed the message from the prophets, which was God’s message. Because they refused to be faithful to God, **“the curse”** and **“the Oath that was written in the law of Moses”** is come upon them (**Deuteronomy 28:15-21,47,49; 29:16-21**).
2. The results of sin is great! The Israelites refused to humble themselves before God and keep His Word. Therefore all the people suffered: the king, priests, every person. Jerusalem, the city where the Temple of God was located, has become a paradigm for all to see and learn about the consequence of sin. This is the lesson that needs to be realized today. Those in sin will pay the price, the repercussion of rebellion against God (**Romans 2:6; Galatians 6:7,8**).

H. “As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth” (9:13).

1. Daniel understands that the Israelites were suffering because they keep not the law of Moses. They had become a lawless people. Their actions required the chastisement of God (**Deuteronomy 8:5; Proverbs 3:11; Hebrews 12:5-9**).
2. They had cast away the Word of God, thus showing contempt for God. Isaiah spoke of the wickedness of the people and the judgment of God upon the rebellious nation. They would not go unpunished (**Isaiah 1:2-4; 16-20; 5:18-**

30). Yet, Daniel perceives God's love for His people. If the Israelites repent of their iniquities, God will remove the rebuke.

I. “Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice” (9:14).

1. The Lord knew the progress of the nation's sins. The word **“watched”** as it is used in this verse means “that the Lord had not been inattentive to the progress of things” (Albert Barnes, Barnes Notes, p. 133). All people need to learn that God is not afar off. One cannot hide from His eyes. He is omniscient and will one day show that the conduct of man has been carefully observed throughout time (**Psalm 139:1-12; 1 Samuel 2:3; 16:7; 2 Chronicles 16:9; Jeremiah 23:23,24**).
2. **“For the Lord our God is righteous in all his works.”** This is a statement of a faithful servant of God. The Israelites had been in captivity for seventy years and suffered at the hands of non-believers, yet Daniel says we deserved the punishment. **“For we obeyed not his voice.”** God is just and His works are righteous. When man suffers for his sins, only the truly contrite, humble man would say, “I deserved it.”

J. “And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly” (9:15).

1. We live in an age when no one wants to take responsibility or be held accountable for his actions. The murderer blames his actions on his victim. The thief blames his parents, and even some blame God. There is nothing new in people trying to shift the blame for their actions on someone else. In the beginning Adam tried to blame his sin on Eve and God (**Genesis 3:8-12**).
2. Daniel looks to an event in history that shows the mercy and the power of God, the exodus of the Israelites from Egyptian captivity. Daniel reasons that God had delivered His people from Egypt. He is able to deliver them from Babylonian captivity.
3. Because of the deliverance of the Israelites from Egypt God has made Himself a name. Daniel is asking God to do it again.
4. Daniel also remembers what put them in Babylonian captivity, sin. The nation had been wicked, turning from God and serving idols (**Isaiah 1:4-15; Jeremiah 2:13; 6:15,16**).

K. “O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us” (9:16).

1. Daniel appeals to the **“righteousness”** of God. Righteousness is an attribute of God. It originates in Him and is a characteristic that describes God. “It was formerly spelled ‘rightwiseness’ which clearly expresses the meaning” (Vines).
2. The sins of the people were monumental. Because of their sins, Jerusalem and the mountain on which the Temple of God once stood had become a reproach.
3. The city had received the **“anger”** and **“fury”** of God. We can see the wrath and indignation of God for sin by the destruction of the city.
4. The prayer is a lamentable confession of remorse.

L. “Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake” (9:17).

1. It is a cry for mercy from God for the people and the city where the Temple once stood.
2. The sins of the people caused God to turn His face from them (**Isaiah 59:1,2**). In the book of Ezekiel one can see the departure of the glory of God from the Temple (**Ezekiel 10:1-11:25**). When God’s people sin, they lose fellowship with Him, as it is seen in Isaiah and Ezekiel. Daniel now asks God to show mercy and look upon sanctuary that had been destroyed.
3. **“For the Lord’s sake”** is very difficult to understand. Perhaps it points to the fact that the glory of God would be displayed in the rebuilding of Jerusalem and the return of the people.
4. The glorification of God should be the motive in all our prayers and way of life.

M. “O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great merices” (9:18).

1. The language of this verse and this great prayer is one, pleading deeply from a heart that is totally dependent on God. If the Israelites had the heart and attitude of Daniel they would not have been taken into Babylonian captivity.
2. The plea is for God to **“incline”** His ear and hear; **“open”** His eyes and see the devastation. First, God knows everything (**Jeremiah 23:23; Psalm 139:3-10**). But as stated above, God had turned His eyes from Jews and stopped hearing them because of sin (**Isaiah 59:1,2**). God is a Spirit (**John 4:24**) and the language in this verse is figurative. One should not get the idea

that God has ears and eyes as man. The same is true today God will not hear the prayers of those in sin (**1 Peter 3:12; Proverb 15:8**).

3. **“And the city which is called by thy name.”** The city is Jerusalem. It is the city of Jehovah, where true worship was offered to God (**Psalm 48:1-3; 87:1-3**).
4. Daniel is drawing a line of triumph from God’s city to His people. He is pleading for God to show forgiveness toward His people, not because of their righteousness, **“but because of His great mercies.”**

N. “O Lord, hear; O lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name” (9:19).

1. In this prayer we see a picture of a humble, faithful, meek, dedicated servant of God (**1 Peter 5:6,7; Matthew 23:12**).
2. The language of this verse is of intense, earnest pleading that God would hear his prayer and forgive the sins of the people. O, if this preacher could have men like Daniel praying for him (**James 5:16**)!

III. GABRIEL AND THE REVELATION OF THE SEVENTY WEEKS (9:20-27).

A. “And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation” (9:20,21).

1. While Daniel was still praying, God sent Gabriel on his way to Daniel with a message. Daniel recognized Gabriel from the vision he had interpreted of the he goat and the little horn (**8:15-19**).
2. Gabriel is an angel, but he appeared to Daniel as a man.
3. Gabriel was caused **“to fly swiftly.”** In the Hebrew the phrase “to fly swiftly” is difficult to translate. It could mean to fly with weariness. “That Gabriel had borne the message swiftly to him, and appeared before him as one who is wearied with a rapid course” (Albert Barnes, p. 136,137).
4. The angel touched Daniel to get his attention. Daniel had his mind set in prayer to God. It was the time of the **“evening oblation.”** Daniel had been away from Jerusalem for 70 years and the evening oblation (evening sacrifice) had been stopped for that period of time. Yet he still “continued in the spirit of the observance by means of confession, prayer, and contemplation” (Rex Turner Sr. p. 315). The evening sacrifice was at the ninth hour of the day, or about three in the afternoon.

B. “And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications

the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision” (9:22,23).

1. Gabriel came from the very presence of God to give Daniel a message. The message would make Daniel skillful and wise so he could understand the events that would occur in the future.
2. When Daniel began praying, God commanded Gabriel to go and inform Daniel of future circumstances. Whatever the distance is between Heaven and Daniel on earth in prayer, Gabriel covered it during the time of the prayer.
3. **“For thou art greatly beloved.”** There can be no greater statement to any man than to be told by a messenger from God that you are greatly loved. Neither should we be surprised by the statement. Daniel’s life was one of great devotion to God. He suffered many things in his life. Yet Daniel never faltered, wavered, or vacillated in his love and trust in God.
4. Because of Daniel’s faithfulness, God gave to him the message of man’s redemption through the Messiah.

C. “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” (9:24).

1. We are entering a section of Scripture (9:24-27) that has been twisted in every direction to prove different doctrines of men. As we study this portion of Scripture, we do so with much prayer and humility. All Scripture should be studied with much prayer and humility so we do not distort the Scriptures to our own destruction (2 Peter 3:15, 16; Deuteronomy 4:2; Revelation 22:18,19). The true Bible student must be honest in his exegesis of God’s Word.
2. There are varied interpretations of the **“seventy weeks.”**
 - a. There is the literal view that the seventy weeks were literally seventy weeks. However, this part of Daniel was written in apocalyptic style. This is where the writer uses symbols and figures to get the message across. The key to proper interpretation of Apocalyptic writing is that a sign or symbol cannot represent itself. This would rule out taking the literal view.
 - b. Some take the view that the seventy weeks stand for 490 years. Those who teach this view believe that in seventy weeks there are 490 days and each day is symbolic of a year. In the context of the chapter it would be reasonable to conclude that the seventy weeks were 490 days with each day a year. Daniel had been thinking about the seventy years of desolation that Jeremiah spoke about in his prophecies (9:2). The word **“weeks”** literally means “sevens.” While

Daniel was thinking about the seventy years, Gabriel came with a message about seventy sevens. If you multiply 7x70, you have 490. The problem with this view is where to start the counting of the 490 years.

