

DANIEL

Jesus encourages believers to read, understand and apply the truths from the book of Daniel (Matthew 24:15, Mark 13:14).

The name “Daniel” means “God is my Judge.”

The book of Daniel is part of "The Writings" (kethu'bim) in the Hebrew canon (Tanakh) because Jews view Daniel as a statesman instead of a Prophet. In spite of his futuristic prophecies, Jews do not believe that Daniel spoke to the Jews on God’s behalf. Since the language of Chaldean/Aramaic is utilized, much of Daniel may have been directed to Gentiles (although Jews spoke these languages as well).

Daniel was elevated to a distinguished status during his lifetime (Ezekiel 14:14, 20; 28:3).

God’s Men & God’s Relationship		
Abraham	Friend of God	2 Chron 20:7; James 2:23
Solomon	Beloved King	2 Samuel 12:24
Daniel	Beloved Prophet	Daniel 10:11
John	Beloved Disciple	John 20:2; 21:7 & 20

Outline of Daniel		
Chapters 1-6	Narrative History	Chronological Order
Chapters 7-12	Prophecy	Addendum Visions
Obedience in the times of tests and trials result in revelation		

Other Prophets Separating the Narrative History From Prophecy		
Prophet	Story Line Chapters	Prophetic Chapters
Isaiah	1-39	40-66
Ezekiel	1-32	33-48
Zechariah	1-8	9-14

Daniel Recorded in Two Languages		
Languages	Chapters	Focus
Hebrew	1 – 2:3	Israel
Chaldean/Aramaic	2:4 - 7	Gentile
Hebrew	8 – 12	Israel

3 Daniel 1, 2

Read Daniel 1:1-7... Judah’s Royalty Exiled to Babylon

1:1 As in all Biblical reconciliation, deeper truths can be uncovered by understanding variations of conveying Biblical facts.

- When comparing the “third year” in this verse to the “fourth year” mentioned in Jeremiah 25:1, we understand that the Jews utilized two calendars – one religious calendar beginning in Nisan (April/May) which Jeremiah relates and the other civil calendar beginning in Tishri (October) which Daniel references.
 - Palestine counted the first partial year as the first year (as in the 1st century was anything less than 100 years AD); however, Babylon only counted the first year after the first full year was complete.
 - This conquest by Babylon began the “Time/Age of the Gentiles” when the courts of the Temple were trodden down by Gentiles (Luke 21:24)
 - The “time/age of the Gentiles” has political undertones as Jerusalem and the Temple are under the authority of Gentile nations.
 - This will continue until the fullness of the Gentiles and the millennial rule from Jerusalem is established at Jesus second coming (Romans 11:25)
 - Daniel is greatly used by God as a central figure in Babylonian politics.
 - Jehoiakim was Egypt’s puppet king who was a wicked king (2 Chronicles 36:5)
- 1:2 God shows His sovereignty by giving Jerusalem to Babylon (the plain of Shinar) in 605BC; the vessels were removed from the house of God as God’s servants were removed from Jerusalem
- Since the name “Lord” is not in all capital letters, it is “Adonai.” (“Yahweh” is represented by the use of all capital letters in “LORD”)
 - Hezekiah had shown these royal vessels to Babylonian emissaries (Isaiah 39:7).
 - These royal vessels were described elsewhere in Scripture (Jeremiah 27:19-20; 2 Chronicles 36:7)
 - The name “Shinar” is an older name of Babylon (Genesis 10:10, 11:2) which is an area of wickedness.
 - False Babylonian gods included Marduk, Baal, Nebo and astral worship of a pantheon of false gods.
 - Babylon was a pagan nation with myriad false gods (instead of a heathen nation with no gods).

1:3 The fulfillment of Isaiah 39:7 occurs as the best and brightest Israelites are given to Ashpenaz (meaning “I will make prominent the sprinkled”); eunuchs were not necessarily castrated, but set aside for a specific service

1:4-5 The Chaldeans (“as clod breakers”) excelled in science (including astronomy and astrology) and math, so the training of these brilliant Israeli minds must have been significant albeit worldly in nature.

- The written language of Chaldea was cuneiform.



1:6-7 Nebuchadnezzar pridefully collected the racially diverse wise men of his conquered enemies to showcase the nations that he had subdued.

- The captives were renamed with Babylonian names to reflect the gods of the nation (and probably be more easily pronounced on a practical level)

- To name someone or something shows authority over that person or thing.

Attempt to Pollute Israelites Signified by New Names <i>(Daniel 1:6-7)</i>			
Jewish Names	Meanings	Babylonian Names	Meanings
Daniel	God is my Judge	Belteshazzar	Prince of Baal
Hananiah	Beloved of the Lord	Shadrach	Illumined by the sun god
Mishael	Who is as God?	Meshach	Who is like unto the moon god?
Azariah	God is my Help	Abed-Nego	Servant of the shining one
New Names will also be Granted in Heaven <i>(Isaiah 62:2; Revelation 2:17, 3:12)</i>			

Read Daniel 1:8-16... Daniel's Faithfulness in Declining the King's Food & Wine

1:8 Daniel made a concerted choice, prior to the event, to not be polluted by the world.

Daniel's walk is a reflection of the pre-meditated choices of his heart (Prov 23:7)

1:9 Again, God shows His sovereignty by changing the hearts and attitudes of the pagans towards favor and compassion to Daniel.

- Because of the obedient state of their hearts, God blesses their relationships with their bosses

1:10 The eunuch revealed to Daniel that he had a legitimate concern as he explained his fear of the King.

1:11 The etymology of "Melzar" (in the King James Version) means "Horse Nose." "Melzar" is probably not a name, but represents the steward.

1:12 Daniel asks to eat "sown" things like vegetables and grains for a ten-day testing period.

- Just as the names had been changed, the Jewish dietary laws of the Torah were being replaced with Babylonian foods.
- The king's food may have been dedicated to a pagan deity. (Acts 15:20, 29; 1 Corinthians 8:4)

1:13 Daniel encouraged the steward to test with his own eyes and then to respond accordingly. Daniel did not rely on dogmatic assertions, but instead, he asked the steward to witness the results for himself.

- Man truly is "what he eats," and whatever is ingested (physically or spiritually) will show itself in a man's countenance and life

1:14 The steward agreed to a trial period of assessment.

1:15 At the end of the trial period, Daniel and his friends seemed healthier and fatter than those who ate the King's rich food.

1:16 The steward witnessed the results and removed the King's wine and rich food while allowing Daniel and his companions to eat vegetables.

Read Daniel 1:17-21... Daniel, Hananiah, Mishael, and Azariah Training & Wisdom

1:17 God blessed their obedience materially through endowments of skill and knowledge; also, for Daniel obedience preceded revelation.

God Gave...	
Daniel 1:2	...Jehoiakim king of Judah into Nebuchadnezzar's hand, with some of the vessels of the house of God

Daniel 1:9	...Daniel favor and compassion in the sight of the chief of the eunuchs
Daniel 1:17	...learning and skill in all literature and wisdom
<i>God is Sovereign in All Circumstances</i>	

1:18 The chief of the eunuchs feared the king, but had a special connection with Daniel (Daniel 1:9-10).

- This presentation to the king may have been more disconcerting for the chief of eunuchs than for Daniel.
- Daniel, Hananiah, Mishael, and Azariah appeared before King Nebuchadnezzar after three years of training (Daniel 1:5)

1:19 Daniel, Hananiah, Mishael, and Azariah were uniquely successful before King Nebuchadnezzar.

1:20 Upon review, these obedient men were found ten times better than the King's diviners (the same amount as the days of their test of obedience)

- The magicians and enchanters were expected to understand divine will.
- The Hebrew word for "magicians" (מַחֲרָטִים) may have had Egyptian etymological roots for an interpreter of dreams.
- The Hebrew word for "enchanters" (מְשַׁחֲרָפִים) is only used in this verse; the word refers to a conjuror who would use incantations and curses.

1:21 Daniel served in the Babylonian palace until Persia (and King Cyrus) conquered Babylon (approximately 70 years later). Daniel would then continue to function under the Persians (Daniel 10:1).

Read Daniel 2:1-11... Nebuchadnezzar's First Dream

2:1 Often, God uses disturbing dreams to provoke the unbeliever.

- The plural form of dreams might infer that Nebuchadnezzar had the same dream multiple times. In Daniel 2:3, Nebuchadnezzar refers to the dream as singular.
- Nebuchadnezzar (meaning "May Nebo guard the boundary") begins the "Time of the Gentiles" (Luke 21:24; Hosea 3:4-5)

2:2 Nebuchadnezzar turns to his men of learning ("scholars") which are represented by four (symbol of earth) positions: 1.magician – horoscopes 2.astrologer – astrology and mediums 3.sorcerer – spells and incantations 4.Chaldean – professional astrology

- These "scholars" would understand the will of the gods and manipulate them. This list of the King's wise men is listed five times in the book of Daniel (Daniel 2:2, 27; 4:7, 5:7, 11).
- The Hebrew word for "magicians" (מַחֲרָטִים) may have had Egyptian etymological roots for an interpreter of dreams.
- The Hebrew word for "sorcerers" (כַּשְׁפֵּי) which refers to people who practice witchcraft. (Deuteronomy 18:10; Isaiah 47:9; 12; Jeremiah 27:9; Malachi 3:5).
- The Hebrew word for "astrologers" (כַּשְׁדִּיִּם) referenced the ethnicity of the Chaldeans (Genesis 11:28) who used the stars and heavenly bodies to predict the future.

2:3 Archeologists have discovered a number of cuneiform examples including a tablet with the "Old Babylonian Omen Text" which records "If a man cannot remember the dream he saw – his god is angry with him."

- Some interpret this verse as the King did not recall his dream while others believe that the King recalled the dream, but desired to test his wise men.
- 2:4 This is the beginning of the Aramaic (Syriac) portion of Daniel through the end of chapter seven. The statement to “live forever” is a form of secular blessing similar to “long live the King” (1 Kings 1:31; Nehemiah 2:3)
- The King’s wise men were readily willing to interpret the dream that the King would share.
 - Aramaic was the politically common language (“lingua franca”) of the ancient empires of the fertile crescent. Although Babylon spoke the Akkadian language, they used Aramaic for universal communication.
- 2:5 The King threatens the wise men as imposters; if they cannot discern his dream the King would rip them asunder as well as their households.
- The King James Version correctly interprets the King’s statement as “*This thing has gone from me*” which may show that the King had forgotten his dream.
 - There were various methods of ripping the men apart:
 - One option was to bend two large trees together before tying a man between them and cutting the ropes
 - Another option was to tie the offender between horses and then beat them to pull away.
 - This verse can be correctly interpreted as rubbish heap or dung hill because in ancient times, rubble was used as a public outhouse as a public chastisement. (2 Kings 10:27)
- 2:6 The King promised three things if the men could reveal his dream: 1. Gifts 2. Rewards 3. Great Honor
- 2:7 The King’s men second answer was the same as the first; they were not under any delusion that they (or their gods) could identify another person’s dream.
- 2:8 The King took their response as a ploy to delay his harsh judgment.
- 2:9 The counselors can only interpret the dream or manipulate what they know – they cannot decipher the truth of the dream; Satan cannot create, he pollutes.
- 2:10 No man or demon can tell the future; this sets the stage for Daniel’s claim that his God is the one true God.
- 2:11 Only God alone knows certain things (Isaiah 41:23). The wise men would be proven incorrect as the Lord Jesus Christ came to dwell with men.

Read Daniel 2:12-16... Nebuchadnezzar Threatens His Wise Men

- 2:12 Nebuchadnezzar becomes inconsolably angry several times during the book of Daniel (Daniel 3:13)
- 2:13 Daniel and his companions were sought to be included in the execution. This may infer a separation (sanctification) of Daniel from the idolatrous wise men.
- 2:14 Daniel responded to the threat with prudence and discretion.
- 2:15 Arioch (“lion like”) was tasked with being executioner, and he allowed Daniel audience to the king to request postponement of the decree.
- Daniel did not challenge the execution, but instead he simply asked about the urgency.

- Some translate Arioch’s function as “chief executioner” while others translate his function as “chief slaughterer” who was responsible for putting meat on the king’s table.
 - Potiphar had this same role (Genesis 39:1)

2:16 Daniel requested additional time to respond because he was certain that he could tell the king of the dream. His statement to the king is one of certainty with faith that God would provide.

Read Daniel 2:17-23... God Answers Prayer & Daniel Praises God

2:17 Daniel went directly to prayer, and he did not pray alone, but he recruited additional prayer support.

- The Hebrew names of Daniel’s companions are used for the last time in the book of Daniel: Hananiah, Mishael, and Azariah.

2:18 Answers to prayer depend on God’s mercy

2:19 In the midst of this earth’s darkness (“night time”), God gives light (revelation). Babylonian idolatry was based on astral worship of the heavenlies; however, Daniel’s God was the Lord over all of heaven. (Genesis 24:7; Ezra 1:2, 6:10, 7:12, 21; Nehemiah 1:5, 2:4)

- While Nebuchadnezzar had a dream (unconscious level) at night, Daniel had a night vision (conscious level).

2:20 The “name” of God represented His very being, and He is eternal life.

Daniel blesses God in gratitude for His divine provision <i>(Daniel 2:20-22)</i>	
1	Wisdom and might are His
2	He changes the times and the seasons
3	He removes kings and raises up kings
4	He gives wisdom to the wise and knowledge to those with understanding
5	He reveals deep and secret things
6	He knows what is in the darkness
7	Light dwells in Him

2:23 Daniel praises the Lord even before the King had confirmed that Daniel had correctly identified and interpreted the dream.

Read Daniel 2:24-30... Daniel Witnesses to Nebuchadnezzar

2:24 The true “wise men” of Babylon were the ones who sought Him (Mt 2:1)

2:25 Daniel was a man who “stood in the gap” before the King, so that men might not die – Jesus did the same thing in a spiritual sense (Ezekiel 22:30; John 19:5)

- Arioch’s statement is strange because Daniel had already been before Nebuchadnezzar asking for additional time. It appears that Nebuchadnezzar had told Arioch to kill the wise men the next day after Daniel had requested more time. (Daniel 2:16)
- Arioch took credit for finding Daniel when, in fact, Daniel had found him.

2:26 The King saw “Daniel” (“God is my judge”) as “Beltshazzar” (“Prince of Baal”).

