

Daniel

Ron Thomas

I. History Surrounding the Book's Content.

A. Kings and the Years of their Reign in the Babylonian Empire.

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|----|----------------|----------------------------------|----------------------|
| 1. | Nabopolassar | 625 – 605 B.C. | <i>Daniel 1</i> |
| 2. | Nebuchadnezzar | 605 – 562 | <i>Daniel 1-4</i> |
| 3. | Amel-Marduk | 562 – 560 | |
| 4. | Neriglissar | 560 – 556 | |
| 5. | Labashi-Marduk | 556 (9 months; <i>Josephus</i>) | |
| 6. | Nabonidus | 556 – 539 | <i>Daniel 5, 7-8</i> |

B. Date of Assyria's Fall: August 612 B.C.

C. Dates of Three Deportations of Judah into Babylon.

1. A great battle took place at Carchemish (on the bank of the Euphrates River). Nebuchadnezzar's forces defeated Egypt's forces.
 - a. Egypt retreated and Nebuchadnezzar forces were in pursuit. Coming to Jerusalem (a vassal to Egypt), they besieged it.
 - b. This was 605 B.C. Interestingly, Jeremiah said that Nebuchadnezzar was going to come from the north and take Judah captive for seventy years (**Jeremiah 25:1-11**).
 - c. Due to circumstances (his father died), Nebuchadnezzar had to break off the siege and leave, heading home to assume the throne. Nebuchadnezzar demanded of Jehoiakim loyalty and for three years received it. Nebuchadnezzar took the shortest route to Babylon (across the Arabian desert) and sent some prisoners the long route to Babylon (Davis, p. 482).
 - d. In this deportation the four young men (among others) of Daniel 1 went. **2 Kings 24:7**
2. 597 B.C. Nebuchadnezzar returned to Jerusalem because of Jehoiakim's rebellion – Jehoiachin (who reigned for three months) was king at this time (Jehoiakim was dead).
 - a. Ezekiel was deported at this time (**Ezekiel 1:2**).
 - b. Considered the first large deportation to Babylon (**2 Kings 24:14-16**).
3. 586 B.C. By this time Zedekiah was "king" over Jerusalem and his waffling Nebuchadnezzar could stand no more. The city was burned (**2 Kings 25:4-21**).

D. Babylon fell to the Medes & Persians in October of 539 B.C.

II. A Overview of the Book of Daniel

A. The *author* of the book is the Holy Spirit. **2 Timothy 3:16-17**

B. The *writer* of the book is Daniel (cf. **Matthew 24:15**).

- C. The *time* the book was written: between 538 – 528 B.C.
- D. The *purpose* of the book is seen in the following:
 - 1. God’s control in the affairs of man;
 - 2. God’s coming and conquering Kingdom;
 - 3. God’s consecrated people;
 - 4. God’s clear truths.
- E. Structure of the book: chapters 1, 8-12 is written in Hebrew; chapters 2-7 are written in Aramaic (the international language at the time, Dorsey, p. 259).
 - 1. Introduction/History: chapter 1
 - 2. History: chapters 2 – 6
 - 3. Apocalyptic: chapters 7 – 12

Outline

The outline followed will be that in the Schofield Study Bible III (subject to modification)

- I. **Daniel’s Early Life in the Babylonian Court. 1:1-21**
 - A. Time marker. **1:1-2**
 - 1. Nebuchadnezzar, king of Babylon.
 - a. Became king about 605-604 B.C.
 - b. Skeptics assert Nebuchadnezzar did not become king until 597 B.C. (www.skepticsannotatedbible.com)
 - c. However, history records: “In 606-605 BC, as crown prince, he served as commander in chief of the army. He ascended the throne within three weeks after his father’s death, on Aug. 16, 605” (Encyclopedia Britannica, vol. 7, p. 237, 1984).
 - d. Shinar. Ancient name of Babylon and present day Iraq.
 - 2. Jehoiakim, king of Judah.
 - a. In his 3rd year as king.
 - b. Cp. **Jeremiah 25:1** (4th year).
 - c. The reason for the difference between the record in Jeremiah and Daniel is the different reckoning methods. “The one-year difference arises with other OT dates through the use of different methods of reckoning” (Goldingay, p. 14).
 - 3. Jehoiakim (also known as Eliakim) was son of the last good king of Judah, Josiah.
 - a. For three years he served the king of Babylon, but then rebelled.
 - b. Nebuchadnezzar besieged the city of Jerusalem and bound Jehoiakim to carry him to Babylon.
 - c. Evidently Jehoiakim capitulated and Nebuchadnezzar, satisfied with this, let Jehoiakim sit on the throne until his death (an additional 8 years).
 - 4. The time of this besiegement was about 605 B.C.
 - a. This was the first of three occasions where inhabitants of Judah were carted off into captivity.
 - b. First (**2 Kings 24:7; 2 Chronicles 36:6-7**);