- (1) It is suggested by some that the time should start with the decree of Cyrus (538 B.C.) to rebuild the Temple (**Ezra 1:1-11**). This does not fit the chronology of the life of Christ. This view would have the end of the seventy weeks between 55/48 B.C.
 - (2) Some start the seventy weeks in 520 B.C. with Darius' decree to complete the Temple (**Ezra 6:1-12**). This has the time closer to the events in Christ's life, but it falls short. The events would end between 30/23 B.C.
 - (3) Others propose that the time should start in 457 B.C. with Artaxerxes' letter to Ezra to take what he needed for the service of the **"house of God"**(**Ezra 7:11-28**). This would have the time period ending about 28/30 A.D. The teaching and the death of Jesus would come within those dates. The beginning of the church, the spiritual kingdom that Daniel told Nebuchadnezzar about in his dream (**Daniel 2:44**) started within this time period. This is the most reasonable view of all the different interpretations. If you start with the time of Christ and work backwards, it would come to about 457 B.C.
- c. There are others that teach that the seventy weeks are symbolic of seventy sevens. The number seven is symbolic of completeness or fullness of time.
 - d. The premillennial teaching on this section is that they believe that Daniel 9:24-27 applies to Christ, but some of it is yet to be fulfilled. "To them the 70th week has not yet occurred or at least is not finished. This, of course, forces them to say that the numbers are not to be taken literally as 490 years, but are symbolic; otherwise, they would have a gap of over 1900 years between 69th and 70th week or its end" (Charles Aebi, Ohio Valley Lectures the Book of Daniel, p. 58).
3. Gabriel told Daniel that specific deeds would be accomplished.
 - a. **"To finish transgression."** Daniel in his prayer asked God to forgive them of their sins they have committed. They had rebelled from God's Word, transgressed His precepts, committed iniquity by not keeping God's commandments (**9:4-6**). The idea **"to finish transgression"** is more than what Daniel confessed. He is talking about all transgression could be sealed up from the sight of God by the work of the Messiah. In Isaiah 53 the great prophet spoke of the Messiah's atoning power. He was pierced through **"for our transgressions"** (**Isaiah 53:5**).

- b. **“To make an end of sin.”** Under the Law of Moses sin could not be forgiven. **“But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins” (Hebrews 10:3,4).** Isaiah said that the Messiah would be an **“offering for sin” (Isaiah 53:10).** The ONLY WAY sin is forgiven is through the blood of Christ. When one renders obedience to the Lord, His blood covers the sin, making an end of it in the sight of God (**Acts 2:36-38; Romans 6:4-7; Ephesians 1:7; Colossians 1:14; 1 John 1:7).**
- c. **“And to make reconciliation for iniquity.”** Isaiah said that **“the Lord hath laid on him the iniquity of us all” (Isaiah 53:6).** Reconciliation means to change from enmity to friendship. Through the death of the Messiah reconciliation was made possible (**Romans 5:6-10; 2 Corinthians 5:17-21; Hebrews 2:17).**
- d. **“And to bring in everlasting righteousness.”**
 - (1) Man was lacking in righteousness and cannot make himself righteous (**Romans 3:23).**
 - (2) It is only through the power of God and the atoning work of the Messiah that man can attain to righteousness (**Isaiah 54:17; 2 Corinthians 5:21).**
 - (3) The righteousness that was made possible by God is everlasting because of the power of the blood of Christ (**Ephesians 1:7).**
 - aa. The sinner comes in contact with His blood by being baptized for the forgiveness of sin (**Acts 2:38; 22:16; Romans 6:3-13; 1 Peter 3:21).**
 - bb. The child of God can remain in that righteous state by the power of the blood of Christ (**1 John 1:7-9).**
 - (4) **“This is a perpetual righteousness befitting a ruler ‘whose goings (sic) forth are from old, from everlasting’ (Mic.5:2), who would establish an everlasting dominion (Dan. 7:14), whose kingdom would be ‘an everlasting kingdom’ (Dan. 7:27), which kingdom would be established and upheld ‘with justice and righteous from henceforth even for ever’ (Isa. 9:7). These citizens would be bound to such a king by an ‘everlasting covenant’ (Ezek. 37:26) and would awake, ‘some to everlasting life’ (Dan. 12:2). This was accomplished by the Messiah” (Homer Haily. p. 200).**
- 4. **“And to seal up the vision and prophecy, and to anoint the most Holy.”**
 - a. The sealing of the vision and prophecy is very difficult to understand. Generally, most view it as pointing to the end of Old Testament revelation. The message of the prophets in the Old Testament pointed to the coming Messiah. Moses said that this Prophet that was coming is the one to hear and obey (**Deuteronomy 18:15-**

19). In the New Testament the book of Hebrews starts with the declaration that God once spoke through the prophets, but today He speaks only through His Son (**Hebrews 1:1,2**). The fulfilling of the events in the seventy weeks vision would put an end to the old system.

- b. The anointing of the most High points to the anointing of the Messiah. When Jesus came to Nazareth, He entered the synagogue and read from the prophet Isaiah (**Isaiah 61:1,2**). He applies the anointing that Isaiah spoke of to Himself (**Luke 4:16-21**). Jesus is the anointed One.

D. “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate” (9:25-27).

1. In these verses Gabriel gives three divisions of the seventy weeks (490 years).
 - a. Seven sevens (49 years).
 - b. Sixty two sevens (434 years).
 - c. One seven (7 years).
 - d. The three periods add up to 490 years.
2. If I am correct by stating that the 490 years starts with Artaxerxes’ letter to Ezra (**Ezra 7:11-28**), then the first period (seven sevens) would start at that time. It is possible that it would include the decree of Cyrus as well as the restoration work of Ezra, Nehemiah, and Zerubbabel.
3. The second period of time (434 years) would be the time of the settlement of Jerusalem and the area around it to the coming of the Messiah.
4. The third period, **“the one week,”** would include the time of Christ, His death and resurrection. It would also include the teaching of the gospel to the Jews until the conversion of the Samaritans (**Acts 8:5-13**).
 - a. This prophecy plainly states that the Messiah would be rejected by the Jews.
 - b. This also fulfilled the prophecy of Isaiah about the cutting off of the Messiah. **“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he**

- stricken” (Isaiah 53:8).** Isaiah spoke of the cutting off and Daniel was given the time it would take place.
- c. “One of the meanings of the Hebrew word (Karat), translated ‘cut off’ is ‘destroy by a violent act of man or nature; and its synonym gazar, used by Isaiah of the Servant’s being ‘cut off’ out of the living’ (Isa. 53:8), means, ‘a violent severance from a former way of life” (Homer Haily, p. 203).
 - d. All of this evidence that the Messiah would be rejected by Jews and killed plainly, clearly, unmistakably, and distinctly refutes the teaching of premillennialism. Premillennial doctrine teaches that the rejection of the Messiah was a surprise to God and Christ when He came to set up His kingdom, so He set up the church. There were no surprises! When Jesus started His teaching, He said the **“kingdom of God is at hand” (Mark 1:15)**. From the prophets (Isaiah and Daniel) we learn that the cross was in God’s plan, the shedding of the blood of the Messiah. Jesus purchased the church with His blood (**Acts 20:28; Ephesians 5:25**). Therefore, if the kingdom was at hand, and the death of Christ was at hand, and in His death the church of Christ was purchased, the kingdom and the church are the same. This means that the kingdom was set up at His death and refutes the premillennial teaching that the kingdom is yet to be set up.
5. After the cutting off of the Messiah and the preaching of the gospel to the Jews, **“the people of the prince”** shall come and destroy the city (Jerusalem). This will take place after the seventh week, on the assumption that I am correct that the seventh week is seven years, that during the first half of those seven years (3 1/2 years), the Messiah will come teach God’s plan of salvation and die so the plan can be established. During the latter half of those seven years, there is enough time to preach the gospel to the Jews. This would take it to the time of the scattering of Christians and Philip preaching the plan of salvation to the people of Samaria (**Acts 8:4-12**). This will also help one understand Paul’s statement that the gospel was preached to the **“Jews first, and also to the Greeks” (Romans 1:16)**. The last half of those seven years would end long before the destruction of Jerusalem in 70 A.D.
- a. **“In the midst of the week he shall cause the sacrifice and the oblation to cease.”** This is a clear reference to Christ’s death and the nailing of the Law of Moses to the cross (**Colossians 2:14**). Did the sacrifices and the oblation physically cease at the death of Jesus? No. But, they did cease in the eyes of God. He refused their worship and sacrifices because of the establishment of the new **“covenant.”**
 - b. God’s presence ceased being with the Jews and the Temple because they refused to accept the teaching of the Messiah (**2 John 9**). This would open up the way for the **“ABOMINATION OF DESOLATION” (Matthew 24:15)**. The Babylonians had no power to

destroy the city of Jerusalem and the Temple until the presence of God left the Temple (**Ezekiel 11:22-25**). **“The people of the prince,”** the Romans, had no power to destroy Jerusalem and the Temple until the presence of God stopped being with the Jews and the New Covenant established.