2:27 Nebuchadnezzar’s men of learning (“scholars”) are represented by four (symbol of earth) positions: 1.magician – horoscopes 2.astrologer – astrology and mediums 3.sorcerer – spells and incantations 4.Chaldean – professional astrology

- These “scholars” would understand the will of the gods and manipulate them. This list of the King’s wise men is repeated five times in the book of Daniel (Daniel 2:2, 27; 4:7, 5:7, 11).
- The Hebrew word for “magicians” (חֲרָטָם) may have had Egyptian etymological roots for an interpreter of dreams.
- The Hebrew word for “sorcerers” (כַּשְׁפֵּי) which refers to people who practice witchcraft. (Deuteronomy 18:10; Isaiah 47:9; 12; Jeremiah 27:9; Malachi 3:5).
- The Hebrew word for “astrologers” (כַּשְׁדִּים) referenced the ethnicity of the Chaldeans who used the stars and heavenly bodies to predict the future.

Daniel’s Men of Learning		
Magician (חֲרָטָם)	Horoscopes	Interpreters of Dreams
Sorcerer (כַּשְׁפֵּי)	Spells/Incantations	Witchcraft
Astrologer (כַּשְׁדִּים)	Mediums	Predict Future & Communication
Chaldean (כַּסְדִּי)	Professional Astrology	Race & Wise Men (Scholars)

2:28 Daniel gives God the glory for being the revealer of mysteries. The term “latter days” is used for the four upcoming kingdoms of Babylon, Persia, Greece and Rome which is concluded with the advent of Jesus establishing His eternal kingdom.

2:29 Daniel emphasizes God’s interaction with Nebuchadnezzar as God revealed the future to Nebuchadnezzar, but the king was unable to grasp the prophecy that was being shown to him.

2:30 The revelation to Daniel was not because of Daniel’s qualities, but instead, the revelation was made known to Daniel in order to fulfill God’s will in conveying a message to the king.

In both Daniel chapter 2 and Daniel chapter 7, God reveals the same four kingdoms. It seems that chapter 2 is from Man’s point of view while chapter 7 is from God’s point of view.

Read Daniel 2:31-35... Daniel Tells Nebuchadnezzar His Dream

2:31 The image in Nebuchadnezzar’s dream was bright and shining; however, it was also frightening to see.

The Statue in Nebuchadnezzar’s Dream (Daniel 2:31-45)					
Body	Fraction	Ruling Nation	Age	Ruling Nation	Age
Head	8%	Babylon	625 BC – 536 BC	Spain	1492 – 1618
Chest/Arms	19%	Medo-Persian	536 BC – 332 BC	France	1618 – 1815
Stomach/Sides	28%	Greece	332 BC – 30 BC	Britain	1815 – 1945
Legs/Feet	45%	Imperial Rome	30 BC – 476 AD	America	1945 - ?

Visions of Future Kingdoms			
Daniel 2	Daniel 7	Daniel 8	Daniel 11

Gold	Lion		
Silver	Bear	Ram	Persia
Bronze	Leopard	Goat	Syria/Egypt
Iron/Clay	Beast		Rome
Stone	Son of Man	Prince	

2:32-33 This statue represents the four (Biblically symbolic of creation and testing) national Gentile powers that were to rule before Jesus' coming; Egypt and Assyria are not included because Israel was still nationally represented by Judah at that time.

2:34 This "stone" represented Jesus Christ as He was not made through "self-effort" (cutting of the stone); instead, He was divinity incarnate who interrupted all earthly governments

2:35 Mountains are symbolic of political systems and governments. The Babylonians believed that the earth was a large mountain with mankind dwelling on top of the mountain.

Read Daniel 2:36-45... Daniel Interprets Nebuchadnezzar's Dream

2:36 God has given Nebuchadnezzar four elements: 1. sovereignty 2. power 3. strength 4. glory

- The pronoun "we" is used to tell the king it's interpretation. The "we" may mean that he is the mouthpiece for the word of God.

2:37-38 Daniel tells Nebuchadnezzar that he is represented as the head of gold since he leads Babylon

- God gave the kingdom to Nebuchadnezzar

2:39 The inferior kingdom represented Media and Persia (the two arms) that ultimately became the Persian empire (chest). In the Bible, silver symbolizes redemption, and Persia redeemed Israel from Babylon and returned them to their native country. Persia was inferior in that the kingly authority was diminished and government became bureaucratic.

2:39 The third kingdom represented the Greek empire with the strength of brass being played out with Alexander the Great's warring domination of the world.

2:40 The fourth empire represents the Roman Empire (East & West relating to the two legs). Diocletian divided the kingdom with Maximian at the Drina River (east and west empires).

2:41 The Roman Empire may have referenced multiple characteristics:

- A mix of Democracy (clay – being malleable to what is wanted - Republic) versus Autocracy (iron - Dictatorship).
- The east and west of the Roman Empire



- 2:42 The Roman Empire was ultimately divided into ten kingdoms; at the end of time, ten kings/nations will battle against Jesus Himself (Daniel 7:7, 7:24; Rev 17:3), but once again the uncut stone will crush the iron/clay
- The Germanic tribes versus the Native Romans
- 2:43 The personal and political alliances of diverse world views would make the union weak.
- 2:44 God would establish the Kingdom of God during the fourth kingdom. During the Roman Empire, the Lord Jesus Christ would establish His divine, eternal kingdom.
- Scripture emphasizes that the Kingdom of God will be eternal. (Daniel 2:44, 4:2, 34; 6:26; 7:14; 2 Samuel 7:13; Psalm 45:6, 89:36-37; Isaiah 9:7; Luke 1:31-33; Hebrews 1:8; 2 Peter 1:11)
- 2:45 The uncut stone is Jesus (1 Peter 2:4-8; Ps 18:2, 118:22; 1 Cor 10:4) breaking off from the mountain (government) to crush worldly empires (Mt 21:44; Lk 20:17-18).
- The term “uncut” conveys the meaning that it did not depend on human effort – specifically the virgin birth.
 - The Lord would establish His own kingdom (mountain – Isaiah 2:2-4)
 - The crushing of the kingdoms might also refer to the head of the snake being crushed (Genesis 3:15).

Read Daniel 2:46-49... God is Recognized as Daniel is Promoted

- 2:46 Every person will ultimately end up with Nebuchadnezzar with the realization of God and bowing before Jesus (Philippians 2:9-11)
- Daniel had become a type of Christ in revealing the mysteries of God; being given offerings (tithes) and incense (prayers). Daniel (and Christ) being once condemned to death are now elevated to glory.
- 2:47 Nebuchadnezzar attributes the act of revelation to Yahweh instead of Nebo who was the false deity known for being the revealer of dreams and visions. Yahweh usurps the power and position of one of Babylon’s primary deities in Nebuchadnezzar’s mind.
- 2:48 Royal gifts were common from the King of Babylon (Daniel 2:6).
- 2:49 Jesus is not elevated alone, but He desires to bring those who are His to glory with Him (2 Tim 2:12; Rom 8:17)
- This is similar to the story of Joseph being brought to prominence by a Gentile ruler via the interpretation of dreams (Genesis 41).

4 Daniel 3, 4

Read Daniel 3:1-7... Nebuchadnezzar’s Golden Image

Daniel is not mentioned in Chapter 3; he was possibly away at the time having a function of ambassador to the king. Daniel’s having gone away could represent the rapture of the church (much like Enoch before the flood) as Daniel’s three friends had to endure the fire of Tribulation for not bowing to the false image (Rev 13:13-14).

3:1 Dura (meaning “enclosing wall”) is located in a flat plain where this 90 ft. tall (9 ft. wide) idol was constructed.

- The Septuagint documents the timing as the eighteenth year of Nebuchadnezzar (Jeremiah 52:29); however, this is not included in the Masoretic Text.

- Babylon was on a different measuring system, so this statue may have been only 60 feet tall and 6 feet wide.
- The Hebrew word (šəlēm שְׁלֵמָה) is only used one other time in Daniel 2:31. The word can be used to represent an obelisk which is the reason that some scholars believe that this was more of a “new age” form of man (possibly faceless).
- The image might be related to Nebuchadnezzar’s dream in chapter 2.
- Archeologists have discovered a large base platform that may have been the foundation of a statue this size. The base was located six miles from Babylon with the sides measuring 45 feet on each side (square) and 18 feet in height.

3:2 It was a Babylonian custom to dedicate completed construction projects with officials and music.

Various Political Positions <i>(Daniel 3:3)</i>			
Title	Description	Witnessed Unburned Jewish Believers <i>(Daniel 3:27)</i>	
1	Satraps	Chief Representatives/Princes	Yes
2	Prefects	Military Commanders	Yes
3	Governors	Civil Leaders	Yes
4	Advisers	Counselors	Yes
5	Treasurers	Administrators	No
6	Judges	Legal Council	No
7	Magistrates	Sheriffs	No
8	Rulers	Lesser Officials	No

3:4 Like the false prophet in the Tribulation (Rev 13:12), people are ordered to perform idolatry

3:5 Society uses music to sway emotions; seductive music has caused many men to bow and worship to their peril instead of uplifting, inspirational songs (Eph 5:19; Col 3:16)

- This may have also been similar to standing for the national anthem although worship was mandatory.

Musical Instruments Calling to Idolatrous Worship <i>(Daniel 3)</i>					
Mentioned in:	Daniel 3:5	Daniel 3:7	Daniel 3:10	Daniel 3:15	
1	Horn	Yes	Yes	Yes	Yes
2	Flute	Yes	Yes	Yes	Yes
3	Zither	Yes	Yes	Yes	Yes
4	Lyre	Yes	Yes	Yes	Yes
5	Harp	Yes	Yes	Yes	Yes
6	Drum	Yes	NO	Yes	Yes

3:6 The furnace represents Israel’s burdens and hardships (Deut 4:20; Gen 15:17)

3:7 The people of Babylon committed idolatry as a nation in unity.

Read Daniel 3:8-15... Nebuchadnezzar Threatens Shadrach, Meshach, and Abednego

3:8 Persecution of righteous men is usually led by a “certain” group of agitators. The accusation seems racially charged (anti-Semitism) because it is against the “Jews.”

- 3:9 These Chaldeans act as though they are solely concerned about the King.
- 3:10 The Chaldeans remind the King of a decree that was not explicitly documented in Scripture. The herald proclaimed the law and the judgment (Daniel 3:4-5). Whole cultures are piloted by heralds (news, journalists), so that what they proclaim is fact.
- 3:11 Beyond the action that was desired (the worship of the statue), the King was reminded of the judgment for those who declined to bow and worship the statue.
- 3:12 Shadrach, Meshach, and Abednego are identified by their role and position as determined by the king; this infers that there may have been some jealousy. Beyond the offense of not worshipping the golden image, the charges are expanded to disregarding the king and not serving the king's gods.
- Nebuchadnezzar had assigned these men to high positions at the request of Daniel (Daniel 2:49), and Daniel was not included at the trial.

Three Charges Against Shadrach, Meshach, & Abednego (Daniel 3:12)
1. These men pay no attention to the king
2. These men do not serve the king's gods
3. These men worship the golden image that you have set up

- 3:13 Once again, Nebuchadnezzar is enraged as Shadrach, Meshach, and Abednego are brought before him (Daniel 2:12).
- 3:14 Quite often, Christians are called to serve the false gods of those around them (e.g. sports, work). Nebuchadnezzar is ask-assertive as to the truth of the accusation. c
- 3:15 Nebuchadnezzar gave Shadrach, Meshach, and Abednego an ultimatum with one last chance to commit idolatry. Nebuchadnezzar challenges that any god is able to deliver the three from his execution.

Read Daniel 3:8-16-18... Shadrach, Meshach, and Abednego Witness to Nebuchadnezzar

- 3:16 Shadrach, Meshach, and Abednego would not compromise their faith in spite of their high positions in a foreign land.
- 3:17 *"Our God whom we serve is able to deliver us."* (Romans 16:25; Ephesians 3:20; Jude 1:24)
- Nebuchadnezzar would be made to admit that their God did deliver them (Daniel 3:28)
- 3:18 Shadrach, Meshach, and Abednego knew that God could save them, but even if God chose not to save them, they understood the truth and could not deny Him.
- One of the most powerful statements in the Bible (Job 13:15)
 - Great faith is not dependent on circumstances, but instead it is walking with God in spite of the circumstances.
 - Too many characterize their view of God by their circumstances instead of viewing their circumstances by how Scripture characterizes God.

Read Daniel 3:19-23... Shadrach, Meshach, and Abednego Thrown into Fiery Furnace

- 3:19 After the first 3 ½ years of the Tribulation, the beast's "peaceful" view of the Jews (Dan 2:49) will be changed to hatred and persecution.
- The number "seven" means complete, so Nebuchadnezzar demands that the furnace be made as hot as possible.
- 3:20 Ancient bas-reliefs show carvings of tall, muscular men who served the king.

- 3:21 Clothing in the Bible symbolizes righteousness (either self-righteousness - Is 64:6 or God's – Is 61:10), and these witnesses were even more tightly bound to the righteousness in which they were clothed
- 3:22 The king unnecessarily acted urgently, and the furnace was overheated which resulted in the deaths of some of the best men in Nebuchadnezzar's army.
- The consequences of sin often equate to the sin itself (the punishment fits the crime).
- 3:23 Shadrach, Meshach, and Abednego remained bound as they fell into the fiery furnace. There was probably a ramp to the top of a dome-shaped, brick kiln which was burning at full capacity. Not only were Shadrach, Meshach, and Abednego saved from the flame, they were also saved from the fall.
- At this point in the Septuagint, two apocryphal sections are inserted: The Song of the Three Youths & The Prayer of Azariah.
 - The "Prayer of Azariah" is an "apocryphal insertion" of 22 verses into chapter 3 of the book of Daniel in the Septuagint that was later included in the Latin Vulgate.
 - Following verse 23 (the Prayer of Azariah), another apocryphal addition is included called the "Song of the Three Young Men", which is a hymn (psalm) of praise.
 - These apocryphal books document that Shadrach, Meshach, and Abednego were saved by the angel of the Lord as the due of heaven surrounded them in safety.
 - *"Now the king's aides, who had thrown them into the furnace, were constantly feeding the fire with petroleum, tar, kindling, and dry sticks. Flame shot out of the furnace to a height of more than seventy feet, spreading out and burning the Babylonians who stood near the furnace. But the Lord's angel came down among Azariah and his friends and waved the fiery flames out of the furnace. He made the middle of the furnace seem like a cool breeze was blowing through it. The fire didn't touch them at all; it didn't hurt or upset them. Then with one voice the three began singing hymns, praising and blessing God right there in the furnace."*

Read Daniel 3:24-27... Shadrach, Meshach, and Abednego Saved from Fiery Furnace

- 3:24 God did not deliver the three from the fiery trial, but He was with them in it (Is 43:2)
- 3:25 Although only three young men had been thrown into the fire, the King saw four men walking around unbound and unharmed in the flames. The king was looking through the opening in the side of the kiln that was used to stoke the fire and where the ashes are removed.
- Nebuchadnezzar noted that the fourth man appeared different from the other three men as if divine.
- 3:26 Although Nebuchadnezzar saw four men in the fire, he only called for three of them to come out. Nebuchadnezzar called for Shadrach, Meshach, and Abednego to come, but the king did not address the one with the divine appearance.
- Nebuchadnezzar proclaims that the God of Shadrach, Meshach, and Abednego was the "Most High God."