- c. Second (**2 Kings 24:10-16**);
 - d. Third (**2 Kings 25**).
- B. The king's recruitment. **1:3—7**
1. Ashpenaz, master of the king's eunuchs.
 - a. Because of who was in charge, it is thought that Daniel and his friends were emasculated.
 - b. **2 Kings 20:16-18** and **Isaiah 39:7**
 2. Quality of the captive children of Israel.
 - a. Young men who had some schooling/training already and those who were descendents of the king.
 - b. Why? Perhaps it was because it was an attempt to make clear that Israel (Judah) was *subservient* to Babylon.
 - c. No real way to know the answer to this.
 3. Their training. The king's diet and curriculum. Three years.
 4. Noteworthy young men.
 - a. Daniel – Belteshazzar.
 - b. Hananiah – Shadrach.
 - c. Mishael – Meshach.
 - d. Azariah – Abed-Nego.
 - e. The reason for the “re-naming” is uncertain, but Hailey's words are, perhaps, as good as any: “...Ashpenaz renamed them to break that connection with the God of the Jews and make a new one relating the to the Babylonian deities” (p. 25). Probably between the ages of 16 and 20 (Hailey, p. 22).
- C. Daniel, Hananiah, Mishael, and Azariah. **1:8-21**
1. Daniel's concern.
 - a. Daniel's (Hananiah, Mishael, and Azariah) good standing before the Lord brought him good standing before the chief of the eunuchs.
 - b. Because of his devotion to God, he (they) requested abstinence from the king's diet. There is no stated reason for this request except to avoid “defilement.”
 - c. Some speculate that Daniel had reference to the Law in **Leviticus 11:45-47** and/or **Deuteronomy 14:3-21**.
 - d. Perhaps, Daniel and his friends were concerned that the diet had a connection to idolatry.
 2. The chief of the eunuch's concern. The concern was based on the king's command so his response was reasonable.
 3. Daniel's reply to the chief of the eunuchs (through the steward?).
 - a. Test us ten days.
 - b. Give us vegetables and water.
 - c. Compare us with those who eat the king's diet.
 4. The test and the results.
 - a. They compared much more favorably physically than the other youths.
 - b. The diet for the other youths was changed.
 - c. The Lord blessed Daniel, Hananiah, Mishael, and Azariah in a special way to bring about His plan.
 5. The time to stand before the king.

- a. At the end of the appointed time (three years), the youths stood before the king.
- b. Nebuchadnezzar saw in Daniel, Hananiah, Mishael, and Azariah greater qualities than the other youths.
- c. They stood before the king.
- d. Daniel continued to serve the various kings until the first year of king Cyrus. **2 Chronicles 36:20-23; Ezra 1**
 - 1) This simply means that his service spanned the entire seventy-year period God said Judah would be in captivity.
 - 2) Daniel actually served into the third year of Cyrus (10:1).

II. Nebuchadnezzar's Vision of the Image. 2:1-49

- A. Nebuchadnezzar's dream and command. **2:1-13**
 - 1. Nebuchadnezzar's second year of reign. Evidently, he had forgotten the dream (**2:3**) or he was testing the credibility of their interpretation.
 - a. Hailey brings up a chronology problem.
 - b. If this is the second year of the king's reign (**1:1; 2:1**), how can the three-year period (**1:5, 19**) be up for Daniel and his friends to stand in the court (**1:21**)?
 - c. Coffman suggests that the youth were actually in Babylon a year earlier than when Nebuchadnezzar actually assumed the throne. He was "co-regent" with his father (Turner, p. 28).
 - d. Hailey says it has more to do with whether the numbering of the years is according to the Babylonian or Palestinian method.
 - 2. Nebuchadnezzar calls for the wise men so they can tell him his dream and give the interpretation.
 - a. The Chaldeans (others) appeal to the king to relay the dream. "Such men were highly honored in ancient society and were important members of the priesthood. They exercised great influence in a kingdom, because their advice was regularly sought before major decisions were made or actions taken" (Wood, p. 31).
 - b. The king said for the *Chaldeans* to tell the dream, then he would know they could give a reliable interpretation.
 - c. The king grows tired of their "buying time" and threatens them with utter destruction. This "conversation" went back and forth three times before the king gave the execution order.
 - d. The Chaldeans rebuke the king on their third response.
 - 3. Nebuchadnezzar sent out the order for all the wise men of Babylon to be killed.
 - a. Verse **11** is the point: if the gods can give an answer and you (the Chaldeans) represent the gods, then why can't *you* give an answer?
 - b. The fact that they could not indicates to Nebuchadnezzar they are liars and fakes.

- B. Daniel appeals for time. **2:14-18**
1. Perhaps the king's execution command was already underway (**2:13**), but **2:14** leaves open the possibility it was not.
 2. Arioch, the captain of the king's guard.
 - a. This would have been a "rugged" man. Being in his position he was, no doubt, a man who heard many appeals for mercy. Perhaps he was a man callous to it all.
 - b. In this case, Daniel was a different sort of young man than perhaps he had experienced before.
 - c. It is a remarkable thing for the captain of the guard to grant a person under the execution decree a hearing.
 3. Daniel appeals to the king for time.
 4. Daniel, Hananiah, Mishael, and Azariah appeal to the Lord for help.
- C. Daniel praises God. **2:19-23**
1. To Daniel the Lord revealed the king's dream.
 2. Daniel praises the Lord's name.
 - a. Wisdom resides with God.
 - b. God affects world matters.
 - c. Daniel is the beneficiary of the Lord's blessing.
- D. Daniel stands before Nebuchadnezzar. **2:24-30**
1. Daniel tells Arioch not to kill the wise men of Babylon.
 - a. He requests that Arioch take him before the king.
 - b. Perhaps Arioch takes credit for having "found" a wise man of Judea.
 2. Daniel stands before the king.
 - a. The king asks if Daniel can make known the dream and its interpretation.
 - b. Daniel told the king that his request cannot be met by any man on earth and neither is there any wisdom in him (Daniel) that allows him to stand before the king.
 - c. But there is a God in heaven who reveals secret things.
 3. To the king it was revealed what would happen in the latter days.
 - a. The phrase "latter days" is an indefinite phrase that must be determined by context.
 - 1) The Jewish Study Bible (JSB) translates "end of days."
 - 2) The New English Translation (NET) renders it "latter times."
 - b. Commonly the phrase is interpreted to refer to Messianic times.
 - 1) **Isaiah 2:2-4**
 - 2) **Micah 4:1-4**
 - 3) **Joel 2:28**
 - 4) **Acts 2:17; 3:24**
 - 5) **Hebrews 1:2**
- E. Daniel tells the king his dream. **2:31-35**