- c. Gabriel spoke of the **“overspreading of the abominations.”** Jesus said that the gospel would be preached in all the world before the Abomination of Desolation (**Matthew 24:14,15**). History teaches that the Roman army with Titus as its leader was **“a flood,”** overpowering, devastating force to the Jews and the city of Jerusalem. During the trial of Jesus the Jews cried out, **“His blood be on us, and on our children”** (**Matthew 27:25**). This rejection of their Messiah led to the **“ABOMINATIONS OF DESOLATIONS.”** They would reap as they had sown (**Galatians 6:7,8**).
- 6. **“And he shall confirm the covenant with many for one week.”** The one that conformed the covenant is not the prince of verse 26, but the “Messiah the Prince” of verse 25. Jesus established the covenant so man can have forgiveness of sin (**Hebrews 10:1-18**).
- 7. **“Even until the consummation, and that determined shall be poured upon the desolate.”** God used the Roman army to do away with Jerusalem and the Temple. This would stop all sacrifices and the sacrificial system of the Old Testament would be physically ended. The majority of the Jews rebelled against the Messiah and His gospel (**John 1:11**). Therefore, they received the wrath of God.

QUESTIONS OVER CHAPTER NINE

1. Who received a message from God in the fourth year of Jehoiakim? What was that message?
2. Please explain “confusion of face” in verse 7.
3. How will the study of Daniel’s prayer help us in our prayer life?
4. Define “oblation.”
5. Define “reconciliation.”
6. How can seventy weeks become 490 years?
7. Who established the new covenant?
8. Who was the Roman leader to destroy Jerusalem?

9. What took place in the seventh week of the seventy weeks?
10. Why did God's presence cease to be with the Jews?

DANIEL CHAPTER TEN

INTRODUCTION:

1. This chapter opens up with Daniel fasting on the banks of the river Hiddekel. This is the Tigris river. The banks of a river are excellent places to go for rest and meditation (**Ezekiel 1:1; Acts 16:13**).
2. It was a time of devotion, meditation, and prayer for Daniel. As in Daniel's life and the life of Christ, one can see the need to get away from everyone for meditation and prayer (**Mark 6:45,46**).

I. VISION OF A HEAVENLY MESSENGER (10:1-9).

A. **“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision” (10:1).**

1. It was in the **“third year of Cyrus”** that this vision took place. In the first year of Cyrus, Zerubbabel led the first return from Babylon of the Jews to rebuild the Temple (**Ezra 1:1-4; 2:1,2**).
 - a. This truth was a divinely inspired articulation of Isaiah (**Isaiah 44:26-45:3**).
 - b. From this passage it is evident that Daniel did not return with the Jews to Jerusalem.
 - c. Modernists teach that someone else, other than Daniel, wrote the latter chapters of this great book. They teach that someone from the Maccabean period wrote it. Modernists have a very poor view of inspiration of the Bible. First, Jesus believed that Daniel wrote his book as He quotes from the latter chapters of Daniel (**Matthew 24:15**). This settles the matter as to the inspiration of Daniel.
 - d. Edward Young, in his commentary on Daniel, points out that Daniel remaining in Babylon after the first return of the Jews is evidence for the inspiration of the text. “But if Daniel were merely an ideal figure, the creation of a Judaistic writer of the Maccabean age, why does not he conform to the image of Judaism and be made to return to Palestine? The fact that Daniel does not return to Palestine is a strong argument against the view that the book is a produce of the Maccabean age” (Young, p. 223).
2. **“Belteshazzar”** was the name given Daniel by the prince of the eunuchs under Nebuchadnezzar (**1:7**).
3. **“And the thing is true.”**

- a. Most of the events that the prophets spoke of did come about in their lifetime. When Jacob blessed Judah he said, **“The sceptre shall not depart Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be” (Genesis 49:10)**. Jacob was speaking of the coming Messiah. He would come through the seed of Judah. We learn that the prophecy did not come about quickly. It was not until the time of David that we learn that it is through his seed that **“Shiloh”** would come. David lived around a thousand years before the Messiah came into the world. The Psalms David wrote that were messianic were written between 1010-970 B.C.
 - b. Daniel received his visions from about 605-536 B.C. Some of the events he saw in the visions were actually close to his lifetime. He told Nebuchadnezzar that there were three worldly kingdoms that would come after the fall of Babylon **(2:29-44)**. Daniel lived to see the second kingdom, the Medo-Persian empire, came to power **(5:31)**. Yet there were many events that were hundreds of years away from Daniel’s lifetime. Just because the time God appointed for these events to come about were far into the future does not change the fact of the truth of the visions. The events about the coming Messiah that Jacob, David, and Daniel spoke of came long after their death. But they were true because the message was from God **(2 Peter 1:20,21)**.
4. **“But the time appointed was long.”**
- a. The American Standard version translates this phrase as, **“even a great warfare.”**
 - b. Rex Turner Sr. in his commentary said that “Daniel understood that the vision pertained to an ongoing warfare, which warfare crucially involved God’s people” (Turner, p. 264).
 - c. Edward Young believes that the “warfare is in the revelation itself, and that with this revelation the prophet must struggle” (Young p. 224). This view is difficult to believe since Daniel said that he **“had understanding of the vision.”**
 - d. The Hebrew word that **“the appointed time”** is translated from, “properly means an army, host, as going forth to war; then the host of angels, of the stars, hence God is so called ‘Jehovah of hosts.’ Then the word means warfare, military service, a hard service, a season of affliction or calamity...and that Gensenius has correctly expressed the idea: ‘true is the edict, and relates to long warfare; that is, to many calamities to be endured” (Albert Barnes, p. 192).
 - e. Daniel had been given many visions of future events for God’s people. In chapter 8 the **“little horn”** stopped the daily sacrifices **(8:9-12)**. In chapter 9 he received the vision of the seventy weeks that the Messiah would be cut off **(9:26)**. In the vision he receives in this

chapter is one of struggles to endure. There will always be a warfare between those who serve God and the enemies of good.

B. “In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel” (10:2-4).

1. Daniel had been fasting for three weeks. It was a time of sadness, affliction, and trouble. He **“was mourning.”** Why? The text does not say why Daniel was lamenting at this time. As in most cases, when the Scriptures are silent on a subject, there is much speculation on the topic.
 - a. Some believe it was because of the troubles the Jews were facing in the restoration of the Temple. It had been two years from the time Cyrus gave the decree to rebuild it.
 - b. It is also said that Daniel was troubled because of the spiritual condition of the people. The Bible does not say why he was mourning. Therefore, it would be best to leave it alone and go on to the things that are revealed and taught in the Scriptures.
2. During this time of devotion Daniel abstained from those things that would have brought him comfort. He did not eat desirable or delicious food. Abstaining from desirable food and drink, Daniel refused to **“anoint”** himself. There are three types of anointing practiced by Hebrew people. They are ordinary, sacred, and medical. Anointing meant that oil was applied to a person or thing. “Ordinary anointing with scented oils was common toilet operation (Ruth 3:3; Ps. 104:15; Prov. 27:9). It was discontinued during a time of mourning (2 Sam. 14:2; Dan. 10:3; Matt.6:17). “Sacred anointing had as its purpose the dedicating of things or persons to God” (Zondervan, p. 46).
3. Daniel was by the river Hiddekel on the 24th day of the month.
4. The river Hiddekel, as stated in the introduction, is the Tigris river. It is one of four rivers identified in the second chapter of Genesis (**Genesis 2:11-14**). It was located on the Eastern boundary of Babylon.

C. “Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose lions were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude” (10:5,6).

1. The vision of the heavenly messenger is filled with grandeur and stateliness. Many teach that evidence from the text shows that this is a theophany. A theophany is a manifestation or appearance of Deity. It is thought that Daniel saw the second Person of the Godhead. Jesus, in His preincarnate state, was

known as **“the Word” (John 1:1,2;14)**. If we compare the statements in Daniel with John’s statements about Christ, we will see they are very alike or harmonious (**Revelation 1:13-15**). In the Old Testament there are a number of times that the Second Person of the Godhead appeared to man (**Genesis 16:7-13; 32:22-30; Judges 13:11-23; Exodus 3:3-6; 13,14; John 8:24; 58**).

