

DANIEL

דָּנִיֵּאל

A chapter-by-chapter study guide, as taught by
Pastor Robert L. Bolender, at Austin Bible Church, 1999.

Daniel

Introduction¹

Author

1. The book's title is given by its author, Daniel.
2. Daniel was born into the royal family and was of noble birth (Dan. 1:3, 6).
3. He was physically attractive and mentally sharp (1:4).
4. He lived at least until the third year of Cyrus, that is, till 536 B.C. (10:1). Therefore he must have been a young man when he was taken captive by Nebuchadnezzar in 605 B.C. (In 1:4 Daniel was one of the "young" men of Israel.) If he were 16 when captured, he was 85 in Cyrus' third year.
5. From the testimony of his contemporaries he was known for his righteousness (Ezek. 14:14, 20) and his wisdom (Ezek. 28:3). He is mentioned in these passages with Noah and Job, who were historical people, so Daniel was also a historical person, not a fictional character.
6. He is credited with writing the book by the Lord Jesus Christ, Himself (Matt. 24:15).

Literary Form

1. Daniel is the first great book of apocalyptic literature in the Bible.
 - a. The Greek word *apokalypsis*, from which comes the English "apocalypse," means an unveiling, a disclosing, or a revelation.
 - b. Though all Scripture is revelation from God, certain portions are unique in the form by which their revelations were given and in the means by which they were transmitted.
 - 1) In apocalyptic literature a person who received God's truths in visions recorded what he saw.
 - 2) Apocalyptic literature makes extensive use of symbols or signs.
 - 3) Such literature normally gives revelation concerning God's program for the future of His people Israel.
 - 4) Prose was usually employed in apocalyptic literature, rather than the poetic style which was normal in most prophetic literature.
2. In addition to Daniel and Revelation, apocalyptic literature is found in Ezekiel 37-48 and Zechariah 1:7-7:8.
3. In interpreting visions, symbols, and signs in apocalyptic literature, one is never left to his own ingenuity to discover the truth.
 - a. In most instances an examination of the context or a comparison with a parallel biblical passage provides the Scriptures' own interpretation of the visions or the symbols employed.
 - b. Apocalyptic literature then demands a careful comparison of Scripture with Scripture to arrive at a correct understanding of the revelation being given.

Languages

1. The Book of Daniel is unusual in that it is written in two languages.
 - a. 1:1-2:4a and chapters 8-12 are in Hebrew.
 - b. 2:4b-7:28 is in Aramaic, the lingua franca of the prophet's day.
2. Hebrew was the language of God's covenant people Israel, and Aramaic was the language of the Gentile world.
 - a. The first major emphasis in Daniel has to do with God's program for the Gentile nations. This is contained in 2:4b-7:28. It was fitting that this prophecy concerning the Gentiles should be in their language. Hence the prophet used Aramaic in that portion of the book.
 - b. The second major emphasis is on the nation Israel and the influence or effect of the Gentiles on Israel. This theme is developed in 1:1-2:4a and chapters 8-12. Therefore it was fitting that Daniel wrote those portions in Hebrew, the language of the Jews.

¹ Author, Literary Form, Languages, & Historical Background adapted from Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures*. Wheaton, IL: Victor Books.

Historical Background

1. Nineveh, the Assyrian capital, fell before the assault of the forces of Babylon and Media in 612 B.C. (prophesied by Nahum).
2. Some Assyrians fled westward to Haran, from which they claimed authority over all of Assyria.
3. Nabopolassar, the king of Babylon, moved in 611 B.C. against the Assyrian forces in Haran. The next year, 610 B.C., Babylon, allied with Media, attacked the Assyrians in Haran. Assyria withdrew from Haran westward beyond the Euphrates River and left Haran to the Babylonians.
4. In 609 B.C. the Assyrians sought the help of Egypt, and Pharaoh Neco II led an army from Egypt to join Assyria.
5. Josiah, the king of Judah, hoping to incur favor with the Babylonians, sought to prevent the Egyptians from joining Assyria and met the Egyptian army at Megiddo. Josiah's army was defeated and he was killed in this attempt (2 Kings 23:28-30; 2 Chron. 35:24).
6. Pharaoh Neco proceeded to join the Assyrians and together they assaulted Babylon at Haran but were unsuccessful. Assyria seems to have passed from the scene at that time, but conflict continued between Egypt and Babylon.
7. In 605 B.C. Nebuchadnezzar led Babylon against Egypt in the Battle of Carchemish. Egypt was defeated, and Carchemish was destroyed by the Babylonians in May-June of that year.
8. While pursuing the defeated Egyptians Nebuchadnezzar expanded his territorial conquests southward into Syria and toward Palestine.
9. Learning of the death of his father Nabopolassar, Nebuchadnezzar returned from Riblah to Babylon in August 605 to receive the crown.
10. Then he returned to Palestine and attacked Jerusalem in September 605. It was on this occasion that Daniel and his companions were taken to Babylon as captives.
11. Returning to Babylon, Nebuchadnezzar reigned for 43 years (605-562).
12. Nebuchadnezzar returned to Judah a second time in 597 B.C. in response to Jehoiachin's rebellion. In this incursion Jerusalem was brought in subjection to Babylon, and 10,000 captives were taken to Babylon, among whom was the Prophet Ezekiel (Ezek. 1:1-3; 2 Kings 24:8-20; 2 Chron. 36:6-10).
13. Nebuchadnezzar returned to Judah a third time in 588 B.C. After a long siege against Jerusalem the city walls were breached, the city destroyed, and the temple burned in the year 586. Most of the Jews who were not killed in this assault were deported to Babylon (2 Kings 25:1-7; Jer. 34:1-7; 39:1-7; 52:2-11).
14. The restoration of the Jews back to their land was made possible when in 539 B.C. Cyrus overthrew Babylon and established the Medo-Persian Empire. Having a policy to restore displaced peoples to their lands, Cyrus issued a decree in 538 that permitted the Jews who so desired to return to Jerusalem (2 Chron. 36:22-23; Ezra 1:1-4).
 - a. About 50,000 Jewish exiles returned to the land and began to rebuild the temple. This was in keeping with Daniel's prayer (Dan. 9:4-19).
 - b. The temple was completed in 516 B.C. (Ezra 6:15). (See the chart "The Three Returns from Exile," in the *Introduction* to Ezra.)
 - c. From the first subjugation of Jerusalem (605 B.C.) until the Jews returned and rebuilt the temple foundation (536) was approximately 70 years. From the destruction of the temple (586) until the temple was rebuilt (516) was also 70 years. So Jeremiah's prophecy about the 70-year duration of the Babylon Exile was literally fulfilled (Jer. 25:11-12).

Outline of the Book²

- I. History of Daniel, chaps. 1-6
 - A. Daniel's youth and education, chap. 1
 - B. Nebuchadnezzar's image-dream, chap. 2
 - C. Faithfulness of Daniel's companions, chap. 3
 - D. Nebuchadnezzar's tree-dream, chap. 4
 - E. Belshazzar's feast, chap. 5
 - F. Daniel in the den of lions, chap. 6
- II. Visions of Daniel, chaps. 7-12
 - A. Vision of the four beasts, chap. 7
 - B. Vision of the ram and the he-goat, chap. 8
 - C. Daniel's prayer; vision of the 70 weeks, chap. 9
 - D. Daniel's last vision, chap. 10-12
 1. The angel appears to encourage Daniel and predict the future, chap. 10
 2. Persia and Greece; struggles between Ptolemies and Seleucids; oppression under Antiochus Epiphanes, chap. 11
 3. The Messianic Age and its consummation, chap. 12

² *The Wycliffe Bible encyclopedia*. 1975 (C. F. Pfeiffer, H. F. Vos & J. Rea, Ed.). Chicago: Moody Press.

Chapter One

1. Jehoiakim was the 17th king of Judah, and the eldest son of King Josiah (2nd Chr. 36:2,5).
2. The third year of his reign was 605 B.C..
3. Nebuchadnezzar was the name of four Babylonian kings, but only Nebuchadnezzar II appears in Scripture. Nebuchadrezzar is the spelling in Jeremiah & Ezekiel. Nebuchadnezzar is the spelling in 2nd Kings, 1st & 2nd Chronicles, Ezra, Nehemiah, Esther, Daniel, and (sometimes) Jeremiah.
 - a. He reigned for 43 years (605–562 B.C.).
 - b. He was a brilliant military strategist and administrator.
 - c. He was also a great builder. The hanging gardens of Babylon were his creation.
 - d. He was the servant of God, in the discipline of Judah (Jer. 27:6ff.).
4. Nebuchadnezzar besieged Jerusalem, but did not destroy it. He will return again in 597 B.C., and carry away many more captives (including Ezekiel), but would not destroy Jerusalem until 586 B.C..
5. Nebuchadnezzar looted the temple, and carried away several youths from Judah's nobility (Dan. 1:2-4).
 - a. Sons of Israel (בְּנֵי יִשְׂרָאֵל).
 - b. Some of the royal family (הַמְּלוּכָה), and of the nobles (הַפְּרִתְמִים).
 - c. Youths (יְלָדִים).
 - d. No defect (אֵין בָּהֶם כְּלִמָּאוֹם).
 - e. Good looking (טוֹבֵי מְרֹאָה).
 - f. Showing intelligence (מְשֻׁבְּלִים בְּכָל־חֵקְמָה).
 - g. Able to serve in court (בָּחַ בָּהֶם לְעֹמֵד בְּהֵיכַל הַמֶּלֶךְ).
6. Ashpenaz was Master of the eunuchs in the court of Nebuchadnezzar, king of Babylon (Dan 1:3).
 - a. His office placed him in control of the other eunuchs employed in the palace, and consequently put the royal harem in his charge.
 - b. He was also entrusted with the training of youths for the service of the king.
 - c. This latter responsibility does not necessarily imply, however, that Daniel and his three friends were made eunuchs. Yet see Isaiah's prediction (Isaiah 39:7): סַרְיִס sariys #5631 refers to an official, or eunuch.
7. The four youths were given Babylonian names.
 - a. Daniel became Belteshazzar. דְּנִיאֵל #1840: God is my judge. בְּלְטִשְׁאֲצַר #1095: The Heb. may be a transliteration of the common Babylonian name Belet/Belti-šar-ušur (May the Lady [wife of the god *Bel] protect the king').
NEW BIBLE DICTIONARY
 - b. Hananiah became Shadrach. חַנַּנְיָהּ #2608: Jehovah has favored. שְׂדַרְךַּ #7714: probably from the Akkadian verb form šādūrāku, meaning "I am fearful (of a god)." THE BIBLE KNOWLEDGE COMMENTARY
 - c. Mishael became Meshach. מִישָׁאֵל #4332: Who is what God is? מִישַׁךְ #4335: possibly was from the Akkadian verb mēšāku, meaning "I am despised, contemptible, humbled (before my god)." BIBLE KNOWLEDGE COMMENTARY
 - d. Azariah became Abed-nego. אֶזְרָיָהּ #5838: Jehovah has helped. עֲבַד נְגוֹ #5664: Servant of Nebo. The name may be an Aramaic (Chaldean?) equivalent of a Babylonian one meaning 'servant of the shining one', perhaps making word-play on the name of the Babylonian god Nabû (*Nebo: patron saint of science and learning).
NEW BIBLE DICTIONARY
8. The four youths were given a Babylonian education.
 - a. Their three year program included Chaldean literature and language.
 - b. Chaldeans were noted astronomers and mathematicians.
 - c. The term "Chaldean" became synonymous with "wise man" (Dan. 2:10; 5:11).
9. The four youths were also assigned a Babylonian royal diet.
 - a. Choice food & wine from the king's pantry.
 - b. These foods were a defilement under the Mosaic Law (Dan. 1:8).
 - 1) There may have been prohibited items (Lev. 11).
 - 2) It may have been sacrificed to idols (Ex. 34:15).