1. A great image. Some think there is no deterioration in kingdom quality in view with the differences in metals. Others think there is deterioration in view.
 2. Description:
 - a. Its head was of gold.
 - b. Its chest and arms of silver.
 - c. Its belly and thighs of bronze.
 - d. Its legs of iron.
 - e. The feet were part iron and part clay.
 3. A stone cut without hands.
 - a. This stone struck the image and the image was crushed.
 - b. This stone became a mountain.
- F. Daniel interprets the king's dream. **2:36-45**
1. *Modern interpreters generally interpret this section to refer to four world empires. They are: Babylon, Medo-Persia, Grecian, and Rome. However, in the JSB, this is understood to refer to Babylon, Media, Persia, and Greece. However, this is not so.*
 2. Nebuchadnezzar represents the head of gold. As declared by God (**2:38**).
 - a. Turner commented that Babylon's made a chief contribution to our Lord's "fullness of time" visit when the **synagogue** was introduced to the religious community.
 - b. These were buildings where Jewish people would/could gather for instruction in the Scriptures since they had not the Temple and its surroundings.
 - c. The Jewish community had synagogues scattered through the empire during the time of Rome. When Paul went to preach in each new community, this is where he would go.
 3. The arms and chest of silver will bring another, inferior kingdom.
 - a. This would refer to the Medo-Persian Empire (539-330 B.C.). In what way they were inferior, it is hard to say; as an empire, as an empire they lasted longer and were larger in size.
 - b. The Medo-Persian contribution to our Lord's arrival was with respect to **law and order**. Theirs was "a reign of enforced law and order such as the world has never seen..."(Turner, pp.52-53).
 - c. Note: Some try to separate the Medo-Persian Empire into the Medes, followed by the Persians. However, as a world empire, Coffman, quoting Leupold, said, "There never was such an empire as the Median empire..."
 4. The belly and thighs of bronze will bring a third kingdom which shall rule over the earth.
 - a. This was the Grecian Empire (330-63 B.C.).
 - b. Their chief contribution to our Lord's arrival was the **Greek language**. When our Lord walked upon this earth, the language of the common man was Greek.
 5. The fourth kingdom will be as strong as iron (the legs) and crush others; the feet represent division amongst itself (making it fragile), but it still exhibits strength.

- a. This would refer to the Roman Empire (63 B.C. – A.D. 476).
 - b. Rome brought **good roads, freedom of travel, communication, and Roman citizenship.**
 - c. All conquered people were allowed to keep their respective religions when Rome conquered them.
 - 1) New religions, however, were forbidden.
 - 2) Rome did not know what to do with the new religion (Christianity) so they protected it thinking it was part of Judaism.
 - 3) This protection afforded Christianity an opportunity to spread itself to the regions beyond.
 - d. Though Rome conquered and exhibited its strength, conquered people were never really unified with Rome.
6. God will set up His kingdom.
- a. In the days of those kings. “The Vulgate renders this, ‘in the days of these kingdoms.’ The natural and obvious sense of the passage is, that during the continuance of the kingdoms above-mentioned, or before they should finally pass away, that is, before the last one should become extinct, another kingdom would be established on the earth which would be perpetual” (Barnes, E-Sword).
 - b. What is this kingdom?
 - 1) It is the kingdom set up by the Lord Jesus. When he started preaching, He told the people to repent for the kingdom of God was near (**Matthew 4:17**).
 - 2) Some time into His ministry, He told the people that some would not see death until they saw the kingdom come with power (**Mark 9:1**).
 - 3) He told His disciple that He was going to build His church; He used this word in relationship to the kingdom (**Matthew 16:18-19**).
 - c. The kingdom will not be left to people. A man-made kingdom is bound to fail and/or be corrupted.
 - d. It will never be destroyed. **Matthew 16:18-19**
7. This dream and the interpretation is certain.
- G. Nebuchadnezzar’s response. **2:46-49**
- 1. Nebuchadnezzar was impressed and prostrate before Daniel.
 - a. Did the king prostrate himself and worship Daniel? The reading would suggest as much.
 - b. However, in the words of the king there was a clear recognition that it was Daniel’s *God* that was so impressive to Nebuchadnezzar.
 - c. The irony of this whole matter is that the *king* was bowing before a conquered and captive man!
 - 2. Daniel is rewarded with riches and made ruler over all Babylon.
 - 3. Daniel petitions the king for his friends.

*Chapter 3 is a fantastic story that many modern readers find **too** fantastic to be considered true. Goldingay, for instance, uses words in his introductory section of this*

chapter that suggest he does not accept it as truthful, but only as a “tale” for Midrash (teaching) purposes. Moreover, he says this: “A narrative that combines features of court-tale, legend, aretology [virtue], and midrash [teaching, explanation] does not invite us to treat it as historiography” (p. 75). He gives no substantive reason why the events in this chapter could not have happened just as it is recorded. However, he does say this, “The place-name Dura, colossal gold-plated statues or monuments, dedication ceremonies, lists of state officials, the use of a variety of musical instruments, brick furnaces, and execution by burning are all known from the Babylonian or Persian periods” (Goldingay, WBC, pp. 67-68, emphasis mine, RT). Other skeptics look upon this statue as an absurdity. Why? Because they interpret the statue as ALL of gold, not gold covered or plated. Moreover, the burning fiery furnace is beyond human experience so therefore it cannot be true; at least this is what we are told. Coffman said it well, “...we receive the great miracle of this marvelous chapter exactly as it is represented in this holy book, a book that Christ himself did not hesitate to quote during his ministry” (p. 48).