2. It is very possible that this is an appearance of the Second Person of the Godhead. There are questions that must be brought up in such a comparison of Daniel and John’s vision. In Revelation chapter one John saw the resurrected Christ. During the time of Daniel this was in the future. Jesus is the Second Person of the Godhead and can appear in any form desired, but the messenger in Daniel chapter ten does not display the attributes of Deity. The messenger is not omnipotent. He does not have unlimited power. In verse thirteen he said that **“the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me...”** The messenger that came to Daniel did not have the power to come until Michael came to help him. This is evidence that the appearance of the heavenly messenger in chapter ten is not a theophany. **“For with God nothing shall be impossible” (Luke 1:37)**. Angels are stronger than man, but they are not omnipotent (**Psalm 103:20; Hebrews 1:14; 2 Peter 2:11**).
3. It is noteworthy to point out the appearance of angels in human form are always in the masculine gender (**Genesis 18:1,2; Daniel 9:21; Revelation 22:8,9**).
4. The messenger spoke with **“the voice of a multitude.”** The sound of his voice was vibrant and strong. **“His face as the appearance of lightning”** recalls the description of Moses after his descent from Mount Sinai (**Exodus 34:29-35**).

E. “And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves” (10:7).

1. The events by the river Hiddekel were startling to Daniel’s colleagues. They did not see the things taking place, but they understood something was going on at that time. They were surprised, frightened, and alarmed at the unexpected events. Therefore, they did what comes naturally, **“they fled.”**
2. This event recalls the appearance of the Lord to Saul on the Damascus road (**Acts 9:1-7**).

F. “There I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground” (10:8,9).

1. When Daniel saw the messenger, his vitality was turned to weakness. Daniel was entirely overcome by the splendor of the vision. John felt a similar effect when he saw the Lord (**Revelation 1:9-17**). This is the effect that all humans will experience one day when Jesus returns the second time (**Philippians 2:6-11; Hebrews 10:31**).
2. The word **“corruption”** literally means “destruction.” The magnificence of the vision was the means that changed Daniel’s appearance from warmth to being deathlike.
3. When Daniel heard the voice of the messenger, his body collapsed to a prostrate position on the ground.

II THE ESSENCE OF THE VISION (10:10-21).

A. **“And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling” (10:10,11).**

1. With the aid of the messenger Daniel is set up on his hands and knees. The messenger gives words of encouragement to Daniel. **“O Daniel, a man greatly beloved.”** Gabriel used those words to comfort and fortify Daniel in the previous chapter (**9:23**).
2. The trend today is for man to look to angels to guide and comfort them. The very text that we are studying has been used as proof to show that angels are employed, in a miraculous way, to give man assurance and understanding. God does not use angels to guide man today. God speaks through His Son, Christ Jesus, to man today, and not through angels (**Hebrews 1:1-3**). All one has to do is to look at the teaching of those who claim that angels have come to them and compare it with God’s Word and you will find contradictions. There are no contradictions in God’s Word (**2 Timothy 3:16**)! This is proof that the messages people claim to receive from angels is nothing more than their imaginations. They create mental images and attribute it to angels or God. The Bible is complete; therefore, any extra teaching is not from God but man (**Galatians 1:8,9**).

B. **“Then said he unto me, fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words” (10:12).**

1. From the time of his youth Daniel set his heart to be humble and serve God. He was faithful in not eating the king’s food (**1:8**). Daniel was going to serve God even if it meant death (**6:4-10**). Daniel was a man of prayer. Only one

who has a strong faith in God would be a man of prayer (**Psalm 34:15-18; Isaiah 57:15; 66:2; James 4:8-10; 1 Peter 5:5-8**).

2. The messenger came to strengthen and encourage Daniel. Today we are more blessed than Daniel. We have the complete revealed Word of God to strengthen and encourage us (**John 8:31,32; 20:30,31; Acts 20:32; Romans 10:17; 15:4; 1 Thessalonians 2:13; 2 Timothy 3:16-4:5**).
3. Daniel set his heart to understand. Man needs to prepare his heart to understand, be obedient, and teach others about God. This was the attitude of Ezra, who was in Jerusalem at this time (**Ezra 1:1-4; 7:10**).
4. There are multitudes who have closed their minds and hearts to the Word of God. They have chosen to follow the traditions of men and not the Word of God (**2 Corinthians 4:3,4**).

C. “But the prince of the kingdom of Persia withstood me one and twenty days: but, lo Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (10:13).

1. Daniel had been fasting, praying, and mourning for twenty one days, **“three full weeks” (10:2,3)**. The messenger comes to Daniel explaining what he had been doing during the time of Daniel’s fasting and prayers.
2. The messenger had been in a spiritual warfare with the **“prince of the kingdom of Persia.”** The prince of Persia is not the king of Persia, but an angelic being. “Now, who was this angel, the prince of the kingdom of Persia? Why would an angel be in opposition to God and his chosen people? To answer, angels were (are) created beings. God created a host of angels (Neh. 9:6; Ps. 148); but angels, like man, were created in the image of God and were, therefore, free moral agents. Had such not been the case, they would have been mere robots. As free moral agents, some of those angels did sin, as was the case with the ‘prince of Persia and Greece.’” (Rex Turner, Sr. p. 268,269). In the New Testament there are references to these angels that sinned and turned from God (**Jude 6; Revelation 12:7,9; Matthew 25:41; 2 Peter 2:4**).
3. **“Michael, one of the chief princes, came to help me.”** Michael is an archangel (**Jude 9**).
4. “This Michael is known especially as the champion of God’s people. Chapter 12:1 speaks of him..... Michael gave help to this heavenly messenger and this enabled him to come to Daniel with the message while Michael dealt with the Persian opponent” (McGuiggan, p. 166).

D. “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days” (10:14).

1. The messenger came to teach Daniel about the things that will happen to the Jews **“in the latter days.”**

2. **“The latter days”** is a phrase that has reference to the coming of the Messiah and the establishment of His kingdom, the church of Christ. Joel spoke of the events that would take place during the latter days (**Joel 2:28-32**). The apostle Peter on the first Pentecost after the resurrection of Jesus quotes Joel and applies it to the establishment of the church (**Acts 2:14-39**). The phrase is a reference to the end of the Law of Moses and the dawn, the advent of the Law of Christ, of the Christian age.
3. Those who teach the premillennial doctrine define **“the latter days”** or **“the last days”** as a “time immediately prior to the so-called ‘Rapture of the saints’ and the beginning of seven years of great trouble on the earth known as the Great Tribulation” (Rod Rutherford, *The Millennial Mania*, p. 65). Premillennial doctrine is not found in the Scriptures! The doctrine is refuted in Acts chapter two. The New Testament teaches that from the time Christ appeared until He returns the second time is the **“last days”** (**Hebrews 1:1,2**).
4. The close of the Jewish age and the beginning of the Christian age is pointed out in Daniel ten verse fourteen. It would be **“many days,”** far in the future, before the beginning of the Christian Age.

E. “And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength” (10:15,16).

1. The presence and the physical appearance of the messenger were overwhelming to Daniel. He was so awestruck that he looked to the ground and was inarticulate, speechless.
2. The messenger, who was in human form, touched his lips enabling Daniel to speak. Daniel’s **“sorrows,”** pain came upon him. When the ark of God was taken by the Philistines, Eli’s daughter-in-law, the wife of Phinehas, had pain come upon her quickly. The text says, **“her pains came upon her” (1 Samuel 4:19)**. Her pain burst upon her. This gives the same idea of Daniel’s pain. The sorrows and pains he suffered burst upon him quickly, like a woman having birth pains. This stopped him from speaking.

F. “For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me” (10:17,18).

1. Daniel is being very respectful to the heavenly messenger. He was speaking from a point of a subordinate to an elder. Daniel was standing in the presence of one sent from Heaven. He understood that humility and respect were

needed before one who was sent from God. This is a lesson that is needed today in the church of Christ. In the worship of God those in the assembly must understand that it is a time of respect and humility, for they are in the presence of God. Daniel felt the need to show respect for the servant of God. How much more is our need to show respect to God in the worship service!

2. Daniel was completely overwhelmed by the presence of the angel. He needed to be strengthened again by the touch of the angel. “The previous touch (vs 16) restores the power of speech, this one completes Daniel’s recovery” (Young p. 228).

G. “And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me” (10:19).

1. The angel strengthens Daniel with words of encouragement. He reenforces that Daniel is loved by God. **“O man greatly beloved.”** This is the message that was given to Daniel by the angel Gabriel in chapter nine (9:23). Daniel was greatly loved because he greatly loved the One in Heaven (**Deuteronomy 6:4-6; 10:12; 30:6; Matthew 22:37**).
2. The angel encourages Daniel not to fear, but be at peace and be strong. Peace is translated from the Hebrew word “shalom.” It carries the idea of completeness, well-being, welfare, and health. “Shalom also signifies ‘peace,’ indicative of a prosperous relationship between two or more parties” (Vines). Daniel could be at peace because of his relationship with God. Peace can be ours if we have submitted to the doctrine of Christ (**John 14:27; 16:33; 2 John 9; Ephesians 2:11-22**).