10. Daniel took the leadership for the four youths, and asked Ashpenaz for permission to not eat that food.
 - a. God granted Daniel favor and compassion in the sight of Ashpenaz (Dan. 1:9).
 - b. Daniel alleviated the fears of Ashpenaz.
 - 1) Test us (Dan. 1:12).
 - 2) We'll abide by your decision (Dan. 1:13).
11. God extended His grace to the four youths, and promoted them in temporal-life accomplishments.
 - a. Academic excellence (Dan. 1:17).
 - b. Political advancement (Dan. 1:19,20).

Chapter Two

1. Nebuchadnezzar's second year was 603 B.C.
2. Nebuchadnezzar dreamed dreams. The plural dreams, with only one interpretation (v. 36) indicates that it was the same dream which haunted him repeatedly.
3. Nebuchadnezzar's nightmares caused a condition of insomnia.
4. Nebuchadnezzar summoned his supernatural-advisory board.
 - a. Magicians. חַרְטֹמִים *chartom* ^{#2748}: *engraver, writer*, only in deriv. sense of one possessed of occult knowledge, *diviner, astrologer, magician*.
It is the words, חַרְטֹמִים, which comes from חָרַט "stylus" and literally means "scribes" or "engravers." They were "men of the priestly caste, who occupied themselves with the sacred arts and sciences of the Egyptians, the hieroglyphic writings, astrology, the interpretation of dreams, the foretelling of events, magic, and conjuring, and who were regarded as the possessors of secret arts..." Kidner suggests these magicians were "expert in handling the ritual books of priesthood and magic."³
 - b. Conjurers. אֲשַׁשְׁפָּה *ashshaph* ^{#825}: *necromancer, conjurer*.
 - c. Sorcerers. כַּשְׁפָּה *kashaph* ^{#3784}: *to practice witchcraft or sorcery*; (ptc.) *sorcerer, sorceress*.
The Hebrew word is a piel participle from כָּשַׁף, "to practice sorcery," and could be translated "sorcerer" or "sorceress." Unger explains that this Hebrew word denotes "one who practices magic by using occult formulas, incantations, and mystic mutterings." J. S. Wright points out that this root verb "probably means 'to cut,' and could refer to herbs cut for charms and spells."⁴
 - d. Chaldeans. כַּשְׁדִּיִּם *kasediyim* ^{#5778}: *Chaldeans*.
5. Nebuchadnezzar required the wise men to tell him the dream *and* the interpretation.
6. The wise men state that only the gods could accomplish the king's desire.
 - a. Marduk was the patron deity of Babylon, and became the head of the Babylonian pantheon. ⁵
 - b. Other deities worshiped by the Babylonians were Anu, god of heaven; Enlil, god of wind and earth; Ea, god of the underworld—who together formed a triad of deities.
 - c. Another important triad was Sin, the moon-god of Ur and Haran, the early haunts of the family of Abraham; Shamash, the sun deity; and Ishtar, goddess of love and war, the counterpart to Astarte of the Phoenicians, Ashtoreth of the Bible, and Aphrodite of the Greeks.
 - d. Other significant deities were Nabu, the god of writing, and Nergal (brother of Marduk), the god of war and famine.
7. Nebuchadnezzar gives the order to execute the entire college of wise men throughout the empire (Dan. 2:12,13).
8. Daniel and Hannaniah, Mishael, & Azariah were not present with the "crowd" of magicians (Dan. 2:13,16).
 - a. They were in the king's personal service, and were ten times better than his spiritual advisory board (Dan. 1:19,20).
 - b. They did not associate themselves with the heathen practitioners of sorcery (Deut. 18:10-12).
9. Daniel replied with discretion and discernment.
 - a. To Arioch (Dan. 2:14).
 - b. To Nebuchadnezzar (Dan. 2:16).
10. Daniel brought the need to the attention of his three friends, and they convened a corporate prayer meeting (Dan. 2:17,18).
 - a. They appeal to the compassion of God.
 - b. They ask for deliverance from the judgment by association.
 - c. God provides the answer to Daniel.
11. Daniel expresses his joy through a praise of God, and shares this with his believing friends, and fellow prayer-warriors (Dan. 2:20-23).

³ Bibliotheca Sacra, Vol. 128, p.354. "The Practice of Witchcraft in the Scriptures," Roy B. Zuck.

⁴ *ibid.*, pp.354,355.

⁵ *The Wycliffe Bible encyclopedia*. 1975 (C. F. Pfeiffer, H. F. Vos & J. Rea, Ed.). Chicago: Moody Press.

12. Daniel testifies to the king concerning the existence of God (Dan. 2:27-28).

13. Nebuchadnezzar's dream.

- a. Daniel declares the king's dream to be a revelation of the future.
- b. The object of Nebuchadnezzar's dream was a single, great statue of extraordinary splendor.
 - 1) The head was made of gold.
 - 2) The breast and arms were silver.
 - 3) The belly and thighs were bronze.
 - 4) The legs were iron.
 - 5) The feet were partly iron and partly clay.
- c. A stone made without hands crushed the feet, and crushed the entire statue.
- d. That stone became a great mountain and filled the whole earth.

14. The interpretation—Gentile history. This time period is called “the times of the Gentiles”

(Luke 21:24).

Note: The times of the Gentiles is not to be confused with the Dispensation of the Gentiles. The dispensations of God's program for the ages consist of His sequence of administrations, or stewardships, of spiritual-life issues. The prophecies of Daniel, however, point to the rising and falling of God's sequence of temporal-life dominions over the earthly nation of Israel. The span of time that Daniel envisions will encompass the Dispensation of the Hebrews (Age of Law, Age of Incarnation, Age of Tribulation); the Dispensation of the Church (Age of the Apostles, Age of the Local Church); and the Dispensation of the Kingdom of God (Age of Conquest, Age of Reign).

- a. The head of gold is King Nebuchadnezzar and the empire of Babylon (Dan. 2:37,38).
- b. The breast and arms of silver represent a kingdom subsequent to and inferior than Babylon (Dan. 2:39a).
- c. The belly and thighs of bronze represent a kingdom subsequent to the others, but one that rules over the whole earth (Dan. 2:39b).
- d. The legs of iron represent a fourth kingdom subsequent to, and crushing the first three (Dan. 2:40).
- e. The feet of iron and clay represent a divided condition subsequent to, and developed out of the fourth kingdom.
- f. The toes of iron and clay represent a fragmented and mixed condition subsequent to, but still a result of the legacy of that fourth kingdom.

15. The Babylonian Empire—87 years (626-539B.C.).⁶

- a. This empire is also referred to as the Neo-Babylonian Empire, or the Babylonian Empire—Chaldean Dynasty.
- b. In the first millennium B.C., Chaldea was populated by Arab tribes that were not politically unified but were willing to follow powerful sheikhs in attacks on Babylonia, then a province of Assyria.
- c. The Chaldeans warred with the Assyrian kings Sargon II, Sennacherib, Esarhaddon, and Ashurbanipal, but when the last of these died in 626 B.C. the Assyrian governor Nabopolassar, who was a Chaldean, revolted and established the Chaldean dynasty in Babylonia.
- d. His son was the famous Nebuchadnezzar II (r. 605-562 B.C.).
- e. The last Chaldean king of Babylonia was Nabonidus (r. 556-539 B.C.), whose reign was ended by the Persian conquest

16. The Medo-Persian Empire—209 years (539-330B.C.).

- a. This empire is also referred to as the Persian Empire, or the Achaemenid Empire.
- b. The first kingdom, which was a federation of tribes, created by the Iranians, about 700 B.C., was that of the Medes in western Iran. The rise of Media was hindered by invasions from north of the Caucasus Mountains, first by a Thracian people called Cimmerians, followed by Iranian nomads called Scythians.
- c. About 625 B.C. a new attempt was made by the Medes under Cyaxares to form a united kingdom, and after defeating the Scythians, the Medes turned against Assyria. An alliance was made between the Babylonians and the Medes, and the allies stormed and destroyed the Assyrian capital, Nineveh, in 612 B.C., a date used today by the Kurds, who claim descent from the Medes, to begin their Kurdish era of time reckoning.
- d. The Medes also subdued the Persians and other Iranians on the plateau, but the Median empire lasted only until 549 B.C., when the last Median king, Astyages (r. 584-549 B.C.), was defeated by his Persian vassal Cyrus the Great, who became the heir of the Median king and ruled an even greater empire from 549 to 530 B.C..
- e. His son Cambyses II, who ruled from 530 to 522 B.C., invaded Egypt. Following an interregnum of a year, Darius I took power by killing the usurper Smerdis and established the Achaemenid empire on a firm basis.

⁶ History outlines in this chapter were taken from The New Grolier Multimedia Encyclopedia ©1993 Grolier, inc.

- f. He consolidated and further extended Persian conquests (so that the empire stretched from Egypt and Thrace in the west to northwestern India in the east); established the system of satraps (local governors) under firm centralized control; encouraged the spread of Zoroastrianism; and was a great patron of the arts.
 - g. Darius's son Xerxes I (r. 486-465 B.C.), after his defeat by the Greeks in the Persian Wars, retired from active government and set a precedent for future kings who were kept in power by the efficient bureaucracy organized by Darius.
 - h. The last prince of the Achaemenid family, Darius III Codomannus, assumed the throne in 336 B.C.. He was defeated twice by Alexander the Great and was murdered by his own followers in 330 B.C..
17. The Greek Empire—267 years (330-63 B.C.).
- a. The brilliant statesman and warrior Philip II became regent of Macedonia in 359 and its king in 336. Under his leadership this newly centralized kingdom gradually overwhelmed the disunited land. He imposed a short-lived federal union on the Greeks and made himself their commander in chief in anticipation of a war against Persia. He was assassinated in 336, however, before the war could be fought.
 - b. Alexander the Great, Philip's son and successor, continued his father's plans. Aided by a battle-hardened Macedonian army that possessed the cavalry necessary for a campaign against the Persians, Alexander conquered the entire Persian Empire in ten years (334-25 B.C.). He created an empire stretching from Macedonia to the Indus River, a magnificent achievement that had even more important, far-reaching effects. Alexander initiated the systematic Hellenization of the East.
 - c. Alexander's huge empire broke apart at his death in 323 B.C.. His generals, known as the Diadochi (successors), claimed his legacy. By 275 B.C. three Macedonian dynasties had established themselves in the natural units of the empire. The successors of Antigonus I (the Antigonids) ruled Macedonia; those of Seleucus I (the Seleucids), the Asian provinces; and those of Ptolemy I (the Ptolemies), Egypt.
 - d. Rome became the decisive factor in Greek affairs after 200 B.C.. It conquered Philip V of Macedonia in 200-196 B.C., charging that Philip had supported Rome's Carthaginian enemy, Hannibal. Macedonia became a Roman province in 148 B.C., and the Achaean and Aetolian leagues were dissolved in 146 B.C.. Meanwhile, the Seleucid ruler Antiochus III had been defeated by the Romans in 189 B.C..
 - e. By the end of the 1st century B.C., Pompey the Great, Julius Caesar, and Augustus had settled the eastern provinces of the Roman Empire into their final form.
18. The Roman Empire—537 years (63B.C.-474AD).
- a. According to tradition, Rome was founded on Apr. 21, 753 B.C.; the ancient Romans celebrated the anniversary of that day, and it is still a national holiday in Italy.
 - b. The Roman republic, founded, according to tradition, in 509 B.C., had an aristocratic form of government. It was headed by the Senate and by magistrates, later called Consuls—usually two in number—who were elected annually by the Senate.
 - c. Rome under the early republic continued to expand. After the conquest of Italy, Rome encountered new rivals abroad. Competition between Rome and Carthage over the island of Sicily, the great producer of grain for the Mediterranean area, led to the Punic Wars.
 - d. In addition to Carthage, Rome had to contend with another foreign enemy—Macedonia. Roman legions routed the Macedonian phalanx. Rome assumed the protectorate of the Greek states. After an uprising Macedonia was annexed (148B.C.) as a Roman province; in 146B.C. the Achaean League was crushed and Corinth was destroyed. All the Greek world was under Roman hegemony.
 - e. The next two great rivals for power in Rome were Pompey the Great and Julius Caesar. Both had made their reputations in the army, and both were highly ambitious.
 - 1) In 60 B.C., Pompey and Caesar joined Marcus Licinius Crassus, the richest man in Rome, forming an unofficial compact, sometimes called the First Triumvirate; they were able to rule despite the opposition of the Senate.
 - 2) Caesar spent much of the next years in the north, successfully fighting the Gallic Wars. In his absence Pompey consolidated his power, primarily by concluding an alliance with the Senate. Crassus died in 53 B.C., thereby dissolving the triumvirate.