3:27 Nebuchadnezzar’s top officials inspected Shadrach, Meshach, and Abednego as a testimony to the power of God. *“Fire had not had any power over the bodies of those men.”*

Official Assessments of Shadrach, Meshach, and Abednego after the Fiery Furnace (Daniel 3:27)
1. The hair of their heads was not singed
2. Their cloaks were not harmed
3. No smell of fire had come upon them

Read Daniel 3:28-30... God is Recognized; Shadrach, Meshach & Abednego are Promoted

3:28 Nebuchadnezzar blessed the God of Shadrach, Meshach & Abednego. After the miracle, Nebuchadnezzar’s focus was on God who sent His angel to deliver His servants.

The Actions of God’s Three Servants (Daniel 3:28)
1. They trusted in God
2. They set aside the king's command
3. They yielded up their bodies rather than serve and worship any god except their own God

3:29 The King decreed that anyone who spoke anything negative against the one true God would be executed along with their household. (Daniel 2:46-48)

- Nebuchadnezzar testifies to the unique ability of God to save like no other.

3:30 Shadrach, Meshach, and Abednego were promoted to additional authority by the King.

In chapters 2 and 3, Nebuchadnezzar’s anger shows itself (Daniel 2:12; 3:19), but then he has an emotional response to the miracles and testimonies of the other believers. Chapter 4 is written by Nebuchadnezzar (522 BC) about his personal brokenness and repentance.

Read Daniel 4:1-3... Nebuchadnezzar Praises God

- **The first three verses seem to be an addendum in Chapter 3**

4:1 Nebuchadnezzar states his intended audience – everyone!

4:2 Nebuchadnezzar wants to share his personal testimony.

- Just as in chapter 3, he was the type of the beast of the Tribulation, in chapter 4 he becomes a type of the Gentile nations suffering through the Tribulation to be blessed in the millennium. The strong “beast” becomes the base “beast.”
- The descriptor of the “Most High God” means the greatest of all gods. (Daniel 4:2, 17, 24, 25, 32) While Nebuchadnezzar was polytheistic and placed God above everyone else in the pantheon of gods; Daniel understood that the Sovereign God was God alone and everything else was creation.

4:3 His praise is very “God-centered.” whereas his testimony begins self-centered as was his life; I, my, me throughout Dan 4:4-5.

- The Kingdom of Heaven established by the Lord Jesus Christ will never end (Daniel 2:44, 4:34, 6:26, 7:14).

- The “generation to generation” emphasizes the individual choice of each person to know and obey the one true God.

Read Daniel 4:4-9... Nebuchadnezzar Requests an Interpretation of His Second Dream

- 4:4 Nebuchadnezzar had several disturbing dreams that Daniel was to interpret (Daniel 2:3) The Hebrew word for prospering or flourishing (וַרְעָנָן *wəra‘nan*) literally means “growing green” relates to Nebuchadnezzar’s dream later in this chapter four.
- 4:5 Although the King lived a plush and contented life, the Lord used dreams to disturb the comfort of the King to make him frightened and uneasy.
- 4:6 The king was so disconcerted by the dream that he decreed that all of the wise men should congregate with him. Instead of calling Daniel alone, Nebuchadnezzar called others as well. When struggling, there is a tendency to tell everyone instead of taking the problem to the one true God.
- 4:7 Nebuchadnezzar’s men of learning (“scholars”) are represented by four (symbol of earth) positions: 1.magician – horoscopes 2.astrologer – astrology and mediums 3.sorcerer – spells and incantations 4.Chaldean – professional astrology
- These “scholars” would understand the will of the gods and manipulate them. This list of the King’s wise men is listed five times in the book of Daniel (Daniel 2:2, 27; 4:7, 5:7, 11).
 - The Hebrew word for “magicians” (חֲרָטָם) may have had Egyptian etymological roots for an interpreter of dreams.
 - The Hebrew word for “sorcerers” (כַּשְׁפֵּי) which refers to people who practice witchcraft. (Deuteronomy 18:10; Isaiah 47:9; 12; Jeremiah 27:9; Malachi 3:5).
 - The Hebrew word for “astrologers” (כַּשְׁדִּים) referenced the ethnicity of the Chaldeans who used the stars and heavenly bodies to predict the future.
- 4:8 Nebuchadnezzar relates his testimony as his sinful nature would refer to Daniel as Belteshazzar (Dan 4:18-19) and the “spirit of the gods” (probably not the Trinity, but instead false gods prior to his conversion) in Daniel 4:8, 4:9, 4:18.
- “El” is the general name for God in ancient times while adding “im” makes it plural; although the term “Elohim” is plural it is used for the singular true God in Trinity at the earlier parts of Genesis. The word “Elohim” references Angels (Psalm 2; Deuteronomy 33:2).
- 4:9 The magicians were considered the scholars and wise men of the king. Nebuchadnezzar described Daniel as “*no mystery is too difficult for you.*”

Read Daniel 4:10-17... Nebuchadnezzar’s Second Dream

- 4:10 In Scripture, the image of a tree often represents an individual that bears “fruits.”
- 4:11 The tree continued to grow as strong and tall enough to be seen worldwide.
- 4:12 The tree was an abundant resource for the beasts of the field (worldly) as well as the birds of the air (spiritual).
- Jesus referenced the “birds of the sky” in two different parables (Matthew 13:32; Luke 13:19)
- 4:13 The three mention of “watchers/observers” (Dan 4:17; 4:23) are considered the Trinity because it would be the only time in the Bible that the angels were called this. Although angels do observe (Mt 8:10; 1 Pet 1:12; Heb 1:14), they do not command; instead angels serve God’s orders.

- The Hebrew word for “watcher” (‘ִירָרְ) is only used in this chapter of Scripture (Daniel 4:23) and is literally defined as “one who stays awake.”
 - Although the watcher is singular in this verse, it is plural in Daniel 4:17.
- 4:14 The tree of Nebuchadnezzar’s dream would be chopped down while the branches, leaves and fruit were removed. The beasts and birds fled the destruction.
- 4:15 The tree is not wholly removed as the stump represents the foundation of his kingdom. The “*band of iron and bronze*” may have been placed around the stump to keep it from splitting and dying; this band may be symbolic of God protecting Nebuchadnezzar’s kingdom for his return after seven years of insanity.
- 4:16 In the Hebrew mindset, the “mind” would encompass the “heart” in that it would affect the choices of an individual. The number seven represents the complete amount of time to fulfill God’s purpose. The “periods of time” are often interpreted as years, but the periods could have been months or seasons.
- 4:17 Daniel states that God is doing this for Ezekiel’s primary reason – so that the people will know that God is Lord of all; three times Daniel states that God gives authority and humility to whomever He desires (Dan 4:25; 4:32)
- “*The lowliest of men*” may include Jewish exiles that the Lord lifted as He humbled the king with his dreams.
- 4:18 Nebuchadnezzar had given the other wise men an opportunity to interpret his dream, but they could not.

Read Daniel 4:19-27... Daniel Interprets Nebuchadnezzar’s Second Dream

- 4:19 Daniel was physically impacted by the prophetic truths of the king’s dreams. Daniel was speechless because of the future of this king. Daniel believed these prophetic interpretations were so true that they affected him physically and emotionally.
- Believers rarely behave as if Scriptural truths are imminent, but Biblical truths are just as certain as Daniel’s interpretations.
- 4:20-22 The massive tree in the king’s dream represents the king himself as his kingdom was worldwide. (Ezekiel 31; Psalm 1:3)
- 4:23 The king saw a divine decree from a kingdom greater than his own. The divine decree was for Nebuchadnezzar’s kingdom to be destroyed.
- 4:24 The “most high” God (the sovereign Lord who is greater than all others) decreed judgment on Nebuchadnezzar’s kingdom.
- 4:25 Proudful and exalted Nebuchadnezzar would be humbled as he became animalistic in madness until he knew “*that the ‘Most High’ rules the kingdom of men and gives it to whom he will.*”
- 4:26 The remaining stump ensured that Nebuchadnezzar could be restored to his position once he understood that “*Heaven rules.*”
- 4:27 Daniel courageously stated that Nebuchadnezzar should repent to live righteously instead of sinfully as he showed mercy to the oppressed. This response by the king would have benefited the Israelite exiles who were also in Babylon.
- The righteous works of Nebuchadnezzar would not save him from judgment, but they were able to lengthen the time of his prosperity before judgment.

Read Daniel 4:28-33... Nebuchadnezzar Reduced to Wild Man

4:28 Nebuchadnezzar walked pridefully on his roof (as did King David) and claimed responsibility for success; God hates pride (Is 14:12; 1 Cor 4:19-21; 1 Tim 4:6:3-4; Philippians 2:3)

4:29 A year later, King Nebuchadnezzar was walking on his roof to stay cool. (The area of Babylon gets 120 degrees in the summer).

- In the winter time, the kings would have an enclosed room with no windows and a fireplace for insulation and warmth.
- The act of walking on the roof seems to symbolize the act of exalting one's self in order to look down upon others. (2 Samuel 11:2)
- Babylon was beautiful as Nebuchadnezzar had constructed the hanging gardens for his Median (Persian) wife, Queen Amytis, because she missed the hills and flowers of her homeland (Media in Persia).
 - Nebuchadnezzar was a builder. Babylon consisted of an inner and an outer wall. The inner wall was 21 feet thick and 75 feet tall with towers every 60 feet. The outer wall was 11 feet thick and 42 miles long surrounded by 6 feet of a manmade moat that channeled the water of the Euphrates and Tigris Rivers.

4:30 The King takes credit for personally building Babylon for his personal majesty.

- During the silent years from Malachi (430BC) until John the Baptist, there was no prophetic voice in Israel.
 - The Jewish Rabbis developed the “Bat Kol” (בַּת קוֹל meaning “daughter of the voice”) which meant that God would speak from heaven to provide direction
 - Unlike prophecy where the Lord had a unique relationship with the prophet, the Bat Kol described God's communication with any man.

4:31 This voice “falling from heaven” is often likened to a thunderbolt where Nebuchadnezzar was removed from reigning over his kingdom.

4:32 Nebuchadnezzar would become animalistic for a specified time until he learned that “*the 'Most High' rules the kingdom of men and gives it to whom he will.*” God determined who would oversee the global kingdom and not the efforts of this king.

4:33 Nebuchadnezzar probably lived in the palace enclosure; the condition of Nebuchadnezzar was called “Boanthropy” which is a psychological disorder where the human believes that they are a bovine (i.e. cow, ox).

- This is similar to the insanity of thinking one's self to be a werewolf (possibly “lycanthropy”)
- Legend states that Daniel cared for Nebuchadnezzar during these years.

Read Daniel 4:34-37... Nebuchadnezzar Restored

- **This prayer is similar to the prayer at the beginning of the chapter.**

4:34 Man is at his most sane when he looks to God in heaven, the only true provider.

- Nebuchadnezzar understood that God is worthy to be praised as His kingdom is eternal.

4:35 God is the only “Giver of value” in this world; He alone is sovereign. The “host of heaven” refers to the mighty heavenly armies that God commands. No human (even the king of a world empire) can stop God or even question Him.

4:36 As with Job, more greatness came to Nebuchadnezzar than before his humiliation.

4:37 As in Daniel 4:35, Nebuchadnezzar 1.praises 2.honors/exalts 3.glorifies God

- The Lord taught Nebuchadnezzar that He alone is God, and that He is in complete control.

5 Daniel 5, 6

The Euphrates, which ran diagonally through Babylon, was diverted to lower the water level as the Persians waded into the city. Just 16 days later, Cyrus marched in, and it is said that Daniel showed him a scroll written 150 years earlier prophesying about him by name (Isaiah 45).

Oct 10, 539 BC Persian armies took control of waterways and just several days later, Persians had diverted the Euphrates to other canals, so that water dropped to half of the height of a man's thigh

The first four chapters of Daniel occurred at the beginning of the Babylonian captivity, and chapter 5 occurred at the conclusion of captivity; approximately seventy years had passed between the two chapters.

Seven Last Babylonian Rulers	
627-605BC	Nabopolassar
605-562BC	Nebuchadnezzar
562-560BC	Evil-Merodach
560-556BC	Neriglissar
556BC	Labashi-Marduk
556-539BC	Nabonidus
549-539BC	Belshazzar (Rules as Co-Regent)

- Evil-Merodach (the grandson of Nabopolassar and son of Nebuchadnezzar) only reigned for two years, but he did reinstate King Jeconiah (Jehoiachin/Coniah) to the royal table (Jeremiah 52:31).
- Neriglissar assassinated Evil-Merodach and usurped the throne. Neriglissar is listed in Scripture as one of the military commanders who conquered Jerusalem (Jeremiah 39:13). Neriglissar married a daughter of Nebuchadnezzar. Neriglissar died under mysterious circumstances.
- Labashi-Marduk (the son of Neriglissar) only reigned for nine months. Labashi-Marduk was so wicked in his youth that he was killed in a palace coup (tortured to death) by Nabonidus.
 - Nabonidus described himself as the “son of nobody.” He was a very religious man in an idolatrous manner. Archeologists have discovered a relief of Nabonidus worshipping the moon god (Nanna/Sin), the sun god (Shamash), and Venus.



- The mother of Nabonidus (Adda-guppi) had been a priestess of the moon god (Nanna/Sin). Adda-guppi had been a priestess at the Temple to the Moon god in Haran (at the headwaters of the Euphrates).
 - After the Medians and the Babylonians defeated Assyria in 612BC, the Medes took Haran and much of the northern land of the fertile crescent.
 - Nabonidus appealed to Cyrus, a Persian prince, to assist him in taking over Haran (to re-establish the Temple of the Moon god) and Nabonidus would help Cyrus conquer the world of the Medes and Persians.
 - Cyrus overthrew his grandfather (Astyages) and united the Medes and the Persians in 551BC.
 - Nabonidus recovers Haran in 550BC and reestablishes it as a major Temple for the moon god (Nanna/Sin)
 - In 549, Nabonidus moved to Tema (in Arabia) on a mystical quest for ten years.
- During the decade absence of Nabonidus, his son (and co-regent) Belshazzar rules over Babylon.