H. “Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince” (10:20,21).

1. The angel came to make Daniel understand **“what shall befall thy people in the latter days” (verse 14)**. This is a direct reference to the problems the Jews will have under the Persians and the Greeks. The messenger must return to his warfare with the **“prince of Persia.”** There was a war going on between servants, angels, of Satan and the servants, angels, of God. Persia and Greece played a major role in God’s plan of future events. In chapter two Daniel gave an interpretation of a dream of Nebuchadnezzar. The four earthly kingdoms in that dream, Babylonian, Medo-Persian, Greek and Roman were to play a part in history that led up to the development of the church of Christ. During the Babylon captivity the Jewish synagogue was developed. This gave the apostles fertile ground for preaching the gospel. In

the Medo-Persian Empire the emphasis was on respect for law. Man must have respect for laws of men (**Romans 13:1-6**) and the law of Christ (**2 John 9**). The Greeks provided the language in which the New Testament was written. The Roman government built roads. This allowed early Christians free avenues of travel to teach the doctrine of Christ. “In some unknown form or fashion angelic beings were at odds with each other over the role Persia, and later Greece, was to play in God’s scheme of things” (Dave Miller, The Thirteenth Annual Southwest Lectures, p. 192).

2. The “**scripture of truth**” is God’s Word (**John 8:32; 17:17; 2 Timothy 3:16,17**). God is omniscient, infinite in knowledge. He knows the outcome of the future. Through providence all things work out according to His will. The messenger is encouraging Daniel with these words.
3. The messenger and Michael are working together to overcome the forces of evil in the Persian and Grecian empires. The implication in the text is that they are all that are needed to accomplish God’s purpose.
4. God’s people will experience opposition from forces of evil, but if they remain faithful the victory is theirs. This is an axiom, established principle of truth, in the Christian Age (**Revelation 2:10**).

QUESTIONS OVER CHAPTER TEN

1. The river Hiddekel is also known as _____.
2. What happened in the third year of Cyrus?
3. How can we refute the teaching of modernists that someone other than Daniel wrote the last few chapters of this great book?
4. Define theophany.
5. Do you believe the messenger in chapter ten is the Second Person of the Godhead or an angel? Why?
6. Define omnipotent.
7. Define omniscient.

DANIEL CHAPTER ELEVEN

INTRODUCTION:

1. The historical accuracy in this chapter has long been a battleground for liberals to deny Daniel as the author. Liberals reject the idea of verbal plenary inspiration. What is verbal plenary inspiration? Verbal means that every word that is in the Bible is there because God willed it. The Holy Spirit guided every writer of Scripture insuring the inerrancy of the Bible and allowing for individualities of the writers. Plenary means “full.” It means that the entire Bible is fully inspired. The Bible is verbally (all the words) and plenary (all the sections) given by the inspiration of God (**2 Timothy 3:16,17; 2 Peter 1:20,21**).
2. This chapter covers a large portion of history; an progression of four kings of Persia, with the fourth making war on Greece, and the rise of Alexander the Great and the dividing of his empire. Portions of this chapter refer to Antiochus Epiphanes. This chapter covers about two hundred and fifty years in the Medo-Persian and Greek empires.

I. FOUR KINGS OF PERSIA (11:1,2).

A. **“Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. (11:1).**

1. If this verse is a continuation of chapter ten, and the evidence points to the fact that it is a continuation, **“I”** was the angel, the heavenly messenger speaking to Daniel.
2. The messenger relates to Daniel how he supported Michael, an archangel, in the fall of Babylon by the Medo-Persian empire.

B. **“And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia” (11:2).**

1. As in the whole book of Daniel some of the verses that at first reading would be understood without much difficulty, perhaps are more challenging than they first appear. The messenger will show Daniel the **“truth”** of future events. There will be three kings of Persia that will ascend the throne. After those three kings, another king will arise and he will be rich and will cause problems with the Greeks.
2. Who are the four kings that the angel is speaking about in this verse? First, it must be understood that history teaches that there were more than four kings in the Persian empire from this point. There were a number of kings after the reign of Cyrus. Some of those were Cambyses, Pseudo-Smerdis, Darius Hystaspis, Xerxes, Artaxerxes Longimanus, Xerxes II, Darius II

Nothus, Artaxerxes Mnemon and Darius III Codomannus. It was Darius III who was overthrown by Alexander the Great in 331 B.C. at the battle of Arbela.

3. The difficulty in verse 2 is knowing who the four kings were about whom the messenger was speaking. Some start the list with Cyrus. That would make the fourth king Darius Hystaspis. Most start the list with Cambyses the son of Cyrus and that would make Xerxes the fourth king. Xerxes is also known as Ahasuerus in Esther (**Esther 1:1-4**).
4. The text says, **“there shall stand up yet three kings in Persia and the fourth shall be richer than they all.”** Cyrus was king at the time of the vision (**10:1**). This would start the list with Cambyses, and Xerxes would be the fourth king. History teaches us that Xerxes tried to conquer Greece. It must be remembered that the angel gives no detail about the three kings, nor is he giving a history of the kings of Persia. The messenger is only giving information as it would pertain to the Jewish people.

II ALEXANDER THE GREAT (11:3,4).

- A. **“And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those” (11:3,4).**
 1. When studying the Scriptures, sometimes a great amount of time will be covered in a few verses. This is exactly what has happened between verses 2 and 3. The mighty king in verse three would have been, Alexander the Great. Xerxes, the fourth king in verse 2, reigned from 486 to 465 B.C. Alexander the Great defeated Darius in 331 B.C. From the death of Xerxes to the defeat of the Persians by Alexander was 134 years. A little over a century of time has passed between verses 2 and 3.
 2. Alexander the Great built up the Grecian empire to a world power. In 323 B.C. he died at the age of 32. After his death there was no one to inherit his kingdom and it was divided among four of his generals. Alexander was outstanding as a conqueror and the influence of the Grecian empire was felt throughout the world. Through his efforts to Hellenize those he conquered, the Greek language became the language of commerce. This was of tremendous importance to the teaching of the Gospel. The New Testament was written in “Koine Greek or common Greek in distinction from classical Greek “ (Ray Summers, Essentials of New Testament Greek, p. VII). The Greek language is so precise that students of the New Testament can look back in history and know exactly what message is for us today. There are no guesses because the Greek language is accurate and minutely exact.

III. PTOLEMY TO ANTIOCHUS EPIPHANES (11:5-20).

A. “And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion” (11:5).

1. Alexander’s empire was divided among his four generals. In this chapter the messenger only deals with two of those divisions: the southern kingdom, Egypt, and the northern kingdom, Syria. The other two kingdoms, Macedonia and Thrace, are not the main point of study in this chapter.
2. After the death of Alexander, Ptolemy was given the southern region of Alexander’s empire, Egypt. Seleucus was one of Ptolemy’s princes. Seleucus’ dominion shall be greater because he ruled Syria, a larger domain than Egypt.

B. “And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times” (11:6).

1. After a period of years an alliance will be formed between the king of the south and the king of the north. This alliance would come after Ptolemy and Seleucus stopped ruling over those kingdoms.
2. Ptolemy Philadelphus was king of the south at the time of the alliance. His daughter Bernice was given in marriage to Antiochus Theos, king of Syria. “But to do this, it would be necessary for Antiochus to divorce his wife Laodice; thus the sons of Laodice would never inherit Antiochus’ kingdom. Two years later, Ptolemy Philadelphus died, and when Antiochus Theos heard of his death, he immediately divorced Bernice and remarried his former wife Laodice “ (Al Macias, Southwest Lectures, p. 197, 198). After Laodice was reunited with Antiochus Theos, she poisoned him to death. Laodice then had her son poison Bernice and her infant son to death, hence capturing the throne for himself.

C. “But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the king of the north” (11:7,8).

1. One from the roots of Bernice would become the king over the southern kingdom. History teaches us that this was Ptolemy Euergetes, the brother of Bernice. This is the third Ptolemy to rule the southern kingdom.

2. Ptolemy Euergetes would lead his army against the king of the north, Syria, and conquer the kingdom. The idolatrous people looked to their idols as protection. The victory over Syria would mean a victory over their gods, idols (**1 Kings 20:22-28**). After the victory of the king of the north, Seleucus Callinicus, Ptolemy will maintain power over Syria. “The Egyptians were so elated with the outcome that they gave to their ruler the name Euergetes (i.e., well-doer)” (Young, p. 237).

D. “So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress” (11:9,10).

1. Seleucus Callinicus, seeking to avenge his loss to Ptolemy Euergetes, worked for two years in rebuilding his army. Seleucus was defeated in this attempt to conquer Ptolemy Euergetes.
2. The son of Seleucus Callinicus, Seleucus Ceraunus, and Antiochus the Great, inflamed themselves to war. Seleucus Ceraunus was killed in battle, so Antiochus the Great became king. From that point on Antiochus worked to remove Syria from the control of Egypt.