- 3) In 52 B.C. the Senate made Pompey sole consul and 2 years later ordered Caesar to disband his army (his campaign against the Gauls was now successfully completed). Instead, Caesar crossed the Rubicon into Italy proper early in 49 B.C. and marched against Rome, precipitating yet another civil war. In a series of battles he defeated Pompey, who fled to the east. Caesar secured Spain, then pursued Pompey to Greece, defeating him at Pharsalus (48 B.C.). Pompey escaped—with remnants of his army—to Egypt, where he was murdered. Caesar followed Pompey to Egypt and was soon drawn into the civil war there. He made Cleopatra his mistress and established her as queen of Egypt.
- 4) Under Caesar, Rome controlled all of Italy, Gaul, Spain, Numidia, Macedonia, Greece, Palestine, Egypt, and virtually all of the Mediterranean islands. Greek art and philosophy had permeated Roman culture, and Rome perceived itself as the civilizer of the barbarians.
- 5) Caesar, made dictator for life in 44 B.C., seemed to be moving toward a monarchical system. On March 15 his autocratic rule was cut short; republican conspirators, led by Marcus Junius Brutus and Gaius Cassius Longinus, stabbed Caesar to death in the Senate.
- f. Caesar's opponents had underestimated the allegiance of Caesar's partisans; they were now galvanized into action by Mark Antony and by Octavian (later Augustus), Caesar's grandnephew and heir. Antony, Octavian, and Marcus Aemilius Lepidus formed a triumvirate—sometimes called the Second Triumvirate—and forced the Senate to accept their rule.
- g. By 31 B.C., Octavian had defeated Antony and had successfully established himself as princeps, or first citizen.
 - 1) The Senate conferred numerous honors upon him, among them the military command (imperium), hence the modern term emperor. The republic was dead.
 - 2) Octavian established a system of government called the principate that endured for two centuries. The principate, "rule by the first citizen," was a monarchy disguised as a republic.
 - 3) Octavian, assuming (27 B.C.) the title and name Imperator Caesar Augustus, carried forth many of the reforms of Julius Caesar. He established his government in 27 B.C., rebuilt the city of Rome, and became a great patron of the arts. During his reign the Roman Empire was at its height; it had no rivals—thus began the 200 years of peace known as the Pax Romana. The system of Roman Roads and a sophisticated postal system helped unify the empire.
- h. Constantine I (r. 306-37 AD) may be regarded as the second founder of the empire. He moved the capital to Byzantium, which he had rebuilt and renamed Constantinople (330 AD). Constantine's reforms were not enough, however, to halt the slide of the empire into impotence.
- i. From 395 AD the empire was permanently divided into the Latin Western and the Greek Eastern or Byzantine Empire, with its capital at Constantinople.
 - 1) The Eastern Empire lived on until 1453 AD, when the Turks conquered Constantinople.
 - 2) The Western Empire was overrun and gradually dismembered by various Germanic tribes. In 410 AD the Visigoths and in 455 AD the Vandals plundered the city of Rome. Finally in 476 AD the German Odoacer deposed the last emperor of the west, the child Romulus Augustulus. And so the history of ancient Rome ended ingloriously.

19. The post-Roman Empire—1523 years (476-1999AD).

- a. The heritage of Rome and the Roman Empire, however, survived its fall, and from the symbiosis of Roman and Germanic elements arose the new states and societies of medieval Europe. This is the “partly of iron and partly of clay” toes of the Roman Empire (Dan. 2:41,42).
- b. The heritage of Rome and the Roman Empire, continues to this day in the descendant nation-states of medieval Europe. This is the “seed of men” (Dan. 2:43).
- c. The end of this series of empires will come about by the direct act of God, in establishing His Messianic Empire (Dan. 2:44,45).

20. The Messianic Empire—1000 years.

21. Epilogue to the Chapter

- a. Nebuchadnezzar is not saved, but he respects Daniel's God (Dan. 2:46,47).
- b. Daniel is promoted to ruler over the province of Babylon, and chief of the wise men of Babylon (Dan. 2:48).
- c. Hannaniah, Mishael, & Azariah are also promoted (by Daniel's request) to positions of leadership within his administration (Dan. 2:49).

Chapter Three

1. Nebuchadnezzar erected his own image in gold (Dan. 3:1).
 - a. ܩܠܒܐ ts'lem ^{#6755}: (Aram. for Heb. ^{#6754}) *image, idol*.
 - b. Such an image was sometimes in human form, and sometimes not.
 - c. Its height was 60 cubits (about 90 ft.), and its width was 6 cubits (about 9 ft.). Such dimensions would fit an obelisk.
2. Nebuchadnezzar assembled his political staff, and government (Dan. 3:2).
 - a. satraps—the chief representatives of the King.
 - b. prefects—military commanders.
 - c. governors—civil administrators.
 - d. counselors—advisors in governmental affairs.
 - e. treasurers—administrators of kingdom funds.
 - f. judges—administrators of the law.
 - g. magistrates—passed judgment in keeping with the law.
 - h. rulers of the provinces—regional authorities under the jurisdiction of the satraps. King Zedekiah of Judah may have been one of these vassal rulers (Jer. 51:59).
3. Nebuchadnezzar issued the edict to his “empire” (Dan. 3:4).
 - a. peoples
 - b. nations
 - c. tongues
4. Nebuchadnezzar calls for “worship” of the state god as a public, political function for his government (Dan. 3:5).
 - a. It was common in the ancient world for kingdoms to establish their national god as the object of worship, with the king as that god’s representative—or even that God’s representation.
 - b. Nebuchadnezzar’s state religion had an impressive image (Dan. 3:2).
 - c. Nebuchadnezzar’s state religion had an impressive music program (Dan. 3:5).
 - ┌ The names of these instruments (some of them are Greek terms) do not demand a later date for the book. Greek language and culture preceded Alexander’s conquest in many respects.
5. The punishment for not adhering to the state religion was a horrible death (Dan. 3:6).
 - a. The furnace as a method for execution is only mentioned here in the Bible, but there are other references to capital punishment by burning.
 - b. Judah commanded for Tamar to be burned (Gen. 38:24).
 - c. Under Mosaic Law it was commanded
 - 1) For the man who married a woman and her mother (Lev. 20:14).
 - 2) For the daughter of a priest who became a harlot (Lev. 21:9).
6. As a result of Nebuchadnezzar’s new state religion, the Chaldeans had an opportunity to accuse the Jews—particularly Shadrach, Meshach, and Abed-Nego (Dan. 3:8-12).
7. Shadrach, Meshach, and Abed-Nego were brought to face Nebuchadnezzar (Dan. 3:13-18).
 - a. Nebuchadnezzar’s pantheon established his image as the central object for worship (Dan. 3:14), and himself as the ultimate authority (Dan. 3:15).
 - b. Babylonian religion permitted for multiple gods and their worship, in strict defiance of Israel’s monotheism (Ex. 20:3).
8. Daniel is not brought before Nebuchadnezzar.
 - a. He surely did not bow to the idol.
 - b. He was probably not present.
 - c. He was above all levels of authority mentioned for those summoned.
 - d. The Chaldeans were afraid of accusing him.
9. The answer that Shadrach, Meshach, and Abed-Nego give (Dan. 3:16-18).
 - a. We don’t have to answer you (Dan. 3:16).
 - 1) You have rejected the authority of the One True God.
 - 2) We have rejected your authority in God’s affairs.
 - b. If God delivers us from the execution, then He will also deliver us from your temporal-life authority (Dan. 3:17).
 - c. If God does not deliver us from the execution, then we accept that as His will (Dan. 3:18).

10. Nebuchadnezzar responds with great wrath (Dan. 3:19a).
 - a. He heats the furnace seven times greater than normal (Dan. 3:19b).
 - b. He has them thrown into the furnace fully-clothed (Dan. 3:21).
 - c. The guards were killed in performing their duties (Dan. 3:22).
11. The miracle, and Nebuchadnezzar's reaction (Dan. 3:24-30).
 - a. He observed the execution proceedings (Dan. 3:24).
 - b. He observed the miraculous deliverance (Dan. 3:25).
 - 1) He saw four men, rather than three.
 - 2) He saw them walking around, instead of tied up.
 - 3) He saw them unharmed by the fire.
 - 4) He saw the fourth one as a mighty figure, "like a son of the gods!"
 - c. He understood that Shadrach, Meshach, and Abed-Nego served "The Most High God" (Dan. 3:26).
 - 1) The Most High was the name of God, in His relationship to the angelic dispensation (Isa. 14:14). The demons utilized it, during the Age of the Incarnation (Mark 5:7; Luke 8:28), and during the Age of the Apostles (Acts 16:17).
 - 2) The Most High is the name of God, in His relationship to the nations of the earth (Dt. 32:8).
 - 3) Melchizedek was a priest of God Most High (Gen. 14:18,19,20,22; Heb. 7:1).
 - 4) Balaam was a prophet of the Most High (Num. 24:16).
 - 5) The Most High is the name of God that fathers a Son and sends forth the Spirit (Luke 1:32,35).
 - 6) John the Baptist was a prophet of the Most High (Luke 1:76).
 - 7) The Most High is the name of God that stands as Father to redeemed humanity (Luke 6:35).
 - 8) The Most High is the name of God that the Antichrist will rebel against (Dan. 7:25).
 - d. Nebuchadnezzar issues a testimony for God Most High (Dan. 3:28).
 - 1) God Most High is a personal God.
 - 2) God delivers His servants who trust in Him.
 - 3) Shadrach, Meshach, and Abed-Nego presented their bodies as living sacrifices.
 - 4) Blasphemy against God Most High became a capital offense.
 - e. Nebuchadnezzar, in his enthusiasm as a new believer, writes a psalm of praise (Dan. 3:33).
12. Shadrach, Meshach, and Abed-Nego are promoted to even higher authority (Dan. 3:30).