III. The Deliverance of the Three Hebrew Youths from Death. 3:1-30

- A. Nebuchadnezzar’s image of gold. **3:1-12**
 1. Its dimensions and location.
 - a. The image was 90’ tall on a base 9’ wide.
 - b. Exactly where Dura was is unknown, but it was thought to be near to Babylon.
 2. The dedication of the image. Government officials are called to come to the dedication.
 3. The people worship the image.
 - a. The representatives of the people are “compelled” to worship the image. I imagine the representatives did not consider this a problem at the time (if they did, they were given a good reason to change!). Being in a culture of a multitude of gods, this was just one among many (cf. **Acts 17:16ff**).
 - b. When the people hear the musical instruments, they fall down and worship the image.
 - c. The “burning fiery furnace” was Babylon’s form of capital punishment. “...such as were used to burn stones in for lime, as Jarchi observes: the music was to draw, the furnace was to drive, [sic] men to this idolatrous worship; the one was to please and sooth the minds of men, and so allure them to such stupid service; the other to frighten them into obedience” (John Gill, E-Sword).
 - d. What prompted the king to build such an edifice? Perhaps it is related to the dream of chapter 2. An image of gold certainly corresponds to the “head of gold” in chapter 2.
 4. Daniel’s friends are accused. Certain Chaldeans made the accusation against some of the king’s government officials. If the government officials would not bow down, then what of the people? (Compare a similar expression/sentiment in **Esther 1:17**).
- B. Nebuchadnezzar’s rage. **3:13-18**

1. “Bring forth the accused!” His rage was intense, but with the time taken to bring forth the three (young?) men, perhaps the king’s wrath abated.
 2. Is the charge true?
 - a. This would imply an investigation (certainly, an inquiry) into the matter. The ASV translates a portion of this verse that allows one to understand the king asking, “Did you do this on purpose?”
 - b. Perhaps he knew of their association with Daniel and wanted to give them another chance.
 - c. In the course of his words, he asked “What god is there that will deliver you out of my hands?” cf. **Exodus 5:2**
 - d. What a challenge the king gives to God Almighty.
 3. The accused answer.
 - a. “For raw courage in the face of the most dreadful danger, history has nothing that surpasses this defiant reply” (Coffman, p. 54).
 - b. “True religion is a determined purpose to do right, and not to do wrong, whatever may be the consequences in either case” (Barnes, E-Sword).
- C. Nebuchadnezzar’s rage intensified. **3:19-23**
1. The furnace seven times hotter. This is not a measurement phrase, except to say they were to make the furnace as hot as possible.
 2. The accused were bound and cast in.
 - a. Turner made an interesting comment (p. 69) when he said, from the point of view of Nebuchadnezzar, these men were disloyal.
 - b. That is, *he* had appointed them to a privileged place in government and now they were “thumbing” their nose at *him*.
 - c. Nebuchadnezzar was going to make them an “example” to others who would entertain the thought of disobedience.
 3. The attendants to the accused were killed.
 - a. It is assumed these men were strong and, perhaps, big men.
 - b. The rage of the king saw to it that the ones who were to lead to the “killing floor” were killed, while the ones being led to be killed, were perfectly safe.
 - c. I suppose this was unintentional on the part of the king!
- D. Nebuchadnezzar’s astonishment. **3:24-28**
1. “Something is not right here!”
 - a. Three men are purposively judged guilty (while “certain mighty men” were ultimately the “condemned” one for they lost their lives) and the king sees *four* men in the “judgment hall.”
 - b. He does not just *see* four men, but he sees four men *loose* (only the binding ropes were burned), *walking*, and *not hurt!*

- c. Who is that *fourth* one? It is one like the Son of God (NKJV).
 - 1) Whether Nebuchadnezzar knew anything of the second person of the Trinity is not important. What he concluded, though, is that a divine being was in the fire protecting those whom he judged guilty.
 - 2) How should the phrase be translated?
 - a) ESV: "...and the appearance of the fourth is like a son of the gods."
 - b) GNB: "--and the fourth one looks like an angel."
 - c) CEV: "and the fourth one looks like a god."
 - d) LITV: "And the form of the fourth is like a son of *the* gods."
 - e) Coffman defends the translation of the KJV (NKJV) and has little patience for those of a contrary opinion. Coffman is nearly alone of those expositors I am presently using in this work; that is not to say he is wrong, but it is to say that perhaps he could be.
 - 2. The innocent were called out.
 - a. Nebuchadnezzar had recognized that whom Daniel served, these men served as well.
 - b. No effect of the fire on them.
 - c. "The three have not been delivered *from* the fire, but they are delivered *in* the fire" (Goldingay, p. 74).
 - 3. The Judge of all the earth protected them.
- E. Nebuchadnezzar's decree. **3:29-30**
- 1. Do not speak against the God of Daniel, Shadrach, Meshach, and Abed-Nego. The king clearly recognized that there was no god that could deliver these men from his hands but the God of heaven.
 - 2. A promotion for Shadrach, Meshach, and Abed-Nego.