Read Daniel 5:1-4... Belshazzar's Great Feast

5:1 Belshazzar ("master of the treasure") was the possible son of Nabonidus and grandson of Nebuchadnezzar.

- At one time, early records were discovered listing the kings of Babylon, but Belshazzar was not listed.
- Critics of the Bible exploited this finding until another archeological discovery revealed that the king, Nabonidus, had appointed Belshazzar to reign in his absence while he traveled. (Daniel 5:7).
- Circa 554BC, Nabonidus made his son co-regent, and in 549BC, Nabonidus traveled to Saudi Arabia
- Science and history eventually prove out God's Word.

5:2 Belshazzar was not under the influence of God, but of alcohol (Prov 31:14) and disrespected the things of God.

- Nebuchadnezzar was not the explicit father of Belshazzar; however, Belshazzar claimed the lineage of Nebuchadnezzar through his daughter whom Belshazzar had married.
- The vessels had been utilized in the Jerusalem Temple for holy purposes. (2 Kings 24:13, 25:15)

- Neither the Assyrians nor the Persians allowed their wives to drink with them at these parties; however, Babylon allowed the wives to take part in becoming intoxicated at these parties. (Esther 1:7-9)
- 5:3 Just as the Israelites had mistaken the Lord’s holiness as common; Belshazzar was also using the sanctified vessels of the Lord for his own purposes.
- 5:4 These are similar metals that were listed in Daniel chapter 2 for the statue in Nebuchadnezzar’s dream. The idols of the false gods were either cast from metals or carved from wood.

The false gods that Babylon idolized (Daniel 5:4)	
1 Gold	Divine Glory (from Temple)
2 Silver	Redemption (from Temple)
3 Bronze	Judgment
4 Iron	Strength
5 Wood	Humanity
6 Stone	Resolute purpose (<i>possibly hard heart</i>)

Read Daniel 5:5-9... The Handwriting on the Wall

- 5:5 Origin of the statement “see the writing on the wall”; the lampstand shined light and reveals the truth of a situation. Archeologists have found a Babylonian banquet room with walls of white plaster.
- 5:6 Belshazzar was so frightened by the image that he literally lost control of his bowels and “wet himself”
- 5:7 It is thought that Belshazzar’s father (Nabonidus) was alive at the time making Belshazzar the co-regent to him. So Belshazzar offered the third in authority behind himself and his father. The world often offers appealing rewards, but they are temporal because their end is near.
- Nebuchadnezzar’s men of learning (“scholars”) are represented by four (symbol of earth) positions: 1.magician – horoscopes 2.astrologer – astrology and mediums 3.sorcerer – spells and incantations 4.Chaldean – professional astrology
 - These “scholars” would understand the will of the gods and manipulate them. This list of the King’s wise men is repeated five times in the book of Daniel (Daniel 2:2, 27; 4:7, 5:7, 11).
 - The Hebrew word for “magicians” (מַחֲרָטִים) may have had Egyptian etymological roots for an interpreter of dreams.
 - The Hebrew word for “sorcerers” (כַּשְׁפֵּי) which refers to people who practice witchcraft. (Deuteronomy 18:10; Isaiah 47:9; 12; Jeremiah 27:9; Malachi 3:5).
 - The Hebrew word for “astrologers” (כַּשְׁדֵּי) referenced the ethnicity of the Chaldeans who used the stars and heavenly bodies to predict the future.
- 5:8 Belshazzar’s evil advisors failed three times (Dan 2:10; 4:7) to interpret the things of God (1 Cor 2:14)
- 5:9 The king who was supposed to be courageous was terrified, and the nobles who were the trusted advisors of the king had no answers or insight. The lack of understanding the word of God should produce fear in a man’s heart as he searches the Lord’s desires.

Read Daniel 5:10-12... The Queen Recommends Daniel to Belshazzar

5:10 This queen is traditionally viewed favorably as the widow wife of Nebuchadnezzar (Belshazzar's grandmother). There is only a 6-7-year period between Nebuchadnezzar's death and when Nabonidus ascends to the throne.

5:11 The queen had not been associated with the party of mockers, and as she directed the party to God's servant, she used Daniel's Hebrew name. Daniel had begun a group of wise men entitled "the Magi".

- Nebuchadnezzar's men of learning ("scholars") are represented by four (symbol of earth) positions: 1. magician – horoscopes 2. astrologer – astrology and mediums 3. sorcerer – spells and incantations 4. Chaldean – professional astrology
 - These "scholars" would understand the will of the gods and manipulate them. This list of the King's wise men is listed five times in the book of Daniel (Daniel 2:2, 27; 4:7, 5:7, 11).
 - The Hebrew word for "magicians" (מַחֲרָטִים) may have had Egyptian etymological roots for an interpreter of dreams.
 - The Hebrew word for "sorcerers" (כַּשְׁפִּים) which refers to people who practice witchcraft. (Deuteronomy 18:10; Isaiah 47:9; 12; Jeremiah 27:9; Malachi 3:5).
 - The Hebrew word for "astrologers" (כַּשְׁדִּים) referenced the ethnicity of the Chaldeans who used the stars and heavenly bodies to predict the future.

5:12 The gift of interpretation was credited to Daniel instead of the Lord.

Read Daniel 5:13-16... Belshazzar Vows to Reward Daniel for Interpretation

5:13 Belshazzar seems to have not met Daniel, and he characterizes Daniel as a Judean exile. Belshazzar may have called Daniel by his Jewish name because Belshazzar was intimidated and seeking help.

5:14 Belshazzar did not understand that there is only one true God, and instead asserted that the spirit of several gods was in Daniel. Although Belshazzar did not understand the one true God, he did acknowledge that Daniel's gifts were divinely endowed.

5:15 Belshazzar admits that his wise men have no insight into the Lord's message. Worldly wisdom does not benefit a man when seeking God; it is only God's illumination that can enlighten.

5:16 Belshazzar flatters Daniel with empty promises of vain reward. The rewards of this world are fleeting and temporary while God's rewards are eternal.

Read Daniel 5:17-28... Daniel Interprets the Writing on the Wall for Belshazzar

5:17 Daniel was not enticed by the momentary rewards of this world because he knew Belshazzar's "just rewards" were about to be given to Belshazzar himself.

5:18 Although Belshazzar had elevated many false gods, the "Most High God" was the source of power and authority.

5:19 The world feared Nebuchadnezzar who had the power to end life or exalt anyone he desired.

5:20 The pride of Nebuchadnezzar resulted in his downfall, but his downfall would result in his repentance (Daniel 4)

5:21 Nebuchadnezzar was humbled until he acknowledged that the Lord God had sovereign power over everyone - the power to end life or exalt anyone He desired.
 5:22 Belshazzar had pride of his success and authority even though he knew of Nebuchadnezzar's testimony. Belshazzar understood the power of the one true God when he misused the vessels from the holy Temple.
 5:23 Belshazzar had denied the testimony of Nebuchadnezzar as the world rejects the consequences of sin today. (Deuteronomy 4:28)
 5:24 The very hand that was in control of human history and controls the very life and breath of Belshazzar was sent to write his judgment.
 5:25 The words inscribed on Belshazzar's wall were: "*Mene, Mene, Tekel, and Parsin.*"

- All three of these words are nouns which Daniel will change to a participle (to number – to weigh – to divide).
 - Mene: The weight of a "Mina" (monetary unit) which can be used "to weigh" (1 Kings 10:17; Ezra 2:69)
 - A mina equaled 60 shekels (a shekel weighed 10.6 g), so a mina weighed 640 g (23 oz → 1.43 lbs).
 - Worth approximately \$470 USD; according to Plautus' Pseudolus, a slave costed 20 minae in 191BC.



- Tekel: Shekel (monetary unit) which can be used "to weigh"



- Parsin: "Half of a weight" which can be used in the sense of "dividing."
- The sequence would be a larger weight, a smaller weight and half of a weight.
- Daniel interprets these three as: Mene ("To Number"), Tekel ("To Weigh"), Parsin ("To Divide").

5:26 *MENE* – God numbered (judged) the Babylonian kingdom

5:27 "*TEKEL: You have been weighed in the balances, and found wanting.*"

- They had been weighed against the stone in the balance. "*The stone that the builders rejected has become the cornerstone.*" (Psalm 118:22) Weighed against the stone cut without hands (Daniel 2:34-35).

5:28 "*PARSIN*" is the plural form of "Peres" which may well be a play on words meaning the "Persians." The Lord would divide (conquer) Babylon by the Persians.

Read Daniel 5:29-31... The Outcomes of the Handwriting on the Wall

5:29 In complete absurdity, Belshazzar continues in his gifts and proclamations even though he would be dead within hours.

5:30 King Belshazzar died on the night of his party. The date was November 2, 539 BC, and all of the worldly rewards and accoutrements that were awarded Daniel did not last through the night.

5:31 Darius (“investigation”) “received” the kingdom of Babylon in God’s sovereign plan.

- There was another “Darius” (Darius I Hystrapis) who would rule Persia (521-485BC) sometime after Cyrus (550-530BC), but this is not that man. There are multiple theories concerning the identity of this “Darius” who conquered Babylon:
 - He may have been the viceroy (or co-regent) of Cyrus
 - This may have been a title of a position or office such as “governor” with his name being documented as Gubaru, Gobryas, or Ugbaru, the governor of Gutium (the land north of Persia).
 - The name “Dara” means “the Royal One” which may have been a Mede Title (like “Pharaoh” in Egypt, “Hadad” in Syria or “Caesar” in Rome). So this may have been Cyrus himself (Daniel 6:28).
- Darius was sixty-two when he conquered Babylon. Six is the number of man (insufficiency) while the two represents witness (judgment on the deficiency).
- Daniel would have been an even more elderly man by this time – possibly in his late eighties.
- The Euphrates River had been diverted by the Persians as sentries waded into the center of the city. The Babylonians viewed the Persians as liberators, and they were ready for a change of government.

Read Daniel 6:1-5... The Satraps Seek to Ruin Daniel

6:1 Satraps were royal representatives or Princes; these 120 men would have governed their territory of Babylon.

6:2 Daniel was one of three individuals that was elevated to authority over the satraps; each high official would have managed approximately 40 direct reports if evenly divided.

- The purpose of the hierarchy and organization was to serve the king’s will and pleasure.
- Just as Jeremiah was saved by Babylon when Jerusalem fell (Jeremiah 40:1-6), Daniel had now been saved by Persia when Babylon fell (Daniel 6:2).

6:3 The spirit (Dan 4:8; 5:11) within Daniel continued to distinguish him from his peers. It became the King’s plan to promote Daniel above his counterparts and give him authority for the entire kingdom of Babylon instead of simply a third of it.

6:4 Sin was minimized in Daniel’s life because of his faithfulness. Daniel’s peers desired to undermine his advancement, but they could not find any error or fault with him.

- God had also assessed Satan, but unrighteousness had been found in him (Ezekiel 28:15)

6:5 The only foible that Daniel’s peers found with him was in his observance of the law of God. Clearly, Daniel prioritized God’s word and ways above worldly customs.

Read Daniel 6:6-9... Darius Signs Law Requiring Petitions to Only Darius for 30 Days

6:6 The high officials and satraps conspired to weaken Daniel. They knew that Daniel prayed three times each day in the privacy of his own home facing the destroyed Temple in Jerusalem. (Daniel 6:10)

- Solomon had established this act of praying towards Jerusalem and the Promised Land when he dedicated the Temple that he had recently constructed (2 Chronicles 6:38-39)

6:7 Political leaders may be unknowingly used as pawns against believers. The conspirators came to the king flattering him as they encouraged him that anyone with any request for thirty days would need to request from the king.

- The conspirators made it seem that all of the high officials, the prefects, the satraps, the counselors and the governors were jointly and uniformly in agreement on this request.
- In a sense, this request was against any prayer to any deity.
 - A central religion of the Persians was Zoroastrianism which is an ancient monotheistic belief. The prophet Zarathrustra (Zoroaster) had begun this belief system from a divine vision during a pagan purification rite when he was 30 years old.
 - Cyrus was a devout follower of Zoroastrianism, but he did not force his religion on those he conquered. The Persians never considered themselves gods (as the later Roman Emperors did), so it is inconsistent that Cyrus would have agreed to be the sole recipient of requests (prayers).
 - Zoroaster taught five core beliefs:
 - There is only one supreme God: Ahura Mazda
 - Ahura Mazda is completely good
 - His eternal opponent (Angra Mainyu) is completely evil
 - Goodness is made apparent through good thoughts, good words, and good deeds
 - Everyone has a free will to choose between good and evil

6:8 Once a Persian king signed a decree, he could not change what he had written. He could write another decree to counteract the initial decree that had been made. (Esther 1:19, 8:8)

- The Bible is a consistent message about Jesus. The Maker of the law is greater than the law, and although the law of Moses states that sin requires blood payment, the King has issued another decree that covers the first immutable law.... the new covenant where Jesus Christ pays the price for sin.

6:9 King Darius consented to the request of the conspirators and signed the declaration.

Read Daniel 6:10-13... The Satraps Catch Daniel Petitioning God in Prayer

6:10 In spite of the king's ordinance and the ruins of Jerusalem, Daniel gave thanks to God in a quiet time three times each day (2 Ch 6:36-39).

- Scripture directs believers to respect and obey the government (Romans 13:1; Titus 3:1; 1 Peter 2:13-17; Matthew 12:17); however, believers are to obey the chain of authority which means that they should submit to God first and foremost. (Acts 4:19, 5:29)
- Most homes had flat roofs with an open-air room on the roof with many windows as there summer residence.