Chapter Four

1. Nebuchadnezzar was enjoying his temporal-life prosperity (v.4).
2. Nebuchadnezzar began to have a recurring dream once again (v.5 cp. Dan. 2:1,3).
3. Nebuchadnezzar called in his old spiritual-advisory board (vv.6,7).
 - a. He failed to separate himself from the unbelievers around him (2nd Cor. 6:14-18).
 - b. He returned to his unbelieving ways (2nd Pet. 2:20-22).
4. After some time, Daniel came to Nebuchadnezzar about his dream (v.8).
 - a. Nebuchadnezzar continued to identify with “his god.” Marduk was the patron deity of Babylon, and became the head of the Babylonian pantheon.
 - b. Nebuchadnezzar understood that Daniel was filled with the Spirit of the Holy God.
 - c. Nebuchadnezzar is saved, but has no growth. He’s a thorny-ground believer (Matt. 13:22), who is uncomfortable with serving the *holy* God.
5. Nebuchadnezzar’s dream consisted of a great tree (vv. 10-12).
 - a. It was great, and strong, providing and protecting all under it.
 - b. The tree was chopped down, and it’s stump was banded.
6. Nebuchadnezzar saw an angelic watcher come down out of heaven (v.13).
 - a. עִיר ^{#5894}: (Aram) *waking, watchful, wakeful one, watcher, angel*. Used 3x3vv. (Dan. 4:13,17,23).
 - b. קַדְדִישׁ ^{#6922}: (Aram) *holy, separate, holy one, angel, saint*.
 - c. The angelic watchers observe defiance against the Most High God, and issue decrees, in keeping with His decree (Dan. 4:17,23,24).
 - d. Angels are observers of human activity, and the witnesses to the holiness and grace of God (Job 1:6-8; Luke 15:10; Eph. 3:10).
7. Nebuchadnezzar was to be placed under Divine discipline.
 - a. This discipline was to be instructive, for Nebuchadnezzar, and all who observed (v.17).
 - b. This discipline was to be corrective (vv.25,26).
 - c. This is the discipline of a Father to a son (Prov. 3:11,12; Heb. 12:5-7).
8. Nebuchadnezzar had the opportunity to repent, and confess, but failed to do so, and so came under Divine discipline (Dan. 4:27,28ff.).
9. Nebuchadnezzar was given the heart of a beast (Dan. 4:16).
 - a. His body remained the flesh of man (1st Cor. 15:39).
 - b. His heart (mind) became that of a beast, as his human heart (v.16), and knowledge (vv.34,36) were taken.
10. Nebuchadnezzar’s punishment lasted seven years, at the end of which, he recognized and submitted to the authority of the Most High God (vv.33-37).
11. Nebuchadnezzar learned the lessons of enforced humility (Dan. 4:37; Matt. 23:12; James 4:6; 1st Pet. 5:5).

Chapter Five

1. Belshazzar the King (Dan. 5:1).
 - a. Nebuchadnezzar died in 562 B.C. after ruling 43 years.
 - b. The ensuing years of Babylonian history till its overthrow by Cyrus in 539 B.C. were marked by progressive deterioration, intrigue, and murder.
 - 1) Nebuchadnezzar was succeeded by his son Evil-Merodach who ruled for two years (562-560 B.C., 2nd Kgs. 25:27-30; Jer. 52:31-34).
 - 2) Evil-Merodach was murdered in August 560 by Neriglissar, Nebuchadnezzar's son-in-law and Evil-Merodach's own brother-in-law. Neriglissar then ruled four years (560-556 B.C.). He is the Nergal-Sharezer mentioned in Scripture (Jeremiah 39:3,13).
 - 3) At his death, he was succeeded by his young son Labashi-Marduk, who ruled only two months (May and June 556) before he was assassinated and succeeded by Nabonidus, who reigned 17 years (556-539 B.C.).
 - a) Nabonidus did much to restore the glory that had belonged to Babylon under the reign of Nebuchadnezzar.
 - b) Nabonidus' mother was the highpriestess of the moon god at Haran. Perhaps because of her influence, he had great interest in restoring and expanding the Babylonian religion and did much to restore abandoned temples.
 - c) He was absent from Babylon for 10 of his 17 years, from 554 through 545.
 - d) In Haran he restored the temple of the moon god Sin, and then he attacked Edom and conquered parts of Arabia where he then lived for some time.
 - 4) Belshazzar was Nabonidus' eldest son and was appointed by his father as his coregent.
 - a) Nebuchadnezzar is referred to as Belshazzar's father (Dan. 5:2,11,13,18; cf. v.22) in the sense that he was his ancestor or predecessor. In ancient usage the term "son" often referred to a successor in the same office whether or not there was a blood relationship
 - b) Yet there is a likelihood that Belshazzar's mother was the daughter of Nebuchadnezzar, making him the grandson of the great Chaldean king.
 - c) This coregency explains why Belshazzar was called king (v.1) and why he exercised kingly authority even though Nabonidus actually held the throne.
2. Belshazzar was giving a great feast (Dan. 5:1).
 - a. He was feasting and celebrating while a Persian army was besieging Babylon.
 - 1) The massive walls of Babylon could not be breached.
 - 2) 20 years of food were stored within her walls.
 - 3) The river flowed through the city, and provided water for her inhabitants.
 - b. He had invited 1000 nobles, plus their wives and concubines.
 - c. He used the holy vessels of the Hebrew temple for his drinking cups (Dan. 5:2-4).
3. God manifest His hand in the full view of Belshazzar's audience (Dan. 5:5-6,9). This hand proceeded to write a message on Belshazzar's wall (Dan. 5:5,8,25-28).
4. Belshazzar summoned the spiritual-advisory board (Dan. 5:7,8). The reward promised was to be made the third-ruler of the Kingdom (Dan. 5:7,29).
5. Then the queen entered (Dan. 5:10). Not a wife or concubine (vv.2,3), therefore his mother, or grandmother.
 - a. She was undoubtedly older, and remembered the events of Nebuchadnezzar's reign. She knew both names—Beltshazzar & Daniel.
 - b. She understood Daniel's filling of the Holy Spirit (Dan. 5:11).
 - c. She understood Daniel's ministry in dream interpretation for Nebuchadnezzar (Dan. 5:11,12).
6. Daniel is brought in, and Belshazzar meets him (Dan. 5:13-16).
 - a. The reward was offered (Dan. 5:16).
 - b. The reward was rejected (Dan. 5:17).
7. Daniel takes the opportunity to witness to Belshazzar concerning God Most High (Dan. 5:18).
8. He also challenges Belshazzar to learn from Nebuchadnezzar's failure (Dan. 5:19-23).
 - a. Belshazzar was aware of Nebuchadnezzar's condition (Dan. 5:22).
 - b. Belshazzar should now know better (Dan. 5:23).

9. The inscription: מְנֵא מְנֵא תְּקֵל וּפְרָסִין Mene Mene Teqel Upharsin (Dan. 5:25).
 - a. The words are Aramaic (v.25), but the wise men could not read them (v.8), nor could they interpret them (vv.8,15).
 - b. The words may have been written in an unusual script, or with unknown characters. Once Daniel read them, in Aramaic words, the wise men undoubtedly could verify his reading.
 - c. Literally, the inscription read, “Numbered, numbered, weighed, and divided.”
10. Daniel interpreted the message of judgment upon Babylon (Dan. 5:26-28).
 - a. Numbered . . . God has numbered your days, and the number is up.
 - b. Weighed . . . God has weighed your stewardship, and found you lacking.
 - c. Divided . . . God has divided your kingdom between the Medes and the Persians.
11. Belshazzar promoted Daniel to the Third Ruler of Babylon (Dan. 5:29).
12. That same night (the 16th of Tishri (October 12), 539 B.C.), Belshazzar was slain (Dan. 5:30).
13. Darius the Mede became king of the Persian province of Babylon (Dan. 5:31). He was *made* king (Dan. 9:1), thus indicating an appointment to office.

Chapter Six

1. Darius the Mede.
 - a. “Received” the kingdom at the age of 62 (Dan. 5:31). “Made” king (Dan. 9:1). Darius the Mede was born in the year 601/600 B.C., for at the fall of Babylon (Oct., 539 B.C.), he was sixty-two.
 - b. The son of Ahaseurus, of Median descent (Dan. 9:1).
 - c. Known as Gubaru, in the cuneiform texts of the period, according to the “Nabonidus Chronicle.” ANET, p.306.
 - d. Appointed by Cyrus the Great, to reign over Babylon, Syria, Phoenicia, & Palestine.
 - e. He is not the Darius mentioned by Haggai (1:1,15; 2:10), Zechariah (1:1,7; 7:1), & Ezra (4:5,24; 5:5,6,7; 6:1,12,13,14,15). That was Darius (I) Hystapes, or Darius the Great. He was born in 550 B.C.. and ruled from 522 to 486 B.C.. It was during his reign that the temple was completed.
 - f. He is not Darius the Persian (Neh. 12:22), also known as Darius II (423–404 B.C.)
2. Darius restructured the political organization of Babylonia (Dan. 6:1,2).
 - a. 120 Satraps. אַחַשְׁדַּרְפָּן achashdarpan^{#324}: fr. Old Persian “protector of the kingdom” *satrap, governor of a Persian province*. Used 9x9vv. (Dan. 3:2,3,27; 6:1,2,3,4,6,7); Heb. term used 4x4vv. (Ezr. 8:36; Est. 3:12; 8:9; 9:3).
 - b. 3 Commissioners. סָרַק sarak^{#5632}: *chief, overseer*. Used 5x5vv. (Dan. 6:2,3,4,6,7); no Heb. term.
3. Daniel distinguished himself among the three Commissioners (Dan. 6:3). He was over 80 years old by this time, but Darius planned on placing all 120 Satraps under Daniel’s oversight.
4. The other Commissioners, and the Satraps conspired against Daniel (Dan. 6:4-9).
 - a. Daniel had no negligence. Previous negligence had allowed individual Satraps to exercise far-reaching authority.
 - b. Daniel had no corruption. Other Commissioners would aid the corruption of the Satraps.
 - c. They finally settled on attacking Daniel through his devotion to God (Dan. 6:5).
5. The Commissioners & Satraps deceived Darius in their conspiracy (Dan. 6:6-9).
 - a. They “thronged” him—they rushed him in a mob (Dan. 6:6).
 - b. They included Daniel in their statement, “all the Commissioners” (Dan. 6:7).
 - c. They suggested a thirty day moratorium on any worship or prayer to any person or god besides Darius (Dan. 6:7).
 - d. The penalty imposed was the lion’s den (Dan. 6:7). Such a method of execution was employed by the Persians, and later the Romans.
6. Daniel, in full-knowledge of the consequences, obeyed God anyway (Dan. 6:10,11).
 - a. He knew that the document had been signed.
 - b. He returned to the privacy of his own home.
 - c. He exercised an active prayer ministry—praying, thanksgiving, petition, & supplication.
7. The Commissioners & Satraps then rushed into his home, and caught him in the act (Dan. 6:11-13).
 - a. They “thronged” to Daniel’s house (Dan. 6:11).
 - b. They filed charges before the court of Darius (Dan. 6:12-13).
8. Darius was “distressed” (Dan. 6:14).
 - a. Previously, Nebuchadnezzar (Dan. 2:1; 3:13), and Belshazzar (Dan. 5:6,9) had been distressed.
 - b. Darius desired to free Daniel, but found that he could not.
 - c. The Medo-Persian empire (silver) was inferior to the Babylonian empire (gold) in that the Persian king was bound by his own laws (Dan. 2:39a; 6:15).
9. Darius sentenced Daniel to die (Dan. 6:16-18).
 - a. Darius expresses a wish-prayer that Daniel’s god would deliver him (Dan. 6:16).
 - b. The den was sealed with the King’s signet ring, and also the rings of his nobles (Dan. 6:17). The nobles had no trust of the King, and Darius had no trust of the nobles.
 - c. Darius then spent a sleepless night (Dan. 6:18).
 - 1) He fasted.
 - 2) He abstained from his usual pleasures.
 - 3) He stayed awake all night (in prayer?)