Goldingay introduces this chapter as one with "[e]lements of court contest tale, legend, and aretalogy..." However, the central features of the chapter have a historical basis in similar writings of antiquity. In the Keil & Delitzsch of the 19th century, there is a complete "debunking" of the modernist perspective (even in the 21st century). The chapter is an interesting chapter in that Nebuchadnezzar lets "all the world" know of his humiliation by the Lord. Significantly, it is in this chapter that we have the theme (in my view) of the book of Daniel. God rules in the kingdom of men (4:17).

IV. The Vision and Humbling of Nebuchadnezzar. 4:1-37

- A. Nebuchadnezzar's introductory remarks. **4:1-3**
 - 1. His words to all people.
 - a. It is possible that the king had merely his own empire in view with these words, however, as Turner said, these words probably went to ALL nations, kingdoms, and empires – whatever their size.
 - b. This is the impact the Lord had on Nebuchadnezzar at this point in his life.

2. His word about the signs, wonders, and glory of God.
 - a. Interestingly, the king said these signs and wonders the Lord God worked for *him* (i.e., the king)!
 - b. The king enjoyed much luxury in life, but some humiliation as well.
 - c. In chapter 2, the king bows before a captive slave; in chapter 3, the king recognizes One greater than himself; and in this chapter, the king recognizes that the One greater than himself is also One who can depose.
- B. Nebuchadnezzar's dream. **4:4-18**
1. The king had a dream that was quite troublesome to him.
 - a. He was in his house and at ease when the dream came to him.
 - b. Perhaps there is something to the words of the king that need our attention.
 - 1) He was at *rest* and *flourishing* in his own home.
 - 2) He was living the life of luxury and, as we learn later, he thought it was all to his own wisdom and might.
 2. The king calls the wise men of Babylon, but they were unable to make known to the king the interpretation of his dream.
 - a. Did these men try to interpret the dream? We don't know, but there is really no reason to think they did not try.
 - b. They, more than likely, had material available to help them to interpret the symbols of the dream.
 - c. Perhaps there was no uniformity and the king concluded that they were unable to make known the dream.
 - d. On the other hand, perhaps they did not even try to make known the interpretation to the king. As to why, no way to know.
 3. The king relates his dream to Daniel.
 - a. A great tree in the midst of the earth.
 - b. The watcher from heaven comes down.
 - 1) Who is this watcher? Some will interpret it to be God, but it is not stated that it is God. Others will interpret it to be an angel, but again it is not stated that it is an angel.
 - 2) "The word used here is employed to denote one who watches, only in this chapter of Daniel, Dan. 4:13, Dan. 4:17, Dan. 4:23. It is in these places evidently applied to the angels, but 'why' this term is used is unknown. Gesenius ('Lex.') supposes that it is given to them as watching over the souls of men" (Keil & Delitzsch, E-Sword).
 - 3) "The original word (עִיר *îr*) means, properly, "a watcher," from עִיר *îr*, to be hot and ardent; then to be lively, or active, and then to awake, to be awake, to be awake at night, to watch. Compare Son. 5:2; Mal. 2:12. The word used here is employed to denote one who watches, only in this chapter of

Daniel, Dan. 4:13, Dan. 4:17, Dan. 4:23. It is in these places evidently applied to the angels, but “why” this term is used is unknown” (Barnes, E-Sword).

- 4) The N-ISBE suggests it to be angels, but leaves room for doubt (volume 4, pp. 1023-1024).
 - c. The theme to the book (**4:17**, in my view) is in the summary conclusion given by the “watcher.” The king needed to understand that *God* rules in the kingdom of men and no matter how “great” a man might think he is, he still must answer to God.
 4. Daniel it is up to you to make known the dream and its interpretation.
- C. Daniel interprets the king’s dream. **4:19-27**
1. Daniel is troubled by the king’s dream. It is generally thought that the relationship between the two men was very positive and when Daniel understood the dream, he feared the interpretation against his “friend” the king.
 2. Daniel tells the interpretation.
 - a. A great tree in the midst of earth represents king Nebuchadnezzar and Babylon.
 - b. The watcher, the holy one. Whomever the “watchers” were of verses **13** & **17**, we can be sure that the Lord God gave this decree (verse **24**).
 - c. Exactly what overcame Nebuchadnezzar? It is not actually known what overcame the king. Opinions have expressed themselves in the form of *boanthropy* [not a word I was able to find in the unabridged English dictionary, but the word *boa* is associated with a serpent], *acute mania*, and *lycanthropy* [madness in which one envisions himself a wolf]. Coffman said, “since the visitation upon Nebuchadnezzar was a heaven sent punishment, it might not have been any particular disease with which men are familiar” (p. 72).
 3. Daniel’s exhortation to the king was to break off his sins and remember the poor. Cf. **Psalm 41:1; Matthew 19:21; Galatians 2:10**
- D. From dream to life’s realization. **4:28-33**
1. One year later. There is some difficulty in ascertaining when these events occurred in Nebuchadnezzar’s life. Some think this occurred when about three-fourths of his reign was over; when he finally “came to himself” there was not much time existing before his death.
 2. The king’s pride had overtaken him. Babylon was built by *his* wisdom and *his* might.
 3. The word from heaven. While the king was still talking; the same hour.
 4. The king disposed.

- E. Nebuchadnezzar's repentance. **4:34-37**
 - 1. Nebuchadnezzar "came to himself."
 - 2. The king praises God of heaven.
 - 3. Nebuchadnezzar again sits on the throne.
 - 4. His final words.