E. “And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand” (11:11).

1. Ptolemy Philopator was the king of Egypt at the time of Antiochus the Great’s attack on Egypt. Ptolemy Euergetes was dead at this time.
2. Antiochus raised a great, large army. Though Antiochus raised this great army, he was defeated by Ptolemy Philopator.

F. “And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it” (11:12).

1. The army of Antiochus shall be defeated by the army of Ptolemy.
2. Ptolemy, instead of taking advantage of the victory to strengthen his army and build up the outer regions of his territory, went back to Egypt to a life of ease. His kingdom was not strengthened by the victory.

G. “For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches” (11:13).

1. Ptolemy's deficiency of wisdom in not strengthening his army and taking advantage of the defeat of Antiochus came back to plague Egypt. Ptolemy Philopator was dead at this time. It was about thirteen years since Ptolemy Philopator defeated Antiochus the Great. Ptolemy Philopator's son became king. He was only four years old at this time. His name was Ptolemy Epiphanes.
2. During the thirteen years, Antiochus the Great built up a **“great army.”** The phrase **“with much riches”** refers to tools of war, weapons, and supplies.

H. “And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall” (11:14).

1. From our point of view we are looking at history. It is important to remember that we are dealing with a prophecy from Daniel's point of view. It is a great deal easier to look back into history and see where events took place than to stand in Daniel's shoes looking to these future events that will impact God's people. How will these things affect the Israelites? The Israelites were right in the middle between Egypt and Syria. Throughout the history of the Israelites, they were often caught in the middle of opposing armies. The good king, Josiah, was slain at the valley of Megiddo when Necho, king of Egypt, came to fight against Carchemish **(2 Chronicles 35:20-26)**.
2. The angel said that **“many would stand up against the king of the south,”** Egypt. Before Antiochus attacked Egypt again, he made an alliance with Philip of Macedon. This alliance would give Antiochus the strength to defeat Egypt.
3. The phrase, **“Also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.”** The American Standard version translates it as, **“also the children of the violent among thy people shall lift themselves up to establish the vision; but they shall fall.”** The New King James translates **“robbers”** as **“violent men.”** Rex Turner Sr. believes “The statement ‘they shall fall’ probably meant that all who oppressed the spiritual Jews would fall, or fail” (Turner, p. 236). This could be the correct interpretation, but it does not fully agree with the statement. Edward Young, in his commentary, gives a full explanation of the message. “The Law was broken in that certain factious ones evidently thinking that they were fulfilling prophecies, took the side of Antiochus against Egypt...In this however, they fall or stumble, i.e., they fail in their attempts to establish the vision” (Young, p. 239).

I. “So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand” (11:15).

1. The **“king of the north”** is Antiochus the Great and Ptolemy Epiphanes is the king of the south. Epiphanes is defined as “illustrious one.” Ptolemy sent one of his generals, Scopas, to Syria and Palestine to defeat those countries and put them under his rule. As Daniel was told by the angel, the king of the north, Antiochus the Great, prevailed over the armies of the south.
2. Antiochus fought Scopas in B.C. 198. He **“cast up a mount, and take the most fenced cities.”** Antiochus fortified his position so greatly that Scopas and **“the arms of the south”** could not prevail against him. “The word arms is used here in the sense of heroes, warriors, commanders, as in Ezekiel 30:22-26” (Albert Barnes, p. 220). The **“chosen people”** were the best men, fighting men, that Ptolemy was able to assemble. History teaches that Scopas was dug in at Sidon. Ptolemy sent reinforcements to deliver Scopas, but they were unable to stand against Antiochus. Scopas surrendered after his army ran out of food.

J. “But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed” (11:16).

1. Antiochus the Great came against Scopas completely defeating the general from the south.
2. Antiochus, after defeating Ptolemy’s army, took possession of **“the glorious land,”** Israel. **“Glorious land”** means “land of beauty or splendor.” Any land that goes through a war suffers. Antiochus needed provisions for his army. Those provisions came from the land or people invaded. The Jews supported Antiochus in his war with the king of the south. Because of their support Antiochus granted them fringe benefits; but the aftermath of war was great in the land.

K. “He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him” (11:17).

1. Antiochus determined to make an alliance with Ptolemy to strengthen his kingdom so he could make war with Rome. For this to succeed Antiochus gave his daughter Cleopatra to Ptolemy in marriage. Cleopatra is the **“daughter of women.”**
2. Ptolemy was seven years old when the alliance was made, so Antiochus thought that he could control Egypt through Cleopatra. Antiochus’ deception failed because Cleopatra joined with her husband against her father. The angel said, **“but she shall not stand on his side, neither be for him.”**

L. “After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him” (11:18).

1. Antiochus directed his attention to the Romans. **“The isles”** are the islands of the Mediterranean Sea, primarily those neighboring Greece. The Roman government was in charge of those islands at that time. During this war he shall **“take many”** of the islands.
2. Antiochus’ victories are numbered. There is a **“prince”** that will stop his advance on Rome. His name was Lucius Cornelius Scipio, the brother of Publius Cornelius Scipio, who defeated Hannibal and the Carthaginians. “When it is said that he would do this ‘for his own behalf,’ the meaning is, doubtless, that he would engage in the enterprise for his own glory, or to secure fame for himself” (Barnes’ Notes p. 224). When Antiochus first took some of the islands from the Romans, that brought **“reproach”** on that army. This reproach was turned on Antiochus when Scipio soundly defeated him in B.C. 190 at the battle of Magnesia.

M. “Then shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle” (11:19,20).

1. After Antiochus was defeated by the Romans, he returned to **“his own land”** for safety. In the shelter of his own country he was killed while plundering one of the idolatrous temples. In this he fell and passed away into obscurity.
2. The successor of Antiochus the Great would be a king who raised taxes. He would not last long as a king, but would be removed not by “anger, nor in battle.” Seleucus Philopator, the eldest son of Antiochus the Great, was the next king. He was suddenly severed from the throne, some believe by poisoning.

IV ANTIOCHUS IV (EPIPHANES) THE ENEMY OF GOD (11:21-39).

A. “And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant” (11:21,22).

1. In the place of Seleucus Philopator, **“shall stand up a vile person.”** This person was Antiochus IV, also known as Antiochus Epiphanes. He was king from B.C. 175 to B.C. 163. Those who knew him called him “epimanes (madman), instead of the title which he assumed, viz, ‘epiphanes’ (illustrious)” (Young, p. 241).

2. Antiochus IV is called a **“vile person”** which means that he will be despised and held in contempt. History teaches that this was the very character of Antiochus Epiphanes. Antiochus Epiphanes was first introduced as the “little horn” in chapter 8.
3. The son of Seleucus Philopator was Demetrius Soter. The kingdom should have passed to him. But Antiochus Epiphanes used “flattery to win over the kings of Pergamus to his cause, and the Syrians gave in peaceably” (Young, p. 241).
4. Antiochus used his power to overflow all before him. He made a covenant with a prince. There is much speculation as to the identity of this prince and the covenant. It is a mystery that one could not identify categorically.

B. “And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time” (11:23,24).

1. Antiochus was a deceitful, misleading, scheming, and underhanded person. There are leaders today in America who show these same characteristics. Those people will never be successful, because they forget that God is in control of all governments (**Romans 13:1; Daniel 4:24,25**).
2. After one makes a **“league”** with Antiochus, he would act and **“work deceitfully.”**
3. The **“fattest places of the provinces”** would be the territory where all the wealth is located. Antiochus would make advances into the places of wealth until he had assumed control of the land. Antiochus took possession of many of the wealthy cities of Egypt. “He took possession of Memphis and of all Egypt, as far as Alexandria” (Barnes Notes, p. 231).
4. Not one of the ancestors of Antiochus was able to invade Egypt and take the wealth of the land. **“His fathers have not done, nor his father’s fathers”** accomplish so much in Egypt.
5. He gave the spoils of Egypt to those who were loyal to him. Antiochus had possession of the wealth of Egypt only **“for a time.”** Rome threatened him, so he turned his rage on Jerusalem.

C. “And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain (11:25,26).

1. Antiochus invaded Egypt four times. This verse is alluding to the first formal invasion of the land. One must remember that these are prophecies of events yet to take place after the time of Daniel.
2. Antiochus went to war against the **“king of the south,”** Ptolemy Philometor. Ptolemy could not stand because of the power of Antiochus and the betrayal of his friends. Ptolemy’s army was destroyed.