10. Darius releases Daniel (Dan. 6:19-23).

- a. He went to the lion's den at dawn.
- b. He cried out "with a troubled voice." Darius was not 100% sure about Daniel's god. "Has he been able to deliver you?"
- c. He addressed Daniel as the servant of the living God.
 - 1) Daniel had previously instructed Darius concerning servanthood.
 - 2) Daniel had previously contrasted God with the dead idols of Persia.
- d. Daniel testifies to Darius concerning God's faithfulness. "His angel" was probably the Angel of YHWH, Who also delivered the three friends in ch. 3.
- e. Darius was "very pleased." He was pleased for Daniel's sake, but he was very pleased for the certainty he now had concerning God.

11. Conclusion to the chapter (Dan. 6:24-28).

- a. The malicious conspirators were executed, along with their families (Dan. 6:24).
 - 1) False witness was a capital offense under Mosaic law (Deut. 19:18-20).
 - 2) Families, though, were not punished for the actions of parents (Deut. 24:16; Ezek. 18:20). The sins of the fathers (Deut. 5:9) is indicative of continued sinful behavior demonstrated by the children.
- b. Darius mandates worship of Daniel's God to all his subjects (Dan. 6:25-27).

Chapter Seven

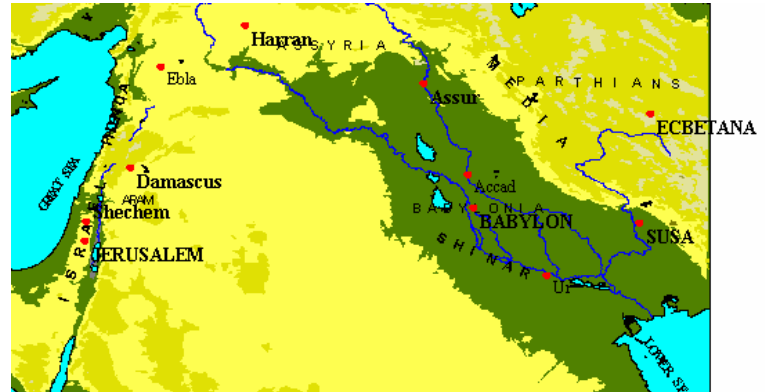
1. The first year of Belshazzar's co-regency with Nabonidus was 553 B.C. The handwriting on the wall, and the downfall of Belshazzar occurred in 539 B.C., or 14 years after Daniel received these visions.
2. Daniel saw a dream (sing.) and visions (pl.). This was either a very long night of dreaming, or a succession of visions from night to night, continuing a single dream.
3. Daniel recorded his visions in a written summary, but was not instructed to proclaim his prophecy to either a Jewish or Gentile audience.
4. This dream would become the first of four great visions that Daniel would receive.
 - a. He was approx. 68 years old, having been captured approx. 16 yrs old in 605 B.C..
 - b. His second vision (Dan. 8), came two years later, at the age of 70.
 - c. His third vision (Dan. 9:20-27), came approx. 12 years after the second vision, at the age of 82.
 - d. His final vision (Dan. 10:1-12:5), came two years after the third, at the age of 84.
5. The four winds of heaven were stirring up the great sea (Dan. 7:2).
 - a. The four winds of heaven are mighty angels, which go forth to inflict God's wrath upon the world (Jer. 49:36; Zech. 6:1-8).
 - b. They are specifically referred to as angels (ἄγγελος angelos ^{#32}), and have authority over literal wind (Rev. 7:1-3).
 - c. The great sea is symbolic of the Gentile nations (Matt. 13:47; Rev. 13:1).
 - d. The great empires will arise out of the "agitated" sea. Elect angels conflict with fallen angel forces, and the spiritual driving force behind human conquest begins.
6. Daniel's first glimpse of the four beasts (Dan. 7:3-8).
 - a. A lion, with eagle's wings.
 - b. A bear.
 - c. A leopard, with four heads and four wings.
 - d. A "beast" with large iron teeth, and ten horns.
7. Daniel's first glimpse of heaven (Dan. 7:9,10).
 - a. Thrones (pl.) were set up, but no one was yet seated upon them (cp. 1st Cor. 6:2,3; Rev. 20:4).
 - b. The Ancient of Days (God the Father) was seated in Judicial Authority (Rev. 20:11,12).
 - c. Angelic beings (myriads upon myriads) were before the Judicial Seat (Heb. 12:22; Rev. 5:11). The opening of books refers to a review and judging of one's stewardship.
8. Daniel's second glimpse of the fourth beast (Dan. 7:11,12).
 - a. The "little horn" had eyes like a man, and a mouth uttering great boasts (v.8).
 - b. His boasts were directed against God, and the heavenly host (Rev. 13:5,6).
 - c. Daniel witnessed the end of this beast (v.12).
9. Daniel's second glimpse of heaven (Dan. 7:13,14).
 - a. The presentation of the Son of Man (Dan. 7:13 cp. Job 1:6; 2:1; Rev. 5:6,7).
 - b. The exaltation of the Son of Man (Dan. 7:14; Heb. 1:5-14).
10. Daniel's Explanation (Dan. 7:15-20).
 - a. It is now Daniel's turn to be distressed. Previously, Nebuchadnezzar (Dan. 2:1; 3:13), was distressed; and Belshazzar (Dan. 5:6,9) and Darius (Dan. 6:14) will be distressed. Daniel had also been distressed when interpreting one of Nebuchadnezzar's dreams (Dan. 4:19).
 - b. Daniel approached one of those "standing by." This was one of God's attending angels, who provided Daniel with an explanation of his visions.
 - c. The four beasts are four kings who will arise from the earth (Dan. 7:17), but they are also represented as kingdoms (Dan. 7:23). The kingdoms will not dominate the world forever, though, because the "saints" of God will receive the Kingdom of God on Earth. This explanation & interpretation is consistent with Nebuchadnezzar's dream (Dan. 2:36-45).
 - d. Daniel understood immediately the parallel with Nebuchadnezzar's dream, but had additional questions regarding the fourth beast's horns, and boastful mouth (Dan. 7:19,20).
11. Daniel's third glimpse of the fourth beast (Dan. 7:21,22).
 - a. The horn was engaged in warfare against God's saints (v.21; Rev. 13:7).
 - b. The horn's dominion is removed by direct Judicial function of the Ancient of Days (v.22 cp. vv.10,14).

12. Daniel's final explanation (Dan. 7:23-26).
 - a. The fourth kingdom will be different from all other kingdoms (Dan. 7:23; 2:40).
 - b. The fourth kingdom will have ten kings arise (Dan. 7:24). These kings will reign over the ten toes of the Roman Empire (Dan. 2:41,42).
 - c. The fourth kingdom will have a "different" king (Dan. 7:24). This is the antichrist, and he will subdue three kings (Dan. 7:8).
 - d. His message is one of opposition to the Most High God (Dan. 7:25a). Anyone who serves the Most High becomes the enemy of Antichrist.
 - e. His agenda includes making changes in time & law (Dan. 7:25b).
 - f. His reign of terror will last for 3 ½ years (Dan. 7:25c).
 - g. The court will sit for judgment, and Antichrist's dominion is taken away forever (Dan. 7:26 cp. v.10; Rev. 19:20).
13. Daniel's glimpse of the Kingdom of God (Dan. 7:27).
14. Daniel's silence on the matter (Dan. 7:28 cp. 12:4).

Chapter Eight

1. The third year of Belshazzar's co-regency with Nabonidus was 551 B.C.. Daniel received the vision of chapter eight two years after he received the vision of chapter seven, and twelve years before he is brought to Belshazzar to interpret the writing on the wall (Dan. 5).
2. Daniel receives this message as a "vision" but not a dream (Dan. 8:1). חֲזוֹן chazown #2377: *vision, oracle, prophecy*. Used as a title for a Book of Prophecy, such as Isaiah, Obadiah, & Nahum.
3. Daniel views himself in the citadel of Susa, in the province of Elam, beside the Ulai River (canal).

- a. Nehemiah was at Susa as a palace servant to Artaxerxes I when he received the disturbing report concerning affairs in Jerusalem (Neh. 1:1; 2:1).
- b. It was to Susa that Esther was brought in the days of Ahasuerus (Xerxes I), and in the palace there she prevailed upon the king to issue an edict which would permit her people to destroy their enemies.
- c. A tradition dating back to Benjamin of Tudela (A.D. 1170) places the tomb of Daniel in a colorful mosque north of Susa.



- 1) Actually there is no evidence that Daniel ever personally visited Susa, but the Scriptures state that he was at Susa "in a vision" (Dan. 8:2).
 - 2) Louis Ginzberg in *The Legends of the Jews* (IV, 350) tells of a dissension that erupted among the Jews of Shushan (Susa) because the grave of Daniel was on the side of the city in which the wealthy Jews lived, and the poor citizens who lived on the other side of the river wanted to share in the good fortune that Daniel's grave would bring. It was determined that the bier of Daniel would be moved back and forth on alternate years, until the Persian king had the bier suspended from chains precisely in the middle of the bridge spanning the river!
4. Daniel's vision (Dan. 8:3-12).
 - a. The ram with two horns is the Medio-Persian empire (Dan. 8:3,4,20). It corresponds to the breast and arms of silver in Nebuchadnezzar's dream (Dan. 2:32,39), and the bear in Daniel's dream (Dan. 7:5).
 - 1) Media was the first horn. It rose up first, but not as high.
 - 2) Persia was the second horn. It rose up second, but much higher.
 - b. The goat with one horn is the Greek Empire, specifically, Alexander the Great (Dan. 8:5-7,21). It corresponds to the belly & thighs of bronze in Nebuchadnezzar's dream (Dan. 2:32,39), and the leopard in Daniel's dream (Dan. 7:6).
 - c. The goat with four horns is the Greek Empire, under the four successors to Alexander (Dan. 8:8,22). These correspond to the four heads of the leopard in Daniel's dream (Dan. 7:6).
 - 1) Macedonia. Cassander got Macedonia and Greece.
 - 2) Thrace. Lysimachus to Thrace (he later acquired much of Asia Minor).
 - 3) Egypt. Ptolemy managed to establish himself in Egypt and in 306 B.C. took the title of king. His kingdom came to include Egypt, Cyrene, Cyprus, and Palestine. His line ruled Egypt until 30 B.C., when the suicide of Cleopatra brought the dynasty to an end; then Rome took over there.
 - 4) Syria. Seleucus. After many difficulties he established a dynasty at Babylon in 312 B.C. His descendants were known as the Seleucids, and in their days of greatness they controlled almost all of the Persian Empire except Egypt. But dynastic quarrels and external pressures weakened their kingdom and reduced its territory so that by 64 B.C., when Seleucia fell before Rome, it consisted of little more than northern Syria.