- Jews repeatedly prayed towards Jerusalem throughout Scripture (1 Kings 8:44, 48; 2 Chronicles 6:34; Psalm 5:7, 28:2, 138:2, Jonah 2:4), but during Daniel’s time the Temple (as well as all of Jerusalem) had been demolished.
 - Daniel would pray on his knees (Psalm 55:17-18, 95:6; 1 Kings 8:54; Isaiah 45:23).
- 6:11 The conspirators came together to catch Daniel in the same way that they had unified to approach the king – “these men came in agreement” (Daniel 6:6, 14)
- 6:12 The conspirators returned to the king again as they asked the king to reassert that he had signed the declaration, and their intention was to hold him to it.
- The king referenced a higher authority (“the law of the Medes and Persians”) that would not allow him “carte blanche” power.
 - Just as the fiery furnace was a common practice of execution in Babylon, the lion’s den was a common form of execution in Persia. (Daniel 3)
- 6:13 The aggressors against Daniel described him as an exile and slave – Daniel was a stranger who was not a part of their world. Clearly, there was racial prejudice (anti-Semitism).

Read Daniel 6:14-18... To the Chagrin of Darius, He Cast Darius in the Den of Lions

- 6:14 As the leaders of the people forced Darius to kill Daniel, in the same way, wicked people would compel Pilate to crucify Jesus.
- 6:15 Once again, 6:11 the conspirators came together in unified wickedness to approach the king – “these men came in agreement” (Daniel 6:6, 11)
- Believers should also be unified as they approach to petition the King together (Matthew 18:19-20; Ephesians 1:10; 2 Chronicles 30:12; 1 Corinthians 1:10; Galatians 3:28)
- 6:16 The king testified that Daniel served his God continually as he entrusted Daniel to his God as he was cast into the lion’s den.
- The lion’s den may have been a pit in the earth with an excavated lower entrance, so the fall into the pit should have hurt Daniel who was approximately 90 years of age.
- 6:17 Daniel is a foreshadowing of Christ. Just as a stone was rolled over the tomb of Jesus expecting that he would never come out alive (Matthew 27:60), a stone was rolled over the den of lions. Just as Pilate sealed the stone over the tomb of Jesus (Matthew 27:65-66), the king sealed the stone over the lion’s den.
- 6:18 The king was saddened by the expected loss of Daniel (as well as the way that he had been manipulated), so he did not eat anything that night.
- The Hebrew word for diversions or entertainment (*wəḏaḥāwān* דַּחַוָּן) is used only in this verse. Scholars are divided as to whether the word means music, food, pleasure or concubines.
 - The king was inconsolable. Sin brings death, and no earthly comfort could assuage the king’s emotional pain.

Read Daniel 6:19-24... Darius Discovers Daniel’s Salvation & Judges the Satraps

- 6:19 When the king checked early in the morning on Daniel, it is similar to finding Jesus Christ alive on Easter morning (Mark 16:2).

6:20 Darius testifies to Daniel’s faithfulness twice (witness – Dan 6:16) as serving God continually. The king called Daniel by name to see whether his God delivered him from the lions (Daniel 3:17, 29; Romans 16:25; Ephesians 3:20; Jude 1:24)

- The king recognized Daniel’s God as “The Living God” which is the same inference of His covenant name, Yahweh. (Exodus 3:14)

6:21 Daniel greets the king with the assertion of eternal life.

6:22 One must be pure and sinless to escape the judgment of death as was Jesus in His resurrection. God also protects His people from the wicked of this world (Ps 57:4, 74:4).

- Guardian angels exist (Matthew 18:10; Acts 12:15; Hebrews 1:14)

6:23 The reason that no harm had come to Daniel was because he had trusted God.

6:24 Not only the villains who attempted to frame Daniel, but their entire households who condoned the scheme were also punished (Lk 22:41); within one’s house, endorse God above all and leave the consequences to Him.

- Other examples of corporate punishment would include Achan’s family (Joshua 7:24-25) and Haman’s sons (Esther 9:10-13).

Read Daniel 6:25-28... Darius Decrees Daniel’s God as Living with An Eternal Kingdom

6:25 Righteous actions precede peace

King Darius’ Seven Truths about God (Daniel 6:26-27)	Compared to Daniel’s Perspective of God (Daniel 2:20-22)
1 He is the living God	Wisdom and might are His
2 He is steadfast (endures) forever	He changes the times and the seasons
3 His kingdom will never be destroyed	He removes kings and raises up kings
4 His dominion has no end	He gives wisdom to the wise and knowledge to those with understanding
5 He rescues and delivers	He reveals deep and secret things
6 He performs signs and wonders in the heavens and on the earth	He knows what is in the darkness
7 He has rescued Daniel from the power of the lions	Light dwells in Him

6:28 The magi (e.g. the wise men following the star to the child Jesus) were a hereditary priesthood, and then Daniel was put in charge of the magi (Mede Priests) which is how they most likely knew to follow the star. Fittingly, the root of Magi also is the basis for “magic” and “magistrate.”

6 Daniel 7, 8

Chapter 7 is not in chronological order in that it is written after chapter 4 but before chapter 5.

- **These Gentile kingdoms have already been represented in Daniel from a man’s perspective (from Nebuchadnezzar) of awe as he sees them being majestic, grandiose and great. (Daniel 7 is built off of Daniel 2 as a foundation)**
- **At this point, God’s point-of-view (through Daniel’s vision) characterizes these authorities as beastly with savage and cruel characteristics.**

- **These four kingdoms spanned the time from the fall of Jerusalem to the Kingdom of God.**
- **There are a number of eschatological passages that provide additional insight to this passage (Zechariah, Matthew 24, Mark 13, 1 & 2 Thessalonians, Revelation)**
- **Key points of this chapter are that Sovereign God is in control and has authority over worldly and spiritual powers. Wicked spiritual powers will be translated into worldly powers, but God has power over the spiritual and the physical depictions.**

Read Daniel 7:1-8... Daniel's Vision of the Four Beasts

7:1 This is out of chronological sequence as Belshazzar died in chapter 5 (Daniel 5:30). Belshazzar became co-regent before 549BC when his father, Nabonidus, moved to Tema (in Arabia) for a decade.

- Daniel did not capture the detail, but instead, he wrote down a summary of his dream.

7:2 Daniel's vision began with the nations/people of the world being stirred up in strife and turmoil.

- These prophecies are being given amidst the darkness (nighttime) of the world as God shows His sovereignty in directing the hostile elements/forces (John 3:8; Mt 8:26).
- The "sea" is typically symbolic of the Gentile world system.
 - Scholars have theorized about other symbolism of the "Great Sea"
 - The Nations (Isaiah 17:12, 27:1, 57:20; Revelation 17:15; Psalm 65:7)
 - Mankind/Mass of Humanity (Matthew 13:47; Revelation 13:1)
 - Jesus made "fishers of men" (Matthew 4:19)
 - The Mediterranean Sea (Numbers 34:6; Joshua 9:1)
 - The Cosmic Ocean (Genesis 1:2; Isaiah 51:10; Psalm 36:6; Amos 7:4)
- The number "four" often symbolizes creation and testing.
- The four "winds" represent powers that bring strife and turmoil (Jeremiah 49:35-37)

7:3 From the tumultuous and chaotic setting, four kingdoms rise out of the commotion. Each "beast" represents a kingdom (Daniel 7:23).

- The end times beast also rises up from the sea (Rev 13:1-2) imitating the power of God (Hosea 13:6-8).

7:4 The national symbol of Babylon was a "winged lion," the general interpretation of the wings being torn off is the humbling experience of Nebuchadnezzar (Jeremiah 49:22; Habakkuk 1:8; Ezekiel 17:3)

- The lion is the "king of the beasts." Nebuchadnezzar became like a beast (Daniel 4:33)
- The ancient "Gate of Ishtar" bears the image of a winged lion that symbolized Babylon. Ishtar (Ashtoreth / Isis) was the Babylonian goddess of love and war
 - The "Gate of Ishtar" was a massive burnt-brick entryway located over the main thoroughfare in the ancient city of Babylon

- The “Gate of Ishtar” was more than 38 feet (3½ stories) high and was decorated with glazed brick reliefs.



7:5 The second beast like a bear (brute strength without agility) was raised on one side meaning the power was unbalanced beginning with the strength of the Medes while concluding with Persia as the more dominant power.

- The Medo-Persian army consisted of 150,000 categorized into regiments of one thousand men (known as a “hazarabam”)
- The three ribs being devoured represent the three defining military campaigns and prominent conquests: 1. Lydia (546 BC) 2. Babylon (539 BC) 3. Egypt (525 BC)
 - Lydia is modern day Turkey in Asia Minor.
 - Three conquests are usually identified as North (Lydia), West (Babylon) and South (Egypt) – Daniel 8:4

7:6 The third beast as the leopard with four wings represented the swift military and strategies of Alexander the Great and the Greeks.

- When Alexander died at age 32, his empire was divided between four generals: Cassander ruled in Macedon, Lysimachus in Thrace (western Asia Minor), Seleucus in Mesopotamia and Persia, and Ptolemy I Soter in Egypt.
- These are the four “heads” who were given authority to rule (Daniel 8:22, 11:4)

7:7 Unlike the three other kingdoms, an animal is not identified to represent this fourth kingdom. This fourth kingdom would fall apart from internal struggles instead of being defeated by another kingdom. Afterwards, the authority would be parsed out between various survivors.

- The iron teeth (Daniel 2:41) show the weaponry of the Roman military.
- The ten horns may represent the first ten emperors/kings of Rome in the first century who were Augustus (27BC-14AD), Tiberius (14-37AD), Caligula (37-41AD), Claudius (41-54AD), Nero (54-68AD), Galba (68-69AD), Otho(69AD), Vitellius (69AD), Vespasian (69-79AD) and Titus (79-81AD).
 - The little horn, the boastful one who attacked the saints may represent Domitian (81-96AD), who was the first to systematically attack the early church.
 - There were 44 Roman Emperors before the reign of Constantine (306-337AD) established Christianity as the national religion of Rome.

The Roman Emperors, from Augustus to Constantine

Augustus	B.C. 27–A.D. 14	L. Verus	A.D. 161–169	Trebonianus	A.D. 251–253
Tiberius	A.D. 14–37	Commodus	180–192	Aemilianus	253
Caligula	37–41	Pertinax	193	Valerianus	253–260
Claudius	41–54	Didius Iulianus	193	Gallienus	253–268
Nero	54–68	Septimius Severus	193–211	Claudius Gothicus	268–270
Galba	68–69	Caracalla	211–217	Aurelian	270–275
Orho	69	Geta	211–212	Tacitus	275–276
Vitellius	69	Macrinus	217–218	Florianus	276
Vespasian	69–79	Elagabalus	218–222	Probus	276–282
Titus	79–81	Severus Alexander	222–235	Carus	282–283
Domitian	81–96	Maximinus	235–238	Carinus	283–285
Nerva	96–98	Gordian I	238	Numerianus	283–284
Trajan	98–117	Gordian II	238	Diocletian	284–305
Hadrian	117–138	Balbinus	238	Maximian	286–305
Antoninus Pius	138–161	Pupienus	238	Constantius	292–306
M. Aurelius	161–180	Gordian III	238–244	Galerius	293–311
		Philip	244–249	Licinius	311–323
		Decius	249–251	Constantine	306–337

- From an eschatological perspective, the 10 horns (horns Biblically symbolizing authority) represent the union of the end time kings (Daniel 7:24; Rev 13:1 & 17:3)

7:8 The anti-Christ (the powerful beast ruler in Rev 13:1) will arise from an inconspicuous area (humble beginnings).

- The eyes are prominent for this leader (e.g. the ultimate “big brother” with many informants) and a proud, boastful mouth (Daniel 7:20).
- This little horn which comes in the fourth kingdom (the anti-Christ) is different than the little horn (Antiochus Epiphanes) in chapter 8 which comes in the third kingdom (Daniel 8:9).

Read Daniel 7:9-12... The Ancient of Days Terminates the Kingdoms of the Beasts

- **The scene moves to a heavenly setting.**

7:9-10 These verses elaborate on the “White Throne Judgment” (John 5:27-29; Rev 20:12-13)

7:9 These nations/thrones were placed in judgment with the thrice mentioned Ancient of Days (God the Father – Dan 7:13, 22) watching Jesus reign (Rev 1:13-15; Is 66:15)

- The title “Ancient of Days” (God the Father) emphasizes the longevity of life.
- There is an allusion to the divine chariot that Ezekiel saw (Ezekiel chapters 1 & 10)

- The throne and wheels consist of fire to represent purity and judgment.



7:10 The thousands upon thousands who are serving may be angels (Deuteronomy 33:2; Daniel 7:16) or saints (Daniel 7:18, 22, 27).

There are Two Sets of Books, and “The Books were opened...” (Revelation 20:11-15)	
1. The Book of Life	Exodus 32:32; Psalm 69:28; Luke 10:20
2. The Book of Deeds	Psalm 56:8, 139:16; Isaiah 65:6; Malachi 3:16
<i>Once Saints are listed in the Book of Life, their sinful deeds are removed from the Book of Deeds</i>	

7:11 The boasting of the beast causes his destruction; this is similar to the live beast being thrown into hell (Rev 19:20)

7:12 The other beasts retained their lives, but without their power and authority to rule.

- This references the defeated nations of Babylon, Persia, and Greece continuing to survive without being dominant through the time of the Gentile until Jesus returns to command power for Himself

Read Daniel 7:13-14... The Son of Man is Presented in Front of the Ancient of Days

7:13 Jesus resembling a son of man will come in the clouds (Rev 1:7; 14:14; Mt 26:64; Heb 12:1)

- Clouds are the transportation of deity (Psalm 104:3; Jeremiah 4:13; Nahum 1:3), and Jesus will come in the clouds (Mark 13:26, 14:62; 1 Thessalonians 4:17; Revelation 1:7)
- In reference to the “Son of Man”, the Hebrew term for “man” is “adam” (אָדָם) in most of Scripture; however, the Hebrew term for “man” in this instance is ’ēnāš (אִנָּשׁ) with the root of the word meaning “incurable.” This might emphasize that Jesus Christ became sin for His people. (2 Corinthians 5:21)
- Other occurrences of ’ēnāš (translated “man”) in Scripture are Ezra 4:11, 6:11; Daniel 3:10; 5:5; 6:12, 7:4

7:14 Three things are given to Jesus: 1. Authority 2. Glory 3. An everlasting Kingdom (Lk 1:33)

Read Daniel 7:15-18... Daniel’s Vision Interpreted Regarding the Four Beasts

7:15 When someone does not understand the communication of God, it causes one distress in their spirit. Nebuchadnezzar’s spirit was troubled by not understanding (Dan 2:1) while the spirit within Daniel was shown exceptional through his understanding of God’s communication (Dan 4:9; 5:12; 6:3)

7:16 The heavenly hosts seem to understand God’s communication perfectly. The heavenly one seemed approachable by Daniel. In order for Daniel to receive understanding, he simply had to ask for understanding.