Chapter 5 is another one of those chapters in Daniel that critics just can't handle being a credible historical account. "As with other chapters, scholars have argued that chap. 5 as we know it came into existence by a process of redaction during different periods" (Goldingay, p. 106). Again, from Goldingay, the form of this chapter is composed of "Elements of court-contest tale, legend, and midrash..." all interwoven to become a "prophetic legend" (pp. 102-103). What a shame that so-called Bible "scholars" have the most difficult of times with something of the supernatural. However, there is a recognition of the historical setting: "The story utilizes ultimately historical traditions about Belshazzar and his regency in Babylon and about the Persian conquest(s) of Babylon..." (p. 104).

V. Daniel's Experience under Belshazzar and Darius. 5:1 – 6:28

- A. When Belshazzar was king. **5:1-31**
 - 1. The king's party. **5:1-4**
 - a. Belshazzar was son of Nabonidus (son-in-law to Nebuchadnezzar). He was co-regent with his father. "One of the cuneiform documents expressly states that Nabonidus entrusted the kingship to Belshazzar" (Coffman, p. 80; cf. Goldingay, p.106).
 - b. He was either drunk and abused the sacred vessels of the temple or he initiated the feast in a manner unworthy of a king (still having abused the sacred vessels of the temple).
Proverbs 20:1
 - 2. What the king saw. **5:5-9**
 - a. A hand wrote on the wall of the king's palace. To the skeptics, this is an absurdity. But the noted critic, Goldingay, even said, [t]he story does imply that something actually happened" (p. 109).
 - b. The king was visibly shaken.
 - 1) Hailey says four things occurred:
 - a) The expression of his face changed,
 - b) His thoughts dismayed him,
 - c) The control of his body failed to function,
 - d) His knees shook or knocked together.
 - 2) It won't be long before those critical of the biblical record will soon empathize with Belshazzar!
 - c. "Who can read the writing?" If one could do so, that person would be rewarded with wealth and become third ruler in the kingdom (Nabonidus, his father, was king; Belshazzar was appointed by the king to rule and now Belshazzar was willing to appoint a ruler beneath him in authority).
 - d. No one could read it.
 - 1) The words are Aramaic and this was a well-known language at that time.

- 2) Perhaps there was something unique about these words; something no *intelligentsia* of any kingdom's court had any knowledge about; the Lord wanted it understood that only one man was going to be able to read it.
3. The queen speaks of Daniel. **5:10-16**
 - a. There is a man in your kingdom.
 - 1) She seemed to have spoken from experience about her knowledge of this man.
 - 2) Some think that she was the Queen Mother, the widowed wife of Nebuchadnezzar.
 - 3) She would have been quite the political figure in the ancient court (Goldingay, p. 109).
 - b. The king addresses Daniel. By this time Daniel would have been into his 70's, perhaps his 80's.
4. Daniel tells the meaning of the writing on the wall. **5:17-31**
 - a. Daniel refuses the rewards (**5:17**).
 - b. Daniel gives a historical summary of his father's experience (**5:18-21**).
 - c. An application of Nebuchadnezzar's experience to Belshazzar (**5:22-23**). Probably occurred within the last 25-30 years; something he could have known by experience or have been told.
 - d. What God has done.
 - 1) He wrote on the wall and He is against Babylon (not just the king).
 - 2) The difference between UPHARSIN and PERES is only the conjunction "u" and the ending "in."
 - 3) Same word, only a variation in spelling.
 - e. The king's response and death.
 - 1) Though Daniel refused the gifts proffered, the king gave them anyway; something of a last ditch effort, I suppose, to save the "dignity" of his kingdom.
 - 2) That evening the Babylonian kingdom gave way to the Medes and Persians. Some date this to be October 12, 539 B.C.
 - 3) The man who received the kingdom was Darius. Some dispute as to who this was. The International Standard Bible Encyclopedia (N-ISBE, volume 1, p. 867) says there are two plausible possibilities.
 - a) First, it could have been Garbaru who governed Babylon and the Region beyond the River (thus it would not have been improper to call him a king).
 - b) Second, it could be an alternate title for Cyrus. If so, then **Daniel 6:28** would read, "So this Daniel prospered during the reign of Darius, namely the reign of Cyrus the Persian" (though it must be noted that I have not read one translation like this).

- f. Shortly after the events of this chapter, Cyrus' issues his decree as one can read in **Ezra 1**.

We now come to another one of those fantastic stories in Daniel. Just as we read in chapter 3 of God's deliverance of Daniel's three friends, we read of God's deliverance of Daniel himself. It is to be expected that some in the non-religious community (a rather large contingent of people) would look upon this chapter as nothing but a fictitious story with, possibly, a moral overtone. When the religious community follows suit, however, that is discouraging. Again, we pull the words from Goldingay who said, after considering the form of the chapter, "These difficulties are not insuperable, but combined with the use of narrative forms that are associated more with fiction than fact they suggest that the chapter does not present itself to the hearer as actual history" (p. 124). Let it be noted, however, that there is nothing in this chapter that lends itself to fiction. Simply because modern man feels as if this is beyond anything of reasonable experience does not relegate this to myth or a tale with "virtue". A word of wisdom: NEVER go against the written record of Scripture lest you be made a fool!