- d. The small horn is the Seleucid King Antiochus IV Epiphanes (175-163B.C.) (Dan. 8:9-12). This small horn does not correspond to the small horn of Daniel's previous dream (Dan. 7:8,11,20-22,24-26). The small horn of Dan. 8 arises out of the third "beast" (Greece) whereas the small horn of Dan. 7 arises out of the fourth "beast" (Rome). This small horn is a type of the small horn to come in the Tribulation.
 - 1) He will achieve great victories in human conquests (Dan. 8:9).
 - 2) He will achieve victories in angelic conquests (Dan. 8:10).
 - 3) He will claim supreme deity status (Dan. 8:11).
 - 4) He will enjoy great latitude in the permissive will of God for Satanic authority, because of "the transgression" (Dan. 8:12).
5. Daniel's eavesdropping (Dan. 8:13,14).
- a. Daniel overhears an angelic briefing in progress.
 - b. One angel asks a question of the first angelic speaker.
 - 1) How long does this horrifying "transgression" continue?
 - 2) How long will the host of heaven be trampled?
 - c. The first angelic speaker provides for the answer. 2,300 evenings & mornings (sacrifices) are lost before the sacrifices can be restored, and before the heavenly host can be rearmed. 1,150 days (one evening & morning sacrifice each), or roughly 3+ years.
 - d. This is the literal understanding of the passage, as it relates to Antiochus Epiphanes. The prophecy may also look past the type to the ultimate fulfillment when the Holy Place is properly restored (i.e. Ezekiel's temple built at the beginning of the Millennium). See the comment at the end of ch. 12.
6. Daniel's explanation (Dan. 8:15-26).
- a. Daniel's explanation is provided by the angel Gabriel (Dan. 8:15,16).
 - b. Gabriel draws near, and addresses Daniel as "Son of Man" (Dan. 8:17).
 - c. Gabriel explains that Daniel's vision pertains to "the time of the end" (Dan. 8:17), and to "the final period of the indignation," and "the appointed time of the end" (Dan. 8:19).
 - d. The rise & fall of the small horn (Dan. 8:23-25).
 - 1) The horn will arise when "the transgressors have finished" (Dan. 8:23).
 - 2) He will be insolent, and skilled in intrigue (Dan. 8:23).
 - 3) He will obtain a supernatural (demonic) power (Dan. 8:24).
 - 4) He will corrupt many, even believers (Dan. 8:24,25).
 - 5) He will stand opposed to God Himself (Dan. 8:25).
 - 6) He will be destroyed by God (Dan. 8:25).
 - e. Gabriel urges Daniel to keep the matter secret (Dan. 8:26).
7. Daniel's astonishment (Dan. 8:27).

Chapter Nine

1. The first year of Darius the Mede was 539 or 538 B.C. This angelic visit then occurred probably just before the lion's den incident (Dan. 5:31; 6:1,22).
 2. Daniel was in Bible study (Dan. 9:2), and was prayerfully considering the prophecy of Jeremiah (Jer. 25:11,12).
 3. Daniel undertook an intensive prayer-ministry (Dan. 9:3-19).
 - a. He understood that the seventy years were drawing to an end (Dan. 9:2).
 - b. He understood that his people were in captivity as a result of their sinful rejection of God's will (Dan. 9:5-17).
 - c. He understood that his people had continued in their sinful ways (Dan. 9:13).
 - d. He undertook to intercede on their behalf (Dan. 9:18,19).
 4. Daniel's full day of prayers are answered by the angelic visitation of Gabriel (Dan. 9:20,21).
 - a. Gabriel came to instruct, and to speak (Dan. 9:22).
 - b. Daniel's intimate relationship with the Lord resulted in an immediate answer being issued (Dan. 9:23).
 5. The Vision of Seventy Weeks (Dan. 9:24-27).
 - a. The answer to Daniel's prayer comes in the form of a message (דָּבָר dabar #1697), and a vision (מַרְאֵה mar'eh #4758) (Dan. 9:23).
 - b. Seventy sevens have been decreed (Dan. 9:24).
 - 1) For your people. This decree centers on the Jews, and God's dealing with them in their stewardship (dispensation).
 - 2) For your holy city. This decree centers on Jerusalem, as the center of Hebrew worship, in the Jewish stewardship (Dispensation of the Hebrews).
 - c. Six objectives of the decree (Dan. 9:24).
 - 1) To restrict the rebellion. כָּלָא kala' #3607: *to restrain, restrict*. פֶּשַׁע pasha' #6588: *transgression, rebellion*.
 - 2) To seal up sins. חָתַם chatam #2856: *to seal, seal up*. (Not תָּמַם tamam #8552: *to finish, complete, make an end*). חַטָּאוֹת chatta'oth #2403: *sins, iniquities*.
 - 3) To make an atonement for iniquity. כָּפַר kaphar #3722: *to cover, make atonement*. עוֹן 'avon #5771: *iniquity, guilt, punishment for iniquity*.
 - 4) To bring in everlasting righteousness. בָּאוּ bo' #935: (Hiph) *to lead, carry, bring*. צְדָקָה tsesdeq #6664: *justice, rightness, righteousness*. עוֹלָם 'owlam #5769: *for ever, ever, everlasting*.
 - 5) To seal up vision & prophet. חָתַם chatam #2856: *to seal, seal up*. חֲזוֹן chazown #2377: *vision, oracle, prophecy*. נָבִיא naby' #5030: *prophet*.
 - 6) To anoint the most holy place. מָשַׁח mashach #4886: *to anoint, smear*. קֹדֶשׁ קֹדְשִׁים qodesh #6944: *apartness, sacredness, holiness; holy place, holy one*.
- Note: It is important to understand that these six objectives relate dispensationally to Israel, and not to the Church, or to the human race in general. A detailed study on the national judgment of Israel is required to totally understand this passage.
- d. The beginning of the decreed time-span is marked by another decree—to restore and rebuild Jerusalem (Dan. 9:25). This prophesied decree is the fourth of four decrees made by Persian rulers on behalf of the Jews.
 - 1) Cyrus' decree in 538 B.C. (2nd Chr. 36:22-23; Ezra 1:1-4; 5:13).
 - 2) Darius I (522-486B.C.) in 520B.C. (Ezra 6:1, 6-12). This decree actually was a confirmation of the first decree.
 - 3) Artaxerxes Longimanus (464-424B.C.) in 457 B.C. (Ezra 7:11-26).

Note: The first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple. These three say nothing about the rebuilding of the city itself. Since an unwalled city was no threat to a military power, a religious temple could be rebuilt without jeopardizing the military authority of those granting permission to rebuild it. No one of these three decrees, then, was the decree that formed the beginning of the 70 sevens.
 - 4) Also by Artaxerxes Longimanus, issued on March 5, 444 B.C. (Neh. 2:1-8). On that occasion Artaxerxes granted the Jews permission to rebuild Jerusalem's city walls.
 - e. After sixty-nine of the seventy sevens, Messiah the Prince will be cut off and have nothing (Dan. 9:25,26). כָּרַת karath #3772: *to cut, cut off, eliminate, kill*. Used of executing the death penalty on a criminal (Lev. 7:20,21,25,27; 17:4,9,10,14).

- 1) Each “seven” is a period of seven years.
 - 2) The year in view is a 360-day “prophetic year” and not a 365 ¼ day calendar year (Dan. 9:27 cp. 7:25; 12:7; Rev. 11:2; 12:6,14; 13:5). The 3 ½ year second half of the 70th “seven” (Dan. 7:25; 9:27; 12:7; Rev. 12:14) is referred to as 42 months (Rev. 11:2; 13:5), and specifically 1,260 days (Dan. 12:11; Rev. 11:3; 12:6).
 - 3) Thus, the 483 prophetic years equalled just over 476 calendar years and extended from March 5, 444 B.C. to March 30 (Nisan 10), 33 A.D.
 - 4) The sixty-ninth “seven” concluded on Monday, March 30th (Nisan 10), 33 A.D., with the triumphant entry of the Messiah into Jerusalem. Four days later, on Friday, April 3rd (Nisan 14), 33 A.D., the Christ was “cut off” (crucified).
- f. The people of the Prince who is to come will destroy the city and the sanctuary (Dan. 9:26).
- 1) The Prince who is to come is the Antichrist (Dan. 9:26,27; 2nd Thess. 2:4; Rev. 13:8,14,15).
 - 2) The people who destroyed the city and the sanctuary were the Romans. This destruction was accomplished by Titus in A.D. 70 when he destroyed the city of Jerusalem and killed thousands of Jews.
- g. The Prince who is to come will make a 7 year covenant (peace treaty), but will break it after 3 ½ years (Dan. 9:27).
- 1) He puts an end to the Levitical sacrificial system.
 - 2) He sets up an abomination in the temple (Dan. 9:27; 12:11; Matt. 24:15; 2nd Thess. 2:4).
- h. The end of the decreed time-span is marked by another decree—the destruction of the Prince who is to come (Dan. 9:27 cp. 7:11,26; Rev. 19:20).

(BKC [OT] p. 1363)

The 483 Years in the Jewish and Gregorian Calendars	
Jewish Calendar (360 days per year*)	Gregorian Calendar (365 days a year)
(7 × 7) + (62 × 7) years = 483 years	444 B.C. to A.D. 33 = 476 years †
$\begin{array}{r} 483 \text{ years} \\ \times 360 \text{ days} \\ \hline 173,880 \text{ days} \end{array}$	$\begin{array}{r} 476 \text{ years} \\ \times 365 \text{ days} \\ \hline 173,740 \text{ days} \\ + 116 \text{ days in leap years} ‡ \\ + 24 \text{ days (March 5–March 30)} \\ \hline 173,880 \text{ days} \end{array}$
<small>*See comments on Daniel 9:27b for confirmation of this 360-day year. †Since only one year expired between 1 B.C. and A.D. 1, the total is 476, not 477. ‡A total of 476 years divided by four (a leap year every four years) gives 119 additional days. But three days must be subtracted from 119 because centennial years are not leap years, though every 400th year is a leap year.</small>	

Chapter Ten

1. The third year of Cyrus, King of Persia (and also Darius the Mede, King of Babylon) was 537 B.C. This message/vision was the fourth of four great visions that Daniel received. It came two years after his previous teaching by Gabriel, when Daniel was approximately 84 years old.
2. The content of the vision was one of great conflict.
3. The content of the vision prompted Daniel to undertake three weeks of fasting.
4. This vision was another waking vision, as was chapter 8 (Dan. 8:1,2).
5. There was a certain man (Dan. 10:5-9). The personal appearance of the Lord to Daniel.

<u>Dan. 10:5-9</u>	<u>Rev. 1:13-17</u>
a. One man, a certain man.	a. One, like the Son of Man.
b. Dressed in linens.	b. Clothed in a robe reaching to the feet.
c. His waist was girded with pure gold of Uphaz.	c. Girded about the breast with a golden girdle.
d. His body was like beryl.	d. Head & hair white like wool.
e. His face like lightning.	e. Eyes were a flame of fire.
f. His eyes were like flaming torches.	f. Feet were burnished bronze.
g. His arms and feet like the gleam of polished bronze.	g. Voice like the sound of many waters.
h. The sound of His words like the sound of a tumult.	h. Out of His mouth came a sharp, two-edged sword.
	i. Face like the sun shines.
6. Daniel's companions did not see the vision Daniel saw (Dan. 10:7), similar to Saul's companions on the Damascus road (Acts 9:7).
7. Daniel's reaction was to lose all his strength, and collapse to the ground (Dan. 10:8,9), similar to John's reaction on Patmos (Rev. 1:17). Daniel had experienced this condition before (Dan. 8:17,18), and on this occasion will need to be strengthened three times (Dan. 10:10,16,18).
8. The appearance of Gabriel, and the revival of Daniel (Dan. 10:10-15).
 - a. Gabriel touches Daniel, and restores Daniel's strength. Daniel only feels Gabriel's hand at this point. Gabriel will not become visible to Daniel until v.16.
 - b. He explains his delay in arriving.
 - 1) Gabriel had been commissioned on Daniel's first day of fasting.
 - 2) Gabriel had been captured and held prisoner by the Prince of Persia.
 - a) This cannot possibly be a human prince. He is capable of fighting and capturing an elect angel.
 - b) Another prince is mentioned in the passage as well—the Prince of Greece (Dan. 10:20).
 - c) The angel Michael is mentioned as the Prince of Israel.
 - (1) He is one of the chief princes (Dan. 10:13).
 - (2) He is "your" prince (Dan. 10:21).
 - (3) He is the great prince who stands guard over the sons of "your" people (Dan. 12:1).
 - d) The fallen angelic forces, under the leadership and direction of Satan, are the powers behind human nations (Matt. 4:8,9; Eph. 6:12).
 - 3) Gabriel was freed from the Prince of Persia's captivity by the Archangel Michael.
 - c. Gabriel then gives Daniel the understanding of his vision (Dan. 10:14).
 - d. Daniel receives the understanding of the vision, and is left speechless (Dan. 10:15).
9. Gabriel becomes visible for Daniel, and continues to minister to Daniel's physical, emotional, and spiritual needs (Dan. 10:16-19).
 - a. He is described as one resembling a human being (cf. Dan. 8:15).
 - b. He restored Daniel's speech (v.16).
 - c. He restored Daniel's strength (v.18).
 - d. He provided additional strength (v.19). This additional spiritual strength is akin to the Peace of God, which surpasses all understanding (Phil. 4:7).
 - e. The angelic ministrations that Daniel received is similar to the ministrations that the Lord Jesus Christ received during His earthly ministry (Matt. 4:11; Luke 22:43; Heb. 1:14).
10. Gabriel states his need to return to the angelic warfare, but delays long enough to give Daniel the Bible class from the "Writing of Truth" (Dan. 10:20,21).