D. “And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed” (11:27).

1. **“Both these kings’ hearts shall be bent on evil” (NKJV).** Ptolemy Philometor and Antiochus pretended friendship. They sat at the same table, but their hearts were bent on lying to each other for the purpose of evil.
2. Neither of the two kings will be successful. God has in mind to end the wars between these two kingdoms. **“For yet the end shall be for the time appointed.”**

E. “Then shall he return into the land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land (11:28).

1. Antiochus turned his evil plans against God’s people and the land in which they dwell. It was his desire to destroy the Jews and their religion.
2. The summary of these events is given in 1 Maccabees. “And he took the strong cities in the land of Egypt; and he took the spoils of the land of Egypt. And after Antiochus had ravaged Egypt in the hundred and forty-third year, he returned and went up against Israel. And he went up to Jerusalem with a great multitude. And he proudly entered in the sanctuary and took away the golden altar and the candlestick of light and all the vessels thereof and the table of proposition and pouring vessels and the veil and the crowns and ornament that was before the temple: and he broke them all in pieces. And he took the silver and gold, and the precious vessels: and he took the hidden treasures which he found. And when he had taken all away he departed into his own country. And he made a great slaughter of men and spoke very proudly. And there was great mourning in Israel and in every place where they were” (1 Maccabees 1:20-26). Note! The Maccabees are found in the Catholic Bible. They are not inspired of God, but they can be used as a history of events between the closing of the Old Testament and the opening of the New Testament. The Maccabees is in the last of fourteen books called the Apocrypha. Catholics view those books as canonical, but at the time of Christ and the apostles there is no record of them ever using these books. It is noted that none of the writers of the Apocrypha claim inspiration and these books teach doctrines that are unscriptural and unbelievable!

F. “At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so he shall do; he shall even return, and have intelligence with them that forsake the holy covenant” (11:29,30).

1. Antiochus Epiphanes is still the subject of the angel’s message. The angel is teaching Daniel that God is in control. Antiochus was a very evil person. But by providence God controlled things to comply with His time schedule. This is the explanation of **“at the appointed time.”**
2. Antiochus attacked Egypt again. This time the Romans got involved. **“The ships of Chittim”** is a reference to the Roman navy. Chittim is also known as Cyprus. Stopped by the Romans, Antiochus turned his rage, **“indignation,”** against Jerusalem. There would be some that would forsake the Word of God in the face of Antiochus’ rage. He will use them to sustain his plans.

G. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and make them white, even to the time of the end: because it is yet for a time appointed” (11:31-35).

1. Antiochus and his military attacked Jerusalem. They took the temple and **“polluted”** it. The Jews supported Ptolemy against Antiochus and that is all that he needed to destroy the Jews and their religion. It is at this time that Antiochus offered swine as a sacrifice on the altar in the temple.
2. During the activities of Antiochus and his soldiers, a great many Jews were killed. Yet, there were some who remained faithful. The faithful ones took upon them to teach God’s Word. The ones who remained faithful will have the victory. This is true today in Christianity when there are many who are willing to slip away from the foundation of the New Testament. Only those who remain faithful will have the victory (**1 John 5:4; Revelation 2:10**).
3. It was at this time that Judas Maccabeus waged war on Antiochus for about six years.
4. During the assaults of Antiochus some of the unfaithful Jews will join the faithful by **“flatteries”** or slipperiness. They are hypocrites! **“This hypocritical association was doubtless due in part at least to severity with which apostates were treated”** (Young, p. 245).

5. In times of hardship, trouble, adversity, affliction, and difficulties there is always a separation of the faithful from the dross. There will always be hypocrites, but God will always have His faithful.

H. “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done” (11:36).

1. There is much disagreement as the identity of the king in this verse. There are many critics who do not believe verse 36 is a continuous description of Antiochus Epiphanes. Their views are as diversified as their backgrounds. Those who teach premillennial doctrines affirm that the king in this verse is the Antichrist. First, who is the Antichrist? The word “Antichrist” can only be found in John’s first and second epistles (**1 John 2:18,22; 4:3; 2 John 7**). In these passages there is a great deal of information one can learn about Antichrist.
 - a. The Antichrist is one who denies Jesus is the Christ or denies that Jesus came in the flesh.
 - b. There will be many Antichrists. Following John’s description one will learn that all who teach and believe Atheism, Judaism, New Ageism, Hinduism, Muhammadanism, Darwinism, Buddhism, Confucianism, and Satanism are Antichrists.
2. Others believe that the king is the pope or Papal System, Herod the Great, or the Roman empire.
3. From a study of the verse the only reasonable interpretation is a continuous description of Antiochus Epiphanes. Does the verse describe the life and person of Antiochus Epiphanes? The answer is yes. Note the evidence.
 - a. **“And the king shall do according to his own will.”** This describes Antiochus beyond ambivalence. “He accomplished his purposes in regard to the city and temple in the most arbitrary manner” (Barnes, p. 240). He was a tyrant.
 - b. **“And he shall exalt himself, and magnify above every god.”** History teaches that Antiochus determined what god to worship. “One who assumes or claims the right to forbid the adoration of any particular god, and to order divine homage to be rendered to any one he chooses, exalts himself above the gods” (Ibid).
 - c. **“And he shall speak marvellous things against the God of gods.”** God has all power and knowledge (Psalm 92:5; 94:9-11). Antiochus spoke against God and tried to overthrow the religion that God had authorized at that time. “And the king (Antiochus) sent letters by the hands of messengers to Jerusalem and to all the cities of Juda: that they should follow the law of the nations of the earth, And should

forbid holocausts and sacrifices and atonements to be made on the temple of God (1 Maccabees 1:46,47).

d. We can see in verse 36 the great arrogance of Antiochus Epiphanes, the enemy of God.

4. **“And shall prosper till the indignation be accomplished: for that that is determined shall be done.”** Antiochus Epiphanes will do his evil deeds until the time that God has set to end it.

I. “Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all (11:37).

1. Antiochus IV Epiphanes did not worship because of his fathers or ancestors; he was not a traditionalist. Antiochus chose whom he would worship and that would be himself.

2. He would not let **“the desire of women”** interfere with his purposes. Antiochus was a man who practiced lasciviousness. In all that he did, he was a tyrant. He would use women for everything was under his control.

J. “But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things” (11:38).

1. Antiochus had respect to only one god. That was the god of might, the one who gave him unlimited power to take whatever he desired. He would consecrate his riches (gold, silver, and precious stones) to have victory.

2. The god of force is one who is worshipped throughout the world today.

V. THE END COMES TO THE KING OF THE NORTH (11:40-45).

A. “And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and Libyans and Ethiopian shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” (11:40-45).

1. The closing of this chapter is not without its difficulties. There are mixed views as to whom the messenger is speaking. As in the proceeding verses some believe these verses refer to Rome or the Antichrist. These interpretations are not agreeable with the rest of the chapter.
2. The most reasonable interpretation is that these verses are speaking about Antiochus Epiphanes; that verses 40-45 is summary of the reign of Antiochus. Barnes in his commentary states it clearly and precise, "There will be no difficulty in this if we may regard these verses (40-45) as containing a recapitulation, or summing up of events, with a statement of the manner in which they would close. If so interpreted all will be clear" (Barnes, p. 247). Antiochus would make war on Egypt, Libyans, Ethiopians, and the "**glorious land**," but he would come to an end. This would give strength to God's people who lived through Antiochus' terror.
3. Let it also be noted the events of Daniel chapter 11 are evidences of the inspiration of the Bible. The details of these events spoken about three hundred and seventy years before they happened prove that this great book came to us by the will of God as He inspired Daniel to write its pages!
4. We can also learn that God is in control. He delivered His people in times past. He is able to take care of His people, Christians, today.

QUESTIONS OVER CHAPTER ELEVEN

1. How large a portion of history is covered in Daniel chapter 11?
2. Who was the father of Cambyses?
3. What is so important about Koine Greek language?
4. Define: Glorious land.
5. Define: Epiphanes.
6. Who was the son of Seleucus Philopater?
7. What is the Apocrypha?

DANIEL CHAPTER TWELVE

INTRODUCTION:

1. It was stated in the beginning of the study of chapter eleven that it was a continuation of chapter ten. Chapter twelve is a continuation of eleven. Most agree that it would have been better not to have had the chapter breaks as it is set forth today in the last three chapters of Daniel.
2. The only way to have correct interpretation of chapter twelve is to study it in the context of chapters ten and eleven.