7:17 Daniel’s vision of four beasts reflected four kings and their kingdoms. The leader of the nation seems to reflect the nation’s obedience or rebellion; four is the number of earth and testing.

- The four kings arose out of the earth which may not be positive as the ground was cursed. (Genesis 3:17)

7:18 The saints will receive THE (one and only) eternal kingdom of Christ (1 Cor 15:50)

Read Daniel 7:19-28... Daniel’s Vision Interpreted Regarding the Fourth Beast with Horns

7:19 Daniel sought insight about the fourth beast which was completely different than the other three beasts.

- In the chapter 2 statue, the bronze was associated with the 3rd Kingdom of Greece while iron was associated with the 4th Kingdom of Rome. However, this verse identifies an iron/bronze mixture because the Romans appreciated history and the Greek arts, so they renamed the Greek gods with Roman names:

“Greco-Roman” Deities Renamed for Conquering Romans		
Greek	Roman	Description
Zeus	Jupiter	Primary God of the Air
Hera	Juno	Primary Goddess - Marriage
Aphrodite	Venus	Goddess of beauty
Apollon	Apollo	God of Music/Sun
Ares	Mars	God of War
Artemis	Diana	Goddess of hunting
Athena	Minerva	Goddess of wisdom
Demeter	Ceres	Goddess of nature
Hephaistos	Vulcan	God of the Blacksmiths
Hermes	Mercury	Messenger of the gods
Poseidon	Neptune	God of the sea

- Although the language of Rome was Latin, the elite often spoke Greek.
- The Roman Empire is often called the Greco-Roman Empire.

7:20 The ten horns may symbolize an organized group of nations; the anti-Christ will increase his power and authority as three of the nations decline and fall out of the organization.

7:21 The anti-Christ will publicly assault believers and successfully torment, persecute and execute God’s people.

7:22 As the warring of the Tribulation occurs (Zec 12:11; Re 16:14-16; Joel 3:2), the Ancient of Days (in this case – Jesus) renders judgment for the saints

7:23 The fourth kingdom will be different from the rest and bring worldwide disaster.

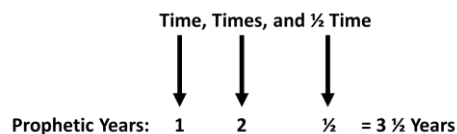
7:24 The ten horns may symbolize an organized group of nations; the anti-Christ will increase his power and authority as three of the nations decline and fall out of the organization.

7:25 The saints of God will be successfully persecuted by the anti-Christ for 3 ½ years (Rev 11:2; 12:6; 13:5); immorality will grow as laws become more lenient. (2 Thessalonians 2)

10 Characteristics of the “Little Horn”		
1.	A “little” horn (king)	Daniel 7:8
2.	Comes up among the other horns (kingdoms)	Daniel 7:8
3.	Three horns pulled up by the roots	Daniel 7:8

4.	Eyes of a man, and a mouth boasting great things	Daniel 7:8
5.	Speaks out against the “Most High”	Daniel 7:25
6.	Arises after the 10 horns (kingdoms)	Daniel 7:24
7.	Different from the other horns	Daniel 7:19
8.	Persecutes the Saints	Daniel 7:21, 25
9.	Intention to alter times and the law	Daniel 7:25
10.	Saints given into his hand for a time, times and ½ time.	Daniel 7:25
11.	Both are deceivers energized by the devil	Daniel 7:24
12.	Both succeed and appear invincible	Daniel 7:25
13.	Both are defeated by the coming Redeemer	Daniel 7:25

- The “little horn” will speak out against God himself as he persecutes God’s saints (Christians).
- The phrase “changing the times” could mean altering God’s imposed festival times as described in Scripture. Possibly changing the Jesus centered yearly calendar.
- The little horn will alter the current law – possibly to outlaw Christians.
- The phrase “a time, times and half a time” are used in multiple passages (Daniel 12:7; Revelation 12:14)



7:26 The failure of the anti-Christ will be a straightforward judgment/condemnation from God.

- The hope of the exiled Jews was that the kingdoms that seemed to control the destiny of Israel would ultimately be judged by a greater power (the kingdom of heaven).

7:27 The saints will be in an eternal kingdom (the kingdom of heaven).

- This kingdom that is given to the saints was previously given to the “Son of Man” (Daniel 7:13). The pronoun in this verse is “His kingdom” (meaning the Lord Jesus Christ) instead of “their kingdom” (meaning all of the saints) because everyone will “*serve and obey Him.*”

7:28 This prophecy was for Daniel (and believers everywhere) who understand and trust God’s words

- The Aramaic translation ends with this verse as a summation of the Gentile nations.
- Daniel experienced physical repercussions as an after-effect of his spiritual visions (Daniel 8:27). Believers might also be affected physically if they truly believed God’s Word about end times and hell.

Medo-Persian Kings		
550-530BC	Cyrus II	538 Medo-Persian
530-522BC	Cambyeses II	Egypt
522BC	Pseudo-Smerdis	Nickname/Imposter
522-486BC	Darius I	Son of Hystaspes

486-465BC	Xerxes	Esther's Husband
465-424BC	Artaxerxes I	Ezra; Nehemiah
424-404BC	Darius II Nothus	Ruled 19 Years
404-358BC	Artaxerxes II Mnemon	Zoroastrian
358-338BC	Artaxerxes III Ochus	Conquered Egypt
338-336BC	Arses	Killed by Father's Assassin
336-331BC	Darius III Codomannus	Cousin of Arses

Read Daniel 8:1-12... Daniel's Vision of the Ram and He-Goat

Chapter 8 changes from the Gentile focus with the Aramaic language back to Israel using the Hebrew language. This chapter focuses on the kingdoms of Persia and Greece.

8:1 Now the text reverts back to 12 years before Daniel 5, and 2 years after Daniel 7; the Medo-Persian and Greek empires are viewed in more detail and Antiochus Epiphanes is introduced as a persecutor of the Jews

8:2 It is a question as to the physical location of Daniel since Susa (Shushan) is 230 miles southeast of Babylon; he may have been literally in Persia or his spirit may have been transported. In the future, this would be the summer capital of Medo-Persia.

- In the same way, Ezekiel was taken by the Spirit from Babylon to Jerusalem (Ezekiel 8:3)
- Ulai ("my leaders") was a canal linking two rivers which flowed past the city of Susa; archeologists believe that this canal was 900 feet (300 yards) wide.
- Daniel is transported to the future capital of the world even before the Persians defeat Babylon (Nehemiah 1:1; Esther 1:2, 5; 2:3).
- This vision is more relevant to Persia and Greece than to Babylon.

8:3 The horns represented the Medo-Persian empire where Media was the larger of the allies; however, Cyrus was the more aggressive as Persia became the dominant power.

- This is similar to the bear of Daniel's vision which was raised up on one side (Daniel 7:5).
- Elam were ancestors of the Persians (Jeremiah 49:34-39); the Persians wore golden crowns shaped like ram's heads.

8:4 Persia was in the east, and these west/north/south weaker beasts represent the nations subjected to Persian rule and might; this speaks to the fact that God views all rebellious nations as beasts regardless of their capability

- The three conquests were campaign against Lydia in the North (546BC), Babylon in the West (539BC) and Egypt in the South (525BC)
 - Lydia is modern day Turkey in Asia Minor.

8:5 Historically, it is interesting that while the Ram was the symbol on the Persian banners and coins, the male goat would be the symbol on Grecian banners and coins.

- Alexander the Great and the Grecian military were known for speed ("*not touching the ground*" – Daniel 7:6).
- The army of Alexander the Great consisted of 40,000 warriors including 2,100 heavy cavalry, 800 light cavalry, 2,100 Thessaly cavalry, and 750 horsemen. The cavalry was provided a velocity advantage.

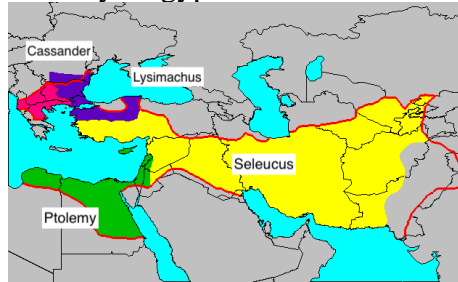
8:6 The Greeks were furious against the Persians because Darius III and his son, Xerxes I had attempted to cross the Hellespont multiple times to invade Greece; however, they had been prevented from entering.

8:7 Alexander's 40,000 warriors routed the much larger Persian army three times, and the trampling of Persia may symbolize Alexander's speedy cavalry.

- The Medo-Persian army consisted of 150,000 categorized into regiments of one thousand men (known as a "hazarabam")
- After the battle of Issus, the Persian King Darius offered to surrender half of his empire to Alexander the Great, but the offer was rejected as not being enough.

8:8 This shows Alexander's rise to fame, but Alexander died at the young age of 33. Although Alexander conquered the world, he could not conquer his alcoholism.

- His debauched death led to his four generals dividing the empire (Dan 7:6).
 - Lysimachus – Thrace (northwest Asia Minor)
 - Cassander - Greece
 - Seleucus – Syria/Babylon (most land)
 - Ptolemy - Egypt



- Seleucus would rule the region including Syria while Ptolemy ruled in Egypt. These two groups of people would fight for several centuries with Israel as the middle buffer zone.

8:9 This "little horn" refers to Antiochus Epiphanes, king of Syria (18th Syrian Dynasty), who reigned over Israel ("the beautiful land").

- In modern times, China refers to America as the "Beautiful Land." In Chinese, 美 means "beauty" while 国 means "land," "country," or "state." America's Chinese name is literally "Beautiful Land".

8:10 The "hosts of heaven" are Biblical symbols of God's people (Israel) while the stars are His faithful witnesses to His glory (Daniel 12:3; Genesis 15:5; Jeremiah 33:22)

8:11 Success does not necessarily denote God's approval; God let Antiochus Epiphanes rule cruelly for a time.

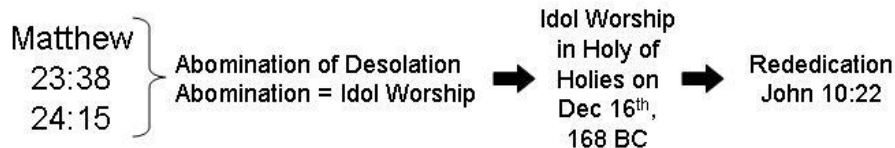
- There have been many "antichrists" that represent the end time Antichrist. *"Children, it is the last hour. And as you have heard, 'Antichrist is coming,' even now many antichrists have come. We know from this that it is the last hour."* (1 John 2:18)
- God has shown that He has authority over nations, but the book of Daniel is now in Hebrew to prepare God's people (the Jews) for the coming persecution.
- Antiochus Epiphanes defiled the Temple by offering a pig on the altar and sprinkling its blood on the vessels of the Temple (circa 171BC).
 - Antiochus Epiphanes set up an image of the false god Jupiter in the Holy of Holies.

- Antiochus Epiphanes wanted to “Hellenize” the Jews into Greek gods and customs.
 - Beyond the desecration of the Temple, it is estimated that Antiochus murdered more than 100,000 Jews.
 - In these ways, Antiochus Epiphanes is a foreshadowing of the Jewish persecution during the Tribulation.
- 8:12 “The host” is understood to be Israel who had transgressed the sacrifices long before Antiochus (Malachi 1:7-8). Antioch was named after Antiochus in Syria.
- Epiphanes was not part of his name but instead it was a title relating to him having an epiphany (e.g. “the discovery/glory”).
 - The Jews changed Antiochus title from Epiphanes to “Epimanes” (“The Insane One”)

Comparison between Antiochus Epiphanes and the Anti-Christ
Both begin modestly but increase in power and influence
Both blaspheme God with mouths that speak great things
Both persecute the Jewish people
Both claim to be gods and put images in the Temple
Both impose their own religion on the people
Both are opposed by a believing remnant that knows God

Read Daniel 8:13-14... Suspension of Daily Sacrifice for 2,300 Days

- 8:13 Possibly one angel asked another angel about the timing of the suffering (1 Peter 1:12). The angels may be speaking for the benefit of Daniel instead of the curiosity of the angels.
- 8:14 Antiochus began his conquest of Israel when he murdered the high priest on September 6, 171 BC which was ended on December 25, 165 BC when Judas Maccabeus (Judas “the Hammer”) restored the Temple equaling 2,300 days.
- In addition to this, 2300 could also refer to the morning and evening sacrifices equating to 1150 actual 24-hour days; the desecration of the Temple took place on December 16th, 168 BC and is thought to have been “cleansed” 1150 days later.
 - This reestablishing of the Temple is celebrated as Hanukkah (Feast of the Lights) which begins on the 25th day of Kislev and continues for eight days and nights.



Read Daniel 8:15-27... Gabriel Comforts Daniel And Interprets the Vision

- 8:16 God/Jesus/the Son of Man calls out to Gabriel to serve his function as the angelic communicator (Daniel 7:21, 9:21; Luke 1:19, 26).
- There are only two angels that are named in Scripture, and both are named in the book of Daniel. Gabriel appears in the gospel while Michael appears in Jude.
- 8:17 In this verse as well as Daniel 8:19, Scripture emphasizes that these prophecies apply to the end of time.

- This would be an application of the “Law of Double Reference” which is defined as “the principle of associating similar or related ideas which are usually separated from one another by long periods of time, and which are blended into a single picture.” (two events in a single prophecy)
- 8:18-19 Daniel falls into a sleep (as if dead) but the angel stands Daniel up in preparation to receive the message of the vision (Ez 2:2, 3:24).
- 8:20 The vision is explained to Daniel by Gabriel. The ram was the sign of the zodiac for Aries used for the nation of Persia. The guardian spirit of Persia was considered to be a ram, and they had a ram depicted on their shields when Persia went to battle.
- 8:21 The shaggy goat was the sign of the zodiac for Capricorn used for the nation of Greece. Greeks had a shaggy mail goat on depicted on their shields when Greece went into battle.
- 8:22 Although Alexander the Great’s four generals would divide his empire at his death, they would not rise to his power and command.
- Lysimachus – Thrace (northwest Asia Minor)
 - Cassander - Greece
 - Seleucus – Syria/Babylon (most land)
 - Ptolemy - Egypt
- 8:23 God seems to set thresholds of measurement as in the “full measure of sin” (Gen 15:16), but also the measure of Gentiles that will enter His kingdom (Rom 11:25); the anti-Christ will be the crescendo of rebellion (Daniel 11:36-39)
- Antiochus Epiphanes would not only rise from power, but he would also succeed through intellect, stealth and deceit.
- 8:24 The Antichrist will have demonic power and have success while conquering God’s people.
- 8:25 This Antichrist will be deceived about his own greatness (Isaiah 14:13), and he will deceive the world that they are living in a time of “peace” as he murders many innocent people. He will even fight against Jesus Himself (the “Prince of princes”) and the Antichrist will end in hell (Rev 19:20)
- 8:26 Daniel is told to document the truth of the vision for a later time as this truth would not occur in Daniel’s lifetime.
- 8:27 After Daniel recovered from his vision (Daniel 7:28), he served his king – the Lord Jesus (Jn 19:19)
- Daniel experienced physical repercussions as an after-effect of his spiritual visions (Daniel 7:28). Believers might also be affected physically if they truly believed God’s Word about end times and hell.