Chapter Eleven⁷

1. The message of chapter eleven is Gabriel's explanation to Daniel, of the message/vision he received in Dan. 10:1.
2. In the first year of Darius' rule, Gabriel arose to be a strength and encouragement to "him."
 - a. To Michael ?
 - b. To Darius?
3. Three more kings are going to arise in Persia (Dan. 11:2).
 - a. Cambyses, Cyrus' son, who came to the throne in 530 B.C.
 - b. Pseudo-Smerdis, who reigned a short period in 522 B.C.
 - c. Darius I Hystaspes who ruled from 521 to 486 B.C.
4. Then a fourth king. He will gain great wealth, and attack Greece. Xerxes, known in the Book of Esther as Ahasuerus, who ruled from 485 to 465 B.C. Xerxes was the most powerful, influential, and wealthy of the four. During his reign he fought wars against Greece.
5. A mighty king will arise, and do as he pleases (Dan. 11:3,4). The rise and fall of Alexander the great is seen here (cp. Dan. 8:8,22).
6. The King of the South vs. the King of the North. These terms refer to the division of Alexander's empire. Specifically, the King of the South is the Ptolemy ruler of Egypt. The King of the North is the Seleucid ruler of Syria. This division was anticipated through the four heads of the leopard (Dan. 7:6) and the four prominent horns on the goat (Dan. 8:8). Alexander founded no dynasty of rulers; since he had no heirs, his kingdom was divided and the empire was marked by division and weakness.
7. (11:5) The strong king of the South was Ptolemy I Soter, a general who served under Alexander. He was given authority over Egypt in 323 B.C. and proclaimed king of Egypt in 304. The commander referred to in verse 5 was Seleucus I Nicator, also a general under Alexander, who was given authority to rule in Babylon in 321. But in 316 when Babylon came under attack by Antigonos, another general, Seleucus sought help from Ptolemy I Soter in Egypt. After Antigonos' defeat in 312, Seleucus returned to Babylon greatly strengthened. He ruled over Babylonia, Media, and Syria, and assumed the title of king in 305. Thus Seleucus I Nicator's rule was over far more territory than Ptolemy I Soter's.
8. (11:6) Ptolemy I Soter died in 285 B.C. and Ptolemy II Philadelphus, Ptolemy's son, ruled in Egypt (285-246). Meanwhile Seleucus was murdered in 281 and his son Antiochus I Soter ruled till 262. Then Seleucus' grandson Antiochus II Theos ruled in Syria (262-246). Ptolemy II and Antiochus II were bitter enemies but finally (after some years) they entered into an alliance in about 250. This alliance was sealed by the marriage of Ptolemy II's daughter Berenice to Antiochus II. This marriage, however, did not last, for Laodice, whom Antiochus had divorced in order to marry Berenice, had Berenice killed (she was handed over). Laodice then poisoned Antiochus II and made her son, Seleucus II Callinicus, king (246-227).
9. (11:7-8) Berenice's brother, Ptolemy III Euergetes (246-221), succeeded his father and set out to avenge the death of his sister Berenice. He was victorious over the Syrian army (the king of the North), put Laodice to death, and returned to Egypt with many spoils.
10. (11:9-10) After this humiliating defeat, Seleucus II Callinicus (the king of the North) sought to invade Egypt but was unsuccessful. After his death (by a fall from his horse) he was succeeded by his son, Seleucus III Soter (227-223 B.C.), who was killed by conspirators while on a military campaign in Asia Minor. Seleucus III's brother, Antiochus III the Great, became the ruler in 223 at 18 years of age and reigned for 36 years (till 187).
 - a. The two sons (Seleucus III and Antiochus III) had sought to restore Syria's lost prestige by military conquest, the older son by invading Asia Minor and the younger son by attacking Egypt.
 - b. Egypt had controlled all the territory north to the borders of Syria which included the land of Israel.

(BKC [OT] p. 1367)

The Ptolemies and the Seleucids in Daniel 11:5-35			
Ptolemies (Kings "of the South," Egypt)		Seleucids (Kings "of the North," Syria)	
Daniel 11:5	Ptolemy I Soter (323-285 B.C.)*	Daniel 11:5	Seleucus I Nicator (312-281 B.C.)
11:6	Ptolemy II Philadelphus (285-246)		Antiochus I Soter † (281-262)
11:7-8	Ptolemy III Euergetes (246-221)	11:6	Antiochus II Theos (262-246)
11:11-12, 14-15	Ptolemy IV Philopator (221-204)	11:7-9	Seleucus II Callinicus (246-227)
11:17	Ptolemy V Epiphanes (204-181)	11:10	Seleucus III Soter (227-223)
11:25	Ptolemy VI Philometer (181-145)	11:10-11, 13, 15-19	Antiochus III the Great (223-187)
		11:20	Seleucus IV Philopater (187-176)
		11:21- 32	Antiochus IV Epiphanes (175-163)

*The years designate the rulers' reigns.
†Not referred to in Daniel 11:5-35.

⁷ A considerable amount of historical material for this chapter is taken directly from The Bible Knowledge Commentary, John F. Walvoord, Roy B. Zuck, editors; "Daniel" by J. Dwight Pentecost.

- c. Antiochus III succeeded in driving the Egyptians back to the southern borders of Israel in his campaign in 219-217.
11. (11:11-13) The king of the South in this verse was Ptolemy IV Philopator (221-204 B.C.). He was the one driven back by Antiochus III the Great (cf. comments on v.10). Ptolemy IV came to meet Antiochus III at the southern borders of Israel. Ptolemy IV was initially successful in delaying the invasion of Antiochus (Ptolemy slaughtered many thousands). But after a brief interruption Antiochus returned with another army (much larger) and turned back the king of the South.
 12. (11:14-17) Syria was not Egypt's only enemy, for Philip V of Macedonia joined with Antiochus III against Egypt.
 - a. Many Jews (your own people, i.e., Daniel's people, the Jews; cf. "your people" in 9:24; 10:14) also joined Antiochus against Egypt. Perhaps the Jews hoped to gain independence from both Egypt and Syria by joining the conflict, but their hopes were not realized.
 - b. Antiochus then sought to consolidate control over Israel from which he had expelled the Egyptians. The fortified city seems to refer to Sidon which Antiochus captured in 203 B.C.
 - c. Antiochus III continued his occupation and by 199 had established himself in the Beautiful Land (cf. 8:9; 11:41). Antiochus sought to bring peace between Egypt and Syria by giving his daughter to marry Ptolemy V Epiphanes of Egypt. But this attempt to bring a peaceful alliance between the two nations did not succeed (v. 17).
 13. (11:18-19) Antiochus III then turned his attention to Asia Minor in 197 B.C. and Greece in 192. However, Antiochus did not succeed because Cornelius Scipio (a commander) was dispatched from Rome to turn Antiochus back. Antiochus returned to his own country in 188 and died a year later. Antiochus III the Great had carried on the most vigorous military campaigns of any of Alexander's successors, but his dream of reuniting Alexander's empire under his authority was never realized.
 14. (11:20) Antiochus III's son Seleucus IV Philopator (187-176 B.C.) heavily taxed his people to pay Rome, but he was poisoned (destroyed . . . not in . . . battle) by his treasurer Heliodorus.
 15. Antiochus IV Epiphanes (11:21-35). These verses describe Antiochus IV Epiphanes, a son of Antiochus III the Great. This one Seleucid who ruled from 175-163 B.C. is given as much attention as all the others before him combined. He is the little horn of (Dan. 8:9-12, 23-25). He foreshadows the little horn (king) of 7:8 who in a future day will desecrate and destroy the land of Israel.
 - a. (11:21-22) Antiochus IV is introduced as a contemptible person.
 - 1) He took to himself the name Epiphanes which means "the Illustrious One."
 - 2) But he was considered so untrustworthy that he was nicknamed Epimanes which means "the Madman."
 - b. The throne rightly belonged to Demetrius Soter, a son of Seleucus IV Philopator, but Antiochus IV Epiphanes seized the throne and had himself proclaimed king. Thus he did not come to the throne by rightful succession; he seized it through intrigue.
 - c. He was accepted as ruler because he was able to turn aside an invading army, perhaps the Egyptians.
 - d. He also deposed Onias III, the high priest, called here a prince of the covenant.
 16. (11:23-24) After his military victories, Antiochus Epiphanes' prestige and power rose with the help of a comparatively small number of people. He evidently sought to bring peace to his realm by redistributing wealth, taking from the rich and giving to his followers.
 17. (11:25-27) After Antiochus consolidated his kingdom, he moved against Egypt, the king of the South, in 170. Antiochus was able to move his army from his homeland to the very border of Egypt before he was met by the Egyptian army at Pelusium near the Nile Delta. In this battle the Egyptians had a large . . . army but were defeated and Antiochus professed friendship with Egypt. The victor and the vanquished sat at a table together as though friendship had been established, but the goal of both to establish peace was never realized for they both were deceptive.
 18. (11:28) Antiochus carried great wealth back to his homeland from his conquest. On his return he passed through the land of Israel. After his disappointment in Egypt (he had hoped to take all of Egypt but failed) he took out his frustrations on the Jews by desecrating the temple in Jerusalem. Evidently he opposed (set his heart . . . against) the entire Mosaic system (the holy covenant). After desecrating the temple, he returned to his own country.
 19. (11:29-30a) Two years later (in 168) Antiochus moved against Egypt (the South) again. As he moved into Egypt, he was opposed by the Romans who had come to Egypt in ships from the western coastlands (lit., "ships of Kittim"; cf. NIV marg., i.e., Cyprus). From the Roman senate Popillius Laenas took to Antiochus a letter forbidding him to engage in war with Egypt. When Antiochus asked for time to consider, the emissary drew a circle in the sand around Antiochus and demanded that he give his answer before he stepped out of the circle. Antiochus submitted to Rome's demands for to resist would be to declare war on Rome. This was a humiliating defeat for Antiochus Epiphanes (he will lose heart) but he had no alternative but to return to his own land.
 20. (11:30b-32) For a second time (cf. v.28) Antiochus took out his frustration on the Jews, the city of Jerusalem, and their temple.