I. THE SEALING OF THE BOOK (12:1-4).

A. **“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that time thy people shall be delivered, every one that shall be found written in the book” (12:1).**

1. **“And at that time”** points back to the closing of chapter eleven. If I am correct at the end of chapter eleven by stating it shows the end of Antiochus Epiphanes and his rule, verse one in chapter twelve is speaking of the Roman Empire. Under the Roman Empire the Jewish people and Christians suffered greatly. The messenger said that there would **“be a time of trouble.”**
2. During this time of trouble **“shall Michael stand up...for the children of thy people.”** Michael was first introduced in chapter ten (10:13). He is one of the chief princes, an archangel (Jude 9). It is Michael’s job to keep a vigilant watch over God’s people. Although Michael is on watch, the children of God would go through a time of trouble.
3. During this time of trouble **“thy people shall be delivered, every one that shall be found written in the book.”** Of what time of trouble is the messenger speaking? If we look at the history of the Jewish people and the children of God (Christians) and the suffering they go through, it would be the time of the abomination of desolation that Jesus warned about during His teaching on earth (Matthew 24:14-28). The messenger said, **“thy people be delivered.”** When the Romans came in A.D. 70 to destroy Jerusalem, not one Christian was lost in the destruction. They were delivered from the destruction.
4. If one looks at the words of Jesus in Matthew 24, it would be reasonable to conclude that what the messenger told Daniel is the same as Jesus warned. He said, **“For then shall great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matthew 24:21).**

“This clearly identified the time and occasion of Michael, for Jesus said there was no such time before or after” (Homer Hailey, p. 209).

B. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (12:2).

1. This verse has been the subject of much study. Is it speaking of the general resurrection of the dead or something else? First one must keep in mind that this part of Daniel was written in apocalyptic style, that it is a writing that uses symbols, figures, and signs. The basic rule of hermeneutics, the science of interpretation, is that a sign does not and cannot stand for itself. If it did then it would not be apocalyptic in nature. With this in mind what is the message of verse two?
2. “It is important to note that the time span covered by the book of Daniel is circumscribed and limited by events related to these four empires of Nebuchadnezzar’s dream, the last of which was the Roman Empire” (Dub McClish, The Book of Daniel, Southwest Lectures, p. 209).
3. With the limits that are put forth above, this verse cannot be speaking of the general resurrection of the dead.
4. The most reasonable interpretation would be resurrection of the spiritual dead, an example being the resurrection that Ezekiel saw in the vision of the Valley of Dry Bones (**Ezekiel 37:1-14**). This is the message of Jesus in the Gospel of John. **“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they shall hear and live” (John 5:25)**. Paul spoke of the type of resurrection to the Ephesians. **“And you hath he quickened, who were dead in trespasses and sins” (Ephesians 2:1)**. Paul also referenced this type of resurrection in **Colossians 2:13**.
5. The preaching of the gospel is God’s power to save in the Christian age (**Romans 1:16,17**)! The messenger told Daniel that some would be raised to **“everlasting life, and some to everlasting contempt.”** Jesus said, **“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved” (Matthew 12:13)**. When a person obeys the gospel, he is, in a figure, raised from the dead. Faithfulness is required to remain in that condition. **“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life” (Revelation 2:10)**. In verse two we have the picture of those who were raised from spiritual death. Some remained faithful and would receive everlasting blessings, while others would fall away and receive everlasting shame and contempt.

- C. **“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (12:3).**
1. Those who are wise will keep the Words of Christ (**John 12:48; 2 John 9**).
 2. The wise will teach the gospel to many and turn them to righteousness **Mark 16:15,16**).
- D. **“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (12:4).**
1. Daniel is to seal and protect the book. “Evidently Daniel had written down his revelations, as he received them. This last revelation formed a conclusion, and the entire body, i.e., the book was now to be sealed” (Young, p. 257).
 2. **“The time of the end”** speaks of the fulfillment of the events that were told Daniel.
 3. Edward Young paraphrased this verse and he has captured the thought of the message. “Preserve the book until the end, for it contains the truth as to the future. Many shall go to and fro in search of knowledge, but they shall not find it” (Ibid, p. 258).

II FINAL WORDS TO DANIEL (12:5-13).

- A. **“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?” (12:5,6).**
1. Daniel saw two more angels standing on each side of the river Hiddekel.
 2. The question was put forth by one of the angels, How long before the events just described would take place?
- B. **“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times and half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (12:7).**
1. The messenger said that these things would be accomplished **“for a time, times and half.”** This phrase was first seen in chapter seven (**7:25**). In the context of the book and the evidence from chapter seven one must draw the conclusion that these events occurred during the time of the fourth world power, the Roman Empire.
 2. Further evidence of these events taking place during the time of the Roman Empire is the statement in verse 11, “And from the time that the daily

sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” This is a reference to the destruction of Jerusalem in A.D. 70.

C. “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? (12:8).

1. Daniel is confused and bewildered about the information he has received.
2. “We are reminded also that here we see demonstrated the fact that, while inspired men might receive and comprehend the words of the message revealed to them, they did not necessarily understanding the meaning of the words or the message itself (1 Peter 1:10-12)” (Dub McClish, p. 221).

D. “And he said, go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (12:9,10).

1. Daniel did not understand the message. The angel said that it was not important that he fully understand the message.
2. The important thing was that in the future **“the wise shall understand.”** These are the ones described in verse 3. They shall **“shine as the brightness of the firmament.”** Those who are wise will be studying Daniel’s book and will be able to see the events that were taking place. They will be **“purified, and made white, and tried”** by fires of adversity, affliction and woe, but they will remain faithful. In the book of Revelation John transcribed how the early Christians were able to remain faithful. **“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death” (Revelation 12:11).**

E. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (12:11,12).

1. This is another one of those verses in Daniel that is very difficult to understand. Jesus referenced to the “Abomination of desolation” as the destruction of Jerusalem and the stopping of the sacrifices offered under the Law of Moses (**Matthew 24:15**). This system had been done away with in Christ. Those sacrifices were not acceptable to God (**Colossians 2:14; 2 Corinthians 3:7-13**).
2. The two periods of 1290 days and 1335 days are a mystery. There are a number of speculations on these days, but none seem reasonable. Do not forget the encouragement to remain faithful. **“Blessed is he that waiteth.”**

F. “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at end of the days” (12:13).

1. The last verse of this great book are words of encouragement to Daniel and all faithful servants of God. Daniel is given promise that after his death he would rest until the resurrection and stand with all of God’s faithful servants.
2. The encouragement for Christians is the resurrection of the dead. We must remain faithful, looking forward to the second coming of Christ.

QUESTIONS OVER CHAPTER TWELVE

1. Those who will be saved are those found _____ .
2. Where in the Bible does it state that Michael is an archangel?
3. When did the Romans come to destroy Jerusalem?
4. How do we know that the resurrection in verse 2 is not the general resurrection of the dead?
5. What period of time is covered in the book of Daniel?
6. Did Daniel understand the message given to him by the angel?
7. Was it essential that Daniel understand all of the message given him by the angel? Why?

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APPENDIX A-APOCALYPTIC WRITING

In studying the Bible there are some verses, chapters, and books that are harder to understand than others. Two of those books are Daniel and Revelation; portions of each book were written in symbols and signs. This style of writing is called apocalyptic.

There is a great deal of material in both books that seem obscure. Some people fear this type of writing and do not read it, because it is harder to understand the meaning. All Scripture is from God and is beneficial for Christians to read and study (2 Timothy 3:16,17). This includes apocalyptic writing, but it will take more effort and time to study, so God's Word will not be twisted or perverted in any way.

What is apocalyptic writing? In apocalyptic writing the author uses symbols and signs to get his message across to the people. The writer is teaching a message or unveiling a message through signs and symbols. It was used in times of persecution so that enemies could not understand the message, yet the writer could foretell of government overthrow without the government's understanding of whom the message is for or against.

In studying about symbolism of the apocalyptic books, one must remember what God said to Moses, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deuteronomy 29:29). God has revealed His will to men, but there are some times when one must simply say "I do not know!" Sometimes the author will explain the symbol or sign, and there are other times when he will leave it concealed or partially concealed. It is at this time that interpreters must rely on their "own judgment for conclusions, applications and explanations."¹

Apocalyptic writing could be more easily understood, if one has a good knowledge of the Old Testament. “Many of the symbols and images are rooted in the Old Covenant writings.”² There is also the need to study the people, their customs, traditions and manner of life.

Apocalyptic writing is different from prophecy, although the element of prophecy is in apocalyptic writing. The main rule of proper interpretation of apocalyptic writing is that a sign or symbol cannot stand for its self. This means that a sign or symbol must not be taken literally. Another rule in the interpretation of apocalyptic writing is that one must never interpret a passage in a way that it will contradict another passage of God’s Word.

There is a great deal of encouragement that one can gain from a study of apocalyptic writing. It, like any passage of Scripture, should be approached prayerfully and with respect. It is God’s Word and we must not add to or change in any way, to be pleasing to God (Deuteronomy 4:2; Proverbs 4:6; Revelation 22:18,19).

ENDNOTES

1. Homer Haily, Revelation (Grand rapids, Baker Book House, 1985), p. 36.
2. Ibid.