- B. When Darius (Medes-Persians) was king. **6:1-28**
1. Daniel over the whole realm. **6:1-3**
 - a. By this time Daniel would have been a rather old man; perhaps upwards of 80 – 85.
 - b. One hundred twenty satraps. Each "satrap" would be a governor of a province – whatever its size. "The word undoubtedly refers to the Persian satraps, or governors, or viceroys in the large provinces of the empire, possessing both civil and military powers" (Barnes, E-Sword).
 - c. Three governors (presidents-KJV). "This word is found only in the plural. The etymology is uncertain, but its meaning is not doubtful. The word president expresses it with sufficient accuracy, denoting a high officer that presided over others. It is not improbable that these presided over distinct departments, corresponding somewhat to what are now called 'secretaries' - as Secretaries of State, of the Treasury, of Foreign Affairs, etc., though this is not particularly specified" (Barnes, E-Sword).
 2. Daniel has no faults. **6:4-9**
 - a. Political conspiracy. The size of this conspiracy is not mentioned. The first mode of attack was in the matter of administration, yet nothing was found. Daniel was faithful to the task given him. The second mode of attack was Daniel's religion. Two things about Daniel worth emulating: first, he was faithful to his work; second, the faith by which he lived by was sufficient enough to impress his conspirators.
 - b. An unwitting king was lied to. The NKJV says the conspirators "thronged" before the king; perhaps the political pressure was of such a nature that Darius was almost compelled to comply.
 - c. The Law of the Medes and Persians. The significance of this phrase can be seen in the words of Barnes, "When the

king of Persia,” says Montesquieu (Spirit of Laws, as quoted by Rosenmuller, Morgenland, *in loc.*), “has condemned any one to death, no one dares speak to him to make intercession for him. Were he even drunk when the crime was committed, or were he insane, the command must nevertheless be executed, for the law cannot be countermanded, and the laws cannot contradict themselves. This sentiment prevails throughout Persia” (E-Sword).

3. Daniel steadfast in prayer. **6:10-15**
 - a. One of the godly characteristics of Daniel was his pattern of life. As he had done, by custom (pattern), he prayed three times a day toward Jerusalem. What did he pray? Do not know, but perhaps the pray in **9:1-19** could have been some of his sentiments.
 - b. Knowing the law was in force, he still prayed. He was an old man; what were they to do to him? Whatever his thinking was at the time, the words of **Acts 4:19-20** and **5:29** come to mind.
 - c. The king learns of the conspirator’s contempt for Daniel and that *they* were the ones who actually had no regard for the king. Thus, he sets himself to release Daniel of the edict imposed on him (death). He was unable to do so.
4. Daniel in the lion’s den. **6:16-23**
 - a. Uncertain the proportions/dimensions of the lion’s den. Some think that, based upon verse 24, the den would have been larger at the top than inside on the bottom.
 - b. Daniel’s death penalty was carried out and the king was vexed in his soul all night. However, as Daniel went in and before the den was “shut” the king expressed a degree of faith confidence in God (v. **16**).
 - c. The following morning the king’s degree of faith/confidence was confirmed when he called out to Daniel and Daniel answered back.
 - d. Daniel was protected because of he was: (1) faithful and was devoted in service to God; (2) because he was innocent of the charge leveled against him; (3) and because God sent His angel to shut the mouths of the lions.
 - e. Amazing!
5. Daniel’s accusers in the lion’s den. **6:24**
 - a. Those who made accusations were thrown in. The text does not tell us how many were thrown in; perhaps the two prominent ones that served along side Daniel.
 - b. Josephus (p. 284) tells us an interesting bit of the story that the Scripture does not recount. It appears that the two associates of Daniel denied God’s providence and said the lions were fed with a “full meal” the previous day. The king tested the words of Daniel’s associates and the result is as we have in the biblical text.
6. The king’s decree. **6:25-27**

- a. The king was sufficiently impressed with Daniel *before* the events of the chapter. Now the imprint on his mind was even greater.
 - b. Wood gives four reasons why Darius issued this decree:
 - 1) He is the living God;
 - 2) He is steadfast forever;
 - 3) His kingdom shall not be destroyed;
 - 4) He delivers and rescues.
7. Final word. **6:28**
- a. In **6:25**, King Darius issued a decree; a decree to all peoples, nations, and languages. This is language suggestive of a king mightier than a local or regional governor.
 - b. In this last verse (**6:28**), the NKJV suggests that Cyrus *followed* Darius. However, there is a possible translation variation because of historical records. Too much uncertainty surrounding this.
 - c. Two options presented: this could be that Darius was indeed a regional governor (in which case his decree was more limited) or it could be the case that this Darius is the same as Cyrus (cf. ISBE, Revised, volume 1, p. 867).

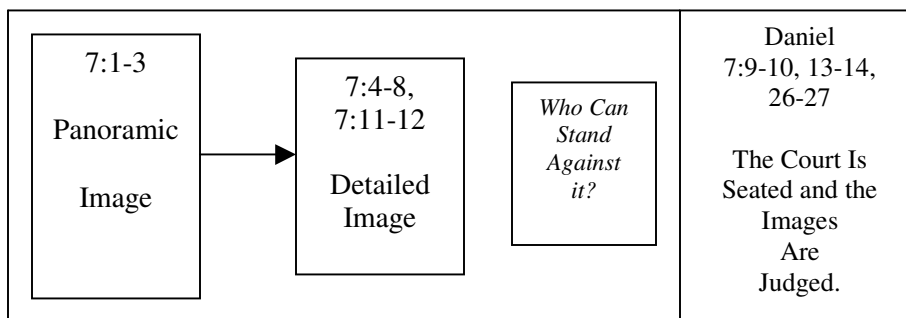
VI. Daniel's Vision of the Four Beasts. 7:1-28

- A. The time of Daniel's dream. **7:1**
 - 1. Belshazzar was co-regent with his father (Nabonidus) two years after Nabonidus assumed the throne (Turner, p. 101).
 - 2. About 549 B.C.