7 Daniel 9, 10

Chapter 9 is viewed as the Bible most important prophetic chapter. The prophetic law of double reference is utilized; two events which are widely separated by the time of their fulfillment may be brought together in the scope of one prophecy.

Read Daniel 9:1-2... Daniel Believes Jeremiah’s Prophecy of 70 Years of Captivity

9:1 Darius was the third ruler after Cyrus (around the time of chapter 6 with the lion’s den).

- 9:2 The term “Yahweh” is used 7 times in this chapter. Daniel was a Bible student and took the 70 years captivity literally as he was familiar with Jeremiah 25 & 29:10 (possibly visited by Jeremiah who had made trips to Babylon – Jeremiah 13:7)
- Daniel had been taken into captivity in 605BC
 - The 70 years of captivity was most likely because Israel did not keep the Sabbatical Year for 490 years (Leviticus 26:33-35; 2 Chronicles 36:21).
 - Israel had received an unconditional covenant based on the promises of God as well as the conditional covenant based on the response of the people of God.

Read Daniel 9:3-19... Daniel Confesses Sin and Prays for Jerusalem’s Restoration

- 9:3 Daniel begins a prayer of confession as he prays that God will restore Israel to their land after those 70 years.
- Daniel fasted in sackcloth and fasting which are signs of humble repentance and mourning.
- 9:4 Although God’s people of Israel had been unfaithful to the Lord, there is a recurring theme of a faithful God who keeps His covenant.
- 9:5 Seven times in this chapter, Daniel takes responsibility personally for Israel’s rebellion in his saying, “WE have sinned.” (Daniel 9:6, 8, 9, 10, 11, 14, 15)
- Daniel readily admits that he personally is a part of their sinful culture, but he calls on God to forgive and restore because of His mercy and loving kindness.
- 9:5-6 Daniel lists 6 misconducts: 1.Sin 2.Wrong-doing 3. Acted Wickedly 4.Rebelled 5.Turned Away from God’s commandments 6.Not Listened to God’s servants/prophets
- 9:7 Righteousness was considered a measuring reed (a standard or ruler) that individuals were measured against. God is the standard against which man is measured (Leviticus 11:45, 19:2, 20:7, 21:8, 26; 1 Peter 1:16). Sin is a deviation from God’s perfect standard.
- Man cannot meet God’s standard without the imputed righteousness of the Lord Jesus Christ; the law was just a teach to show man his sin and guilt (Galatians 3:19-26; Romans 3:27-28)
- 9:8 The open shame was the exile of Israel from the promised land because of their publicly idolatrous practices.
- 9:9 The Lord our God are the words of Yahweh Elohim used together as having ownership and mastery of mercy and forgiveness.
- 9:10 God had given His Word through the prophets, but those encouragements to be obedient were unheeded.
- 9:11 The curse was established by Moses (Deuteronomy 27 & 28).
- 9:12 God does what He says whether as a blessing (for obedience) or for judgment (for sin). God “confirms His Word” with His people whether blessing or punishment.
- 9:13 The “written law of Moses” would be the Torah of the first five books of the Bible (Genesis through Deuteronomy).
- Gentiles would call these first five books the “Pentateuch” with "Penta" meaning "five" while "teuchos" means "books."
- 9:14 God is love (1 John 4:8, 16), and loving kindness (Hebrew word “hesed”) is His natural state, but the Lord is also holy as He judges those who disobey. Isaiah calls this God’s “strange work” and “alien task.” (Isaiah 28:21)

- 9:15 The Lord had mercy and grace on His people at the Exodus as He led them out of slavery; however, they did not continue to walk with the Lord and follow Him.
- 9:16 Daniel prays for the restoration of Jerusalem in spite of the sin of Israel and their forefathers.
- 9:17 God acts for the sake of His name. Daniel understands that God’s people (including himself) are unworthy, but he asks God to act in mercy and reestablish His Temple.
- 9:18 Daniel understands that salvation is by grace and not works. Daniel calls on God to see their desperate plight instead of their sin because of His mercy.
- 9:19 Daniel’s focus is on God’s name associated with His people and His city, Jerusalem.
- “O Lord, hear; O Lord, forgive. O Lord, pay attention and act.”
 - Daniel asks God to take action because of Who He is, not who they were.
 - This is similar to the Chaldeans pleading with their king, Nebuchadnezzar to act for his name’s sake (Daniel 3:8-12)

Read Daniel 9:20-23... Gabriel Answers Daniel’s Prayer

- 9:20 As Daniel prayed concerning the 70 years of captivity, God responded with Gabriel foretelling the history of the world (Mt 24:17) and the upcoming Messiah in the context of 70 symbolic weeks
- 9:21 In our weakness, He is strong (2 Cor 12:10). Gabriel arrived when the evening offering should have been.
- Daniel had seen Gabriel while considering the 70-week prophecy (Daniel 8:16)
 - At this point, Babylon had destroyed the Temple as well as all of the Jewish rituals that occurred there, so there was no evening offering, but Daniel’s focus was on the restoration of the Temple and services that took place there.
- 9:22 The interpretation never originated with Daniel but was divinely given to him by the Lord. God gave Daniel “*insight and understanding*”, and believers should pray for this as well when they begin to read God’s Word.
- 9:23 Three times Daniel is said to be “treasured/beloved” by God (Dan 10:11; 10:19). Twice Daniel is told to “know and understand” (Daniel 9:25)

Read Daniel 9:24-27... The Seventy Week Prophecy

Overall Structure of 70 Week Prophecy (Daniel 9:24-27)	
Daniel 9:24	Scope of All Time
Daniel 9:25	69 “Weeks” (490 years)
Daniel 9:26	Christ’s Last Week
Daniel 9:27	Gap between 69 & 70 week (no one knows span of gap – especially not Satan)

- 9:24 In the Jewish culture, the term “week” could be used to represent days or years. While “7 days” equals a “*week of days*,” 7 years equals a “week of years.”
- The timing would be $70 \times 7 = 490$ years (70 units of 7) from 454 BC (Nehemiah’s Temple) to 29 AD (Christ’s death) equaling 483 years with 7 years remaining for Tribulation.
 - These 70 weeks are decreed about Israel and Jerusalem. An example of this concept of interchanging time periods is reflected in the Sabbath year (Lev 25:7-9).

- In Hebrew, numerals are usually in the feminine form, but here they are written in the masculine linguistically.
- Although Daniel was praying about the past 70 years that Israel had spent exiled in Babylonian captivity (Daniel 9:2), God would reveal the 70 weeks of events in the future that would reestablish Israel in the millennium rule.
- According to this verse, God will deal with all three types of sin (transgression, sin and iniquity).
- To anoint the “most holy place” may be a reference to the “most holy person” (the Messiah).

Prophecy for Israel/Jerusalem	
Seven years = One Week of Years	
<i>(Daniel 9:24)</i>	
Prophecy	Interpretation
Three Negative	
1 To bring rebellion to an end	Tribulation judgments will force dependence
2 To put a stop to sin	National sins of Israel (Zechariah 13:1)
3 To wipe away injustice	Christ's Death making atonement
Three Positive	
4 To bring in everlasting righteousness	Christ's Return & Millennial Rule
5 To seal up vision and prophecy	Fulfillment of Messianic/Millennial Prophecy
6 To anoint the most holy place	Construct Holy of Holies in Millennial Temple

9:25 These next three verses separate the 70 weeks into three parts:

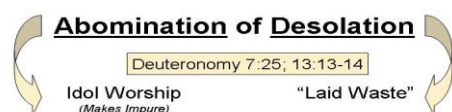
- seven weeks (49 years),
- sixty-two weeks (434 years),
- and one week (7 years).
- The first seven weeks (49 years) represent the struggles of Zerubbabel, Ezra, and Nehemiah in rebuilding the Temple after the captivity.

Three Persian Decrees Concerning the Rebuilding of Jerusalem		
1. Cyrus Decree	538BC	Isaiah 44:26-28; Ezra 1
2. Artaxerxes' Decree	458BC	Ezra 7:11-26
3. Artaxerxes' Decree	445BC	Nehemiah 2:3-8

9:26 The “anointed one” is Jesus Christ while “the Prince” could also be the Lord Jesus.

- The anointed one (Jesus Christ) was cut off when he died on the cross (Isaiah 53:8). The Prince might well be Jesus ruling the Kingdom of Heaven.
- These 49 years (of the first seven weeks) are followed by 62 weeks (434 years) making a sum total of 483 years. Sir Robert Anderson wrote a book entitled “The Coming Prince” which showed the exact number of days from the Temple being built to Christ’s entrance into Jerusalem is 173,880 days – the exact number of days in 483 years (OT calendars used 360-day years).
- In 70 AD Titus came from Rome and destroyed the Temple (Mt 24:15)

9:27 The Antichrist will make a treaty with Israel for seven years, but 3 ½ years into the treaty, the Tribulation will begin with the abomination of desolation.



Prophetical Players of Daniel 9

	Antiochus IV	Jesus	Second Coming
Who issues a decree?	Jeremiah (Daniel 9:2; Jer 35:9-18)	Cyrus (Isaiah 44:28; 45:1)	Artaxerxes to Ezra (Ezra 7)
An “anointed One” cut off (9:25)	Onias IV or Joshua	Jesus at Calvary	Jesus at Calvary
People of the Prince who destroy Jerusalem (9:25)	Antiochus IV	Titus (70AD)	Antichrist (70 th week)
He who makes the covenant (9:27)	Antiochus IV 165BC	Messiah (Hebrews 7-11)	Antichrist (70 th week)
Abomination of Desolation (9:27)	Antiochus offers pig on altar (168BC)	Messiah’s death ending Jewish sacrifices	Antichrist breaks covenant with Jews (Tribulation)

Read Daniel 10:1-9... Daniel Mourns Three Weeks Before Seeing a Vision Beside the Tigris

- **Chapters 10-12 are often viewed as a single literary unit where chapter 10 prepares for chapter 11 while chapter 12 is the epilogue to chapter 11.**

10:1 This chapter is written 2 years after the Jews have been released by Cyrus to return to Israel, yet so few had gone.

- Daniel was an elderly man at the time (probably around 90 years old), and he did not return to Jerusalem.
- Babylon had fallen in 539BC, so the timeframe would be 536BC if counted from Cyrus controlling Babylon. Cyrus began as King of Persia and became King of Media earlier.
- This chapter goes beyond the physical, worldly occurrences to the spiritual battles with the power of prayer.
- The vision referenced her might reference another vision beyond the earlier visions listed because Daniel did not seem to understand the prior visions (Daniel 7:15, 28; 8:27). This verse (Daniel 10:1) might simply be a summary of chapter 10.

10:2 The number three symbolizes “resurrection” and “revelation”; Daniel had mourned over this spiritual conflict over a long time. His faithfulness is about to result in relief.

10:3 The time of mourning equated to a time of fasting. Daniel may have reinstated a water and vegetable diet from his youth (Daniel 1:12)

- Somewhere along Daniel’s lengthy life, he began eating the King’s rich food with meats and wine.

10:4 The Tigris is actually called “Hiddikel” meaning the “riddle of the palm,” and throughout Scripture, the palm is associated with righteousness.

- The “riddle of righteousness” (the gospel message) is understood by believers (not of works but of faith in Christ), but is not understood by the world
- The twenty-fourth day is repeatedly called out as unique (Haggai 1:15, 2:10, 18, 20; Zechariah 1:7).
- Passover and the Feast of Unleavened Bread were celebrated in the first month (Abib), so Daniel would have fasted through both of these celebrations.

- 10:5-6 Jesus appears (Rev 1:13-15) wearing linen (“righteousness”) wrapped in a belt of gold (“glory”), and His body like beryl (relates to Zebulun or “dwelling” because God dwelt in Him – Col 2:9; Ex 28:20) with a face lit as lightening (striking light and truth burning away dross) and arms/feet of bronze (strength and judgment)
- The gold came from Uphaz (Jeremiah 10:9), but the word “Uphaz” can also mean “fine gold” (1 Kings 10:18).
 - The Man’s words roared from His mouth like many waters or the sound of a crowd.
- 10:7 Daniel (like Saul in Acts 9:7, 22:9) discerned Jesus while those of this world just knew fear without seeing Him (1 Cor 2:12). They recognized something spiritual was occurring, and they fled the room leaving Daniel alone.
- 10:8 A believer must meet Jesus alone – this is where God’s revelations are to be found. Jesus withdrew alone after the crowded days of ministry (Mt 14:13; Jn 6:15). It is what a man pursues when he is alone that defines who he truly is.
- 10:9 As at the transfiguration, it wasn’t the sight but the words of God that caused collapse (Mt 17:6; Is 6:5; Ezekiel 1:28; Rev 1:7). Deep sleep is repeatedly connected with the visions (Daniel 8:18; Jeremiah 31:26; Zechariah 4:1)

Read Daniel 10:10-21... Gabriel Describes Spiritual Battles & Interprets Daniel’s Dream

- 10:10-11 Now an angel assists Daniel to his feet, and Daniel is reminded that God treasures/loves him (Dan 9:23; 10:19); influential Daniel who has bravely stood before Kings (Babylonian, Persian, etc.) and has courageously faced lions was overwhelmed with fear of the angelic.
- Angels seem to impart strength.
- 10:12 Daniel’s sincere (not casual) prayers resulted in this angelic visit (Eph 6:12). There was a 21-day gap between the Angel’s origin and arrival.
- 10:13 Michael, the archangel, is mentioned five times in the Bible, and each time related to judgment (Dan 10:13, 10:21, 12:1, Jude 1:9, Rev 12:7).
- Satan is the ruler of this earth (Eph 2:2), and Jesus did not correct Satan when he claimed to have all authority on earth (Lk 4:6).
 - Angelic warfare is real; the fall of the angels preceded the fall of man.
- 10:14 Daniel had desired to know what Israel’s end would be, so this angel had come to tell of the Tribulation in the last days
- 10:15 In the presence of the spiritual, all Daniel could do is look at the carnal, worldly ground, but he couldn’t say a word.
- 10:16 An angel in human form now touches Daniel’s lips (Isaiah 6:6), and enables speech between Daniel and the angel
- 10:17 When Daniel could talk, all he could say was that he had no strength or breath to talk with his Lord.
- 10:18 The touch of the Lord strengthens His people.
- 10:19 This chapter shows the reverence in which we are to have in prayer and worship, and the peace of God that comes through His word when approached in humility
- 10:20 Each of these nations have a “prince” to spiritually battle against; Persia would fall to Greece 200 years later, and then Greece to Rome and then new Rome will fall to Christ at the Tribulation ushering in His millennial rule.