- a. He vented his fury against the holy covenant, the entire Mosaic system (cf. v.28), favoring any renegade Jews who turned to help him (cf. v.32).
 - b. He desecrated the temple and abolished the daily sacrifice.
 - c. Antiochus sent his general Apollonius with 22,000 soldiers into Jerusalem on what was purported to be a peace mission. But they attacked Jerusalem on the Sabbath, killed many people, took many women and children as slaves, and plundered and burned the city.
 - d. In seeking to exterminate Judaism and to Hellenize the Jews, he forbade the Jews to follow their religious practices (including their festivals and circumcision), and commanded that copies of the Law be burned.
 - e. Then he set up the abomination that causes desolation.
 - 1) In this culminating act he erected on December 16, 167 B.C. an altar to Zeus on the altar of burnt offering outside the temple, and had a pig offered on the altar.
 - 2) The Jews were compelled to offer a pig on the 25th of each month to celebrate Antiochus Epiphanes' birthday.
 - 3) Antiochus promised apostate Jews (those who . . . violated the covenant; cf. v. 30) great reward if they would set aside the God of Israel and worship Zeus, the god of Greece. Many in Israel were persuaded by his promises (flattery) and worshiped the false god. However, a small remnant remained faithful to God, refusing to engage in those abominable practices. Antiochus IV died insane in Persia in 163 B.C. (Cf. comments on this Antiochus in 8:23-25.)
21. (11:33-35) The Jews who refused to submit to Antiochus' false religious system were persecuted and martyred for their faith.
- a. The word fall (vv. 33-34), literally "stumble" (kāšal), refers to severe suffering on the part of many and death for others.
 - b. This has in view the rise of the Maccabean revolt. Mattathias, a priest, was the father of five sons. (One of them, Judas, became well known for refurbishing and restoring the temple in late 164 B.C. He was called Judas Maccabeus, "the Hammerer.")
 - c. In 166, Mattathias refused to submit to this false religious system. He and his sons fled from Jerusalem to the mountains and began the Maccabean revolt. At first only a few Jews joined them. But as their movement became popular, many joined them, some out of sincere motives and some from false motives. The suffering that the faithful endured served to refine and purify them.
 - d. This time of persecution was of short duration. It had previously been revealed to Daniel that the temple would be desecrated for 1,150 days (8:14; see comments on 8:23-25). Here Daniel was assured that this persecution would run its course and then be lifted, for its end will still come at the appointed time.
22. The Antichrist is then described (Dan. 11:36-39).
- a. Daniel has received information on Antiochus Epiphanes, a type of Antichrist.
 - 1) The little horn of the four-horned (Greek) beast (Dan. 8:9,23-25).
 - 2) The thorough treatment of the reign of Antiochus Epiphanes (Dan. 11:21-35).
 - b. Daniel had previously received information on the Antichrist.
 - 1) The little horn of the ten-horned (Roman) beast (Dan. 7:8,11,19,20,24,25).
 - 2) The prince who is to come (Dan. 9:26,27).
 - c. Two considerations in studying prophetic revelation:
 - 1) Prophetic events may be thousands of years apart in time, yet given in the same verse of Scripture.
 - a) Isa. 61:1-3 pictures both the first and second advents of Jesus Christ.
 - b) Luke 4:18-21 demonstrates how Jesus Christ "rightly divided" the Word of Truth.
 - 2) The "switch" from shadow to reality, or type to antitype is not an uncommon feature in prophetic revelation.
 - a) The King of Babylon (Isa. 14:4-10); with Satan (14:11-21).
 - b) The King of Tyre (Ezek. 28:1-10); with Satan (Ezek. 28:11-19).
 - d. The King will do as he pleases (Dan. 11:36).
 - 1) Nebuchadnezzar enjoyed this supremacy (Dan. 5:19).
 - 2) The ram of Medio-Persia enjoyed this supremacy (Dan. 8:4).
 - 3) Alexander enjoyed this supremacy (Dan. 11:3).
 - 4) Antiochus III the Great enjoyed this supremacy (Dan. 11:16).
 - 5) The Antichrist will enjoy this supremacy (Dan. 11:36).
 - e. He will exalt and magnify himself above every god (Dan. 11:36).
 - 1) Satan's pride had exalted him (Isa. 14:13).
 - 2) Nebuchadnezzar's pride had exalted him as well (Dan. 5:20).
 - 3) Antiochus Epiphanes' pride had exalted him (Dan. 8:11,25).

- 4) The Antichrist's pride will exalt him (Dan. 11:36; 2nd Thess. 2:4).
 - f. He will speak monstrous things against the God of gods (Dan. 11:36 cp. 7:8,11,20,25; Rev. 13:5,6).
 - g. He will prosper until the decreed end (Dan. 9:27).
 - h. He will show no regard for the gods of his fathers (i.e. Roman polytheism).
 - i. He will show no regard for "the one desired by women" (i.e. the Christ-child, Christianity) (Luke 1:42,43,48; Gen. 3:15; 1st Tim. 2:15).
 - j. He will magnify himself above all gods (i.e. Islam, eastern pantheism).
 - k. He will honor a god of fortresses (Dan. 11:38). He will establish alliances with demonic forces (a god of fortresses, a foreign god).
 - 1) The term "fortresses" is indicative of spiritual conflict (2nd Cor. 10:4,5).
 - 2) Human conflicts are also angelic conflicts (Dan. 7:2,3; 8:12,13; 10:20).
 - l. He will achieve great victories, and reward those who serve him (Dan. 11:39).
23. The Antichrist's warfare is detailed (Dan. 11:40-45).
- a. The King of the South (Egypt) and the King of the North (Syria) will attack him (Dan. 11:40). This is not the same as the invasion described in Ezek. 38.
 - b. The Antichrist's counter attack will consist of an invasion of the middle-east (Dan. 11:40-43).
 - 1) His armies will occupy many countries.
 - 2) Israel is included in his conquests.
 - 3) Egypt is also conquered, and the neighboring armies of Libya and Ethiopia join his cause (Libya, Sudan).
 - 4) Edom, Moab, and Ammon escape his conquest (Jordan, Iraq, Saudi Arabia).
 - c. The Antichrist fears rumors from the east and north (Dan. 11:44). Most likely the 200,000,000 demon-possessed soldiers of China on their way (Rev. 9:14,16; 16:12). The Antichrist will stage his forces in anticipation of great warfare (Rev. 16:13-16).
 - d. The Antichrist will also establish his political capital in Jerusalem (Dan. 11:45).
 - e. The Antichrist will come to his end, without any help for him (Dan. 11:45).

Chapter Twelve

1. “Now at that time” refers to “at the end time” mentioned in Dan. 11:40. The events of Dan. 12:1-3 coincide with Dan. 11:40-45.
 - a. Dan. 11:40-45 details the Antichrist and his program.
 - b. Dan. 12:1-3 details the Lord’s provision for His people.
2. The role of Michael
 - a. The great prince (Dan. 12:1). “One of the chief princes” (Dan. 10:13); “Your prince” (Dan. 10:21).
 - b. The Archangel (Jude 9);
 - c. Proclaims the Rapture of the Church (1st Thess. 4:16).
 - d. Wages war with Satan and the fallen angels (Rev. 12:7).
 - e. He stands guard over Israel, preserving them until the end of the Great Tribulation (Dan. 12:1).
3. The Great Tribulation
 - a. A time of distress such as never occurred before (Dan. 12:1).
 - b. The Time of Jacob’s Distress, unlike any other day (Jer. 30:7).
 - c. A judgment upon Israel unlike any other before or after (Ezek. 5:9).
 - d. Of such intensity that it has the potential to destroy all human life (Matt. 24:21,22).
4. At the conclusion of the Tribulation, only believing Israel will enter into the Dispensation of the Kingdom of God the Father on Earth (Millennium) (Dan. 12:1).
5. The resurrection of death, although mentioned in this verse in connection with the resurrection of life, will actually not occur until the end of the Dispensation of the Kingdom of God the Father on Earth (Millennium) (Dan. 12:2; Rev. 20:4,5; John 5:28,29).
6. The faithful Jewish evangelists will be eternally rewarded (Dan. 12:3).
 - a. The faithful Jewish remnant during the reign of Antiochus Epiphanes was the family of Matthaia’s the High Priest, and resulted in the Maccabbean Kingdom.
 - b. The faithful Jewish remnant during the reign of Antichrist will be the 144,000 evangelists of the Tribulation (Rev. 7:4-8).
7. Daniel is charged to conceal words, and seal up the book (Dan. 12:4).
 - a. The charge to conceal words is mentioned three times in Daniel (8:26; 12:4,9).
 - b. The Book of Daniel, indeed all prophetic revelation is sealed until fulfilled and revealed.
 - c. Many will go back and forth. שׁוּט ^{#7751}: *to go or rove about, go to and fro*. This refers to the current wandering about of Israel in their temporary circumstance of blindness (Rom. 11:7,8,25).
 - d. Knowledge will increase. This refers to the current Dispensation of the Church, which has an increased knowledge concerning these prophecies, but not the total picture concerning them, until they are fulfilled and revealed (1st Pet. 1:10-12).
8. Daniel once again sees two angelic beings (Gabriel & Michael?) and the Lord Jesus Christ (dressed in linens in the midst of the river) (Dan. 12:5-7).
 - a. One of the angels asks the Lord how long until the end.
 - b. The Lord assured the angels that the duration would be 3½ years (cp. Dan. 7:25; Rev. 12:14).
 - c. This period of time is elsewhere referred to as 42 months (Rev. 11:2; 13:5), and as 1260 days (Rev. 11:3; 12:6).
9. Daniel has his own question for the Lord (Dan. 12:8-12).
 - a. He asks about the “outcome.” Lit. “final end.” אַחֲרֵיתָּא ^{#319}: *after part, end*. Used 61x60vv.
 - 1) He’s solid on the 3½ year time-frame, and is asking about what happens after that.
 - 2) He knows that the stone cut without hands will crush the Gentile powers, and that it will grow into an eternal kingdom (Dan. 2:34,35,44,45).
 - 3) This revelation was confirmed in the vision of the four beasts (Dan. 7:22,26,27), and in the revelation of the 70 weeks (Dan. 9:27).
 - b. The Lord answers Daniel by not answering.
 - 1) Certain areas of revelation are reserved for future dispensations and ages (Dan. 8:9).
 - 2) Much of the Biblical teaching on the blessed hope of the second advent is only directly applicable to the Dispensation of Israel: Age of Tribulation (Dan. 8:10).

- c. There are events scheduled for 30 days after the Tribulation (day #1290), and 75 days after the Tribulation (day #1335), which neither Daniel, nor us have complete explanation of (Dan. 8:11,12). The following are logical deductions and educated guesses.
 - 1) It will take time to blow away the dust of the Gentile empires (Dan. 2:35). The time involved may constitute the 30 day period of time mentioned here, following the Tribulation.
 - 2) It will take time to conduct the judgment of living Gentiles (Matt. 25:31-46), and the judgment of living Israel (Ezek. 20:33-44). The time involved may constitute the 45 day period of time mentioned here, following the Tribulation.
 - 3) It will take time to build “Ezekiel’s” temple. The time involved may constitute the 2,330 days mentioned for the holy place to be restored (Daniel 8:14).

10. The final word of encouragement to Daniel.

- a. The end of his life was drawing near.
- b. The promise of rest was given.
- c. The promise of eternal reward was given.

P= God the Father’s eternal plan of the ages encompasses all the history of vast empires, in all their risings and fallings. It also, amazingly, encompasses all the personal details for individual believers, both in time and eternity!