- The nations were divided among the sons of God (the angels – Deuteronomy 32:8)
 - Jewish Rabbi’s use Deuteronomy 29:26 as a proof text that there are angels behind the human governments. Others believe that Isaiah 24:21 show a connection between the angelic forces and human governments.
- 10:21 Michael (the archangel – Jude 1:9; Revelation 12:7) is the courageous guardian of Israel, and this angel relates from the “book of truth”
- The name “Michael” means “who is like God?”

8 Daniel 11, 12

The world believes that this book of Daniel must have been written by someone else and pre-dated because the prophecies within this chapter are astounding. However, Jesus attributes this book to the prophet Daniel (Mt 24:15).

Read Daniel 11:1-4 ... Greece Conquers Persia

11:1 When Darius overcame Belshazzar and the probable year that Daniel was thrown in the lion’s den (Daniel 6:16), this angel stood (defensive stance) to protect Darius

11:2 Esther’s husband, Xerxes, was the wealthiest king

Prophecy of Persian Kings <i>(Daniel 11:2)</i>		
1	Cambyeses	529 BC
2	Pseudo-Smerdis	522 BC
3	Darius Hystaspis	521 BC
4	Xerxes invaded Greece	480 BC

11:3 Alexander the Great rises up to conquer and pursue his own will before dying one month short of his 33rd birthday (unlike Jesus who pursued the Father’s will and was crucified at 33 years old)

Kings of Greece	
359-336BC	Philip II of Macedon
336-323BC	Alexander II the Great
323 -	Generals Divide Empire
	1. Cassander – Macedonia
	2. Lysimachus – Thrace (Western Asia)
	3. Seleucus I – Syria and Persia
	4. Ptolemy – Egypt and Palestine
175-163BC	Antiochus IV Epiphanes

11:4 When Alexander died, his empire was divided between four generals: Cassander ruled in Macedon, Lysimachus in Thrace, Seleucus in Mesopotamia and Persia, and Ptolemy I Soter in Egypt (Daniel 7:6, 8:22)

The remainder of chapter 11 discusses one of the worst periods of time in Israel’s history. 150 years of power struggles (Egypt against Syria) between Ptolemy in the south and Seleucus in the north with Palestine located in the middle followed by the conquest by Rome (Daniel 11:30-45).

Egyptian Kings (Ptolemies)	
327-285BC	Ptolemy I Soter
285-246BC	Ptolemy II Philadelphus
246-221BC	Ptolemy III Euegetes
221-203BC	Ptolemy IV Philopater
203-181BC	Ptolemy V Epiphanies
181-146BC	Ptolemy VI Philometor

Syrian Kings (Seleucids)	
312-280BC	Seleucus I
280-261BC	Antiochus I Soter
261-246BC	Antiochus II Theus
246-226BC	Seleucus II Callinicus
226-223BC	Seleucus III Ceraunus
223-187BC	Antiochus III The Great
187-175BC	Seleucas IV Philopator
175-163BC	Antiochus IV Epiphanes
163-162BC	Antiochus V

Read Daniel 11:5-20 ... Conquests & Conflicts Between Egypt (Ptolemy) & Syria (Seleucas)

- 11:5-6 Ptolemy Philadelphus (King of Egypt) and Antiochus Theos (King of Syria) made peace treaty and to seal the alliance, Antiochus divorced his wife, Laodice, to marry Ptolemy's daughter Bernice. Laodice poisoned Bernice and her infant son before killing Antiochus himself positioning her son, Seleucus Callinicus, for the Syrian throne.
- 11:7-8 The brother of Bernice, Ptolemy Euergetes, took revenge on Syria by defeating them in battle and killing Laodice before returning to Egypt with captives and treasures.
- 11:9 The Syrian military counter-attacked, but did not prevail
- 11:10 The son of Seleucas, Antiochus III, was able to push the Egyptians back as Egypt had now expanded their empire of influence to northern Palestine (the southern border of Syria).
- 11:11-12 This aggression angered Ptolemy IV (Philopater), so he came against a massive Syrian army (~70,000 men) mustered by Antiochus III, and Ptolemy defeated him. Ptolemy IV did not reign with power, and when Syria once again revolted, Ptolemy settled for a peace treaty with Syria
- 11:13-16 When Ptolemy IV died, he left his four-year-old son as king; Antiochus III aided by many Jews ("the robbers of thy people") fought against Egypt and won. Antiochus rewarded Israel (the "beautiful land") with much treasure and years of peace.
- 11:17 In 198 BC, Antiochus III gives his daughter (Cleopatra) in marriage to Ptolemy V Epiphanes, but she was faithful to her husband instead of her father and Syria.
- 11:18 Antiochus III then attempted to expand the Syrian empire by joining Hannibal to invade Asia Minor and Greece, but Greece's ally, Rome, defeated Syria at the battle of Magnesia in 190 BC.

11:19 Now Antiochus III had failed at great cost in all of his attempts at expansion, so he attempted to plunder a pagan Temple to replenish his depleted treasury, but an angry mob killed him.

11:20 The son of Antiochus III, Seleucus IV Philopator, was renowned for his ability to exact taxes – because of desperation, he even plundered the Temple in Jerusalem. He pursued this brutal taxation from 187 until 175 BC when his treasurer, Heliodorus, poisoned him.

Read Daniel 11:21-39 ... Wicked Regime of Antiochus Epiphanes & Anti-Christ Symbols

11:21-26 Antiochus Epiphanes came to power through deceitful flattery and political savvy.

- He is thought to have signed a peace treaty with Israel's High Priest – Onias III who was murdered (Dan 11:22), and then overcame much of Egypt (170 BC) through treachery in Ptolemy's on household and advisors (Daniel 11:26).
- Epiphanes means "to manifest"; Antiochus presented himself as a god – a "god" who manifested himself.

11:27-28 Ptolemy and Antiochus would have unfruitful "peace" discussions with deceit in their hearts, and Antiochus hatred for Israel begins to show

11:29-30 Antiochus led a second campaign against Egypt, but Rome (Roman galleys = Ships of Kittim) quelled the campaign, so Antiochus, through treacherous Jews, used "inside intelligence" to turn his brutal aggression against Palestine

11:31 Antiochus killed (~40,000) and enslaved (~40,000) Jews. Temple worship ended, and he polluted the Temple in what is called the abomination of desolation.

11:32 Some Jewish people followed his political flattery, but others (Maccabees) knew God. How does the believer reconcile this verse with the call to respect authority? If man's authority conflicts with God's authority, the higher authority is to be followed (Hosea 8:4).

11:33-35 Those faithful to God would fall (die – Dan 12:10) and false believers would infiltrate true churches of God to undermine faithfulness to Him

- The "little help" may refer to Judas Maccabeus who cleansed the Temple on December 25, 165BC which the Jews celebrate as Hanukkah.

11:36 Antiochus Epiphanes is a clear type of the end times Antichrist with a great ego while the Jewish suffering representing the Great Tribulation.

- "*For what is decreed shall be done*" is God's reminder that He is still in control.

11:37 The Antichrist will not be a "lover of women"; this has been interpreted to mean that he disregarded Jewish women whose primary dream was to be the mother of the Messiah, but other interpretations are that this lack of desire for women infers homosexuality or chaste priesthood

11:38 The god of the Antichrist will be one of evil forces (Satan) or of natural forces (new age)

11:39 This "foreign god" is thought to be Satan who empowers the Antichrist to rule; the Antichrist will greatly flatter and reward those who worship him

Read Daniel 11:40-45 ... The Might of Rome

- **A conflict that occurs in Palestine at the end time.**

- 11:40 Egypt and Syria would declare war (unsuccessfully) against the Beast emperor possibly by attacking Israel with whom he will make a seven-year covenant
- 11:41 When the Antichrist breaks his treaty and subjects Israel to horrors, three places will escape his power: Edom, Moab, Amon (present day Jordan).
- 11:42-43 The Antichrist will successfully pursue conquest of Egypt and her allies (Africa?)
- 11:44-45 The Antichrist will meet his end at the Battle of Armageddon
- The Hebrew word (haḥārēm הַחָרֵם) meaning “to destroy and devote many to destruction” is the same word as “holy war.”

Read Daniel 12:1-4 ... The End Times

12:1 The intensity of persecution only increases to an unprecedented level of distress (Jeremiah 30:7; Is 26:20), and Michael (“who is like God” – Daniel 10:13, 29; Jude 1:9) rises up for action; as with the destruction of Jerusalem in 70 A.D., those Jews who are believers will escape

- Jesus quotes part of this verse (Matthew 24:21-22) about the distress during end time events. Jesus would change the word from “nations” to “world.”

Two End Time Books of God (Revelations 20:12)	
The Book of Life (God’s People)	Exodus 32:32-33 Psalm 69:28 Daniel 7:10 Luke 10:20 Philippians 4:3 Revelation 3:5; 17:8
The Book of Remembrances/Works (All People)	Psalm 56:8, 139:16 Isaiah 65:6 Malachi 3:16

12:2 At the first resurrection (1 Corinthians 5:23; 1 Thessalonians 4:16; Rev 20:5), some will be brought from the dead for eternal life and others to eternal shame/punishment.

- This is the resurrection of life which follows Christ’s return to end the Tribulation. Following the millennium, there will be a resurrection of death.
- During the “church age,” Christians go immediately to be with Christ at death (2 Cor 5:6-8; Philippians 1:21-24)
- This is one of the few places in the Old Testament that defines afterlife judgment with eternal consequences (Ezekiel 32:17-32). The same Hebrew description (‘ōwlām עוֹלָם) meaning “everlasting” is used for eternal life and eternal shame.
- The word “sleep” is a Biblical metaphor for “death” while “awakening” infers “resurrection” (Jeremiah 51:39; Jon 11:11)
- “The dust of the ground/earth” is literally (in Hebrew) “the land of the dust.” (Genesis 2:7)

Uses of the Words “All” & “Many” in Scripture	
“Many” used as “All” in the Old Testament Hebrew word (rabbim רַבִּים)	Deuteronomy 7:1 Isaiah 52:14-15, 52:11-12 Daniel 12:2, 10

“Many” used as “All” in the New Testament	Matthew 20:28, 26:28
	John 5:28-29
	Romans 5:15-16 compared to 5:12
“All” is used for “Many”	Isaiah 2:2-3
“All” is not always literal	Romans 11:26

12:3 “*Those who are wise*” describes those who are in right standing with God (Daniel 12:10). This spiritual insight has been given as an act of grace (Daniel 9:13, 25), and God’s people are to share this insight with others (Daniel 11:33).

- Just as the wise men followed the star to Jesus Christ (Matthew 2:2, 10), God’s people should also guide wise men to the Messiah (Matthew 13:43).

12:4 Daniel is directed to protect and keep these words preserving them (Daniel 8:26, 12:9) for those who live at the time of the end (the “end times”) which will be characterized by much travel and increased knowledge (e.g., airplane volume and internet access)

- Several other interpretations would include the eyes of those who study God’s Word moving back and forth across the pages of Scripture or possibly the godless individual searching frantically for the truth of God (Amos 8:12).

Read Daniel 12:5-13... The Tribulation

12:5 In a prior vision, there were two angelic beings on either side of the Tigris River (Daniel 10:4). The Hebrew word used for “river” in Daniel 12:5-7 (hay’ōr :רֵאֵר) is a different word for “river” than prior uses (hannāhār נְהָר). The Hebrew word for river in Daniel 12:5-7 (hay’ōr :רֵאֵר) usually references the Nile River (Genesis 41:1-3, 17-18; Exodus 2:3, 5; 4:9, 7:15, 18, 21, 24-25; 8:3, 17:5).

12:6 Jesus (Dan 10:5) is above the waters (out of and over the chaos of the world). An angel may have asked this question to the man in linen (Daniel 8:13).

- Although the Masoretic Text has “He said”, the Septuagint (and Vulgate) records this as “I said” (meaning Daniel asked the question).
- The angels have historically been curious about God’s plan for His creation (1 Peter 1:10-12).

12:7 Jesus prophesied that the remainder of the Tribulation would be 3 ½ years (Daniel 7:25; Revelation 10:5-7) until the rebellion and hard hearts of Israel will be broken.

- The raising of the hands (Genesis 14:22; Exodus 6:8, Deuteronomy 32:40; Isaiah 62:8; Ezekiel 20:5; Revelation 10:4-5) was the act of taking an oath in God’s name (Judges 8:19; 1 Samuel 14:39 & 45; 19:6; 20:3 & 21; 25:26 & 34).
- God’s people would endure heavy persecution (Daniel 8:24; Luke 21:24).

12:8-9 As with much Biblical prophecy, Daniel still had an interest in understanding mysteries, but here, Daniel is encouraged to live his life (focus on the here and now) because the future events would not come for some time.

12:10 God’s people would be refined through persecution and gain understanding (Dan 11:35), but the unbelievers will pursue their own will and never understand. The purpose of persecution is the purification of the people of God (Hebrews 5:8).

- Believers in the last days have the Spirit of God indwelling in them. Although God’s people will not know the explicit date, they will know the general signs of the end times.

- 12:11 The time of the abomination of desolation will be 3 ½ years and one month (30 days more than in Rev 11:3, 12:6). Possibly the daily sacrifice is terminated a month prior to the profaning of the Temple.
- 12:12 It is generally understood that there will be 45 days between Jesus second coming and the beginning of the millennium (not unlike the 50 days between Jesus crucifixion and Pentecost)
- 12:13 Now the message turns personal to Daniel (“as for you”) to live out his life, then to rest in physical death, and then to be resurrected to his fate/destiny.