- B. The beasts from the sea and their defeat. **7:2-8, 11-12**
 - 1. Four winds stirring up the great sea. Coffman calls this the oceans of populations upon the earth (p. 114). Cf. **Isaiah 17:12-13; Revelation 17:15**
 - 2. Four beasts came from the sea. In the interpretation of these creatures, it is important to note that the nation/empire is not identified. I offer the historical interpretation as given by many expositors, including Jewish (JSB, p. 1656). The JSB breaks the recognized historical empire of the Medes & Persians into two kingdoms (Bear = Medes and Leopard = Persians, with the last beast being Alexander's empire). This cannot hold up under scrutiny.
 - a. The lion with eagle wings: king of the beasts and king of the birds (Hailey, p. 131).
 - 1) **Babylon**: described as a head of gold (**2:38**) and a lion with eagle's wings. In **Jeremiah 4:7; 5:6; 48:20; 49:19, 22; and Ezekiel 17:3, 12** Nebuchadnezzar and/or Babylon is referred to with similar language.
 - 2) Wings plucked off. "The obvious and proper meaning of this symbol is, that there was some check put to the progress of the conqueror - as there would be to an eagle by plucking off the

- feathers from his wings; that is, the rapidity of his conquests would cease” (Barnes, E-Sword).
- 3) Made to stand like a man with a man’s heart. The general thought is that Nebuchadnezzar was a changed man; as he had his wings “clipped,” he became an ordinary ruler at the end of his reign (cf. Hailey).
- b. Bear.
- 1) The Medo-Persian Empire: chest and arms of silver; inferior to Babylon (**2:39**), but one like a bear.
 - 2) Came up suddenly. Babylon fell in one night (**5:30-31**).
 - 3) It had three ribs in its mouth and devoured much flesh. General agreement on what the three ribs might mean (Babylon, Lydia, and Egypt), but no certainty. However, one might consider **8:4** and note the three directions. The Medo-Persian empire was larger in extent (size) than either Babylon or the Grecian Empire.
- c. Leopard with four wings of a bird and four heads.
- 1) The Grecian Empire of Alexander the Great. Belly and thighs of bronze/brass and it shall rule over all the earth (**2:39**).
 - 2) The wings coupled with the kind of animal would suggest speed even greater than that of an eagle or lion.
 - 3) The four heads represents four generals *under* Alexander the Great.
- d. The fourth beast has no likeness from the animal kingdom.
- 1) The Roman Empire.
 - a) Legs of iron and feet part iron and part clay (**2:40-43**).
 - b) It had ten toes (presumably) and ten horns.
 - c) Daniel does not tell us there is any significance to the ten toes, but he is told the ten horns represent ten kings (**7:24**).
 - 2) It was dreadful and terrible.
 - a) Its legs of iron crushed others; its feet, part iron and part clay, was divided (**2:40-42**).
 - b) It was strong, had huge iron teeth and it devoured, broke and trampled the residue.
 - c) After the ten horns, one pompous horn came with the eyes of a man speaking proudly. He shall subdue three kings and persecute the saints of the Most High.
 - d) The beast from which the ten horns and the one pompous horn came was slain.
 - 3) Rome reduplicated within itself many of the characteristics of the earlier empires, and it lasted longer than those three put together (Wood, p. 94).

3. The dominion of the four beasts was taken away.
 - a. The horn was speaking pompous words.
 - 1) The beast was slain.
 - 2) The body destroyed and given to the flames; it was completely destroyed!
 - 3) If the little horn speaking pompous words came from the beast and the beast was slain, then the little horn speaking pompous words was slain as well.
 - b. The rest of the beasts had dominion taken away, but their lives were prolonged for a season.
 - 1) As one reads it, the natural inclination is to interpret it as if they still existed, but in an inferior state. McGuiggan thinks they “lived on” in Rome (cf. **Revelation 13**).
 - 2) Their existence as a “nation/empire”, to whatever degree, was determined by God – no man knoweth!
- C. The Ancient of Days and the Son of Man. **7:9-10, 13-14** (cf. **Rev. 4 & 5**)
1. Description of the Ancient of Days.
 - a. His garment as white as snow – signifying purity.
 - b. His hair like pure wool – **Psalm 90:2; 102:24f**
 - c. His throne a fiery flame – **Psalm 97:3; 104:4**
 - d. Thousands upon thousands stood before Him and served Him (angels)
 - e. The court was seated.
 - 1) Whatever evil there is in this world, court will be seated and that evil must answer to the Holy One.
 - 2) There is no time indicator here.
 2. Activity of the Son of Man. Important: our Lord ASCENDED to heaven, He did not DECEND as premillennial ideology asserts.
 - a. Came with the clouds of heaven. His ascension back to the Father. **Acts 1:9-11**
 - b. Came to the Ancient of Days in heaven.
 - c. Authority was given Him and the kingdom. Both are everlasting. **Mark 16:19; 1 Corinthians 15:24-28**
 - d. All people served Him. **Matthew 28:18**



The interpretation of this box goes like this:

- **Daniel 7:1-3** is introductory to the image, a panoramic view; this is what Daniel saw.

- **Daniel 7:4-8 and 11-12** are the images he saw detailed from **7:3**. These fantastic and frightening images seem “unaccountable.”
- But, at the right time, the court will be seated and **7:9-10, 13-14** reflects this – encompassing the whole vision.
- **Daniel 7:15-28** is a further detail of the destruction of each beast and especially the 4th beast.

D. Explanation of the dream given to Daniel. **7:15-27**

1. Daniel was greatly troubled by what he saw.
2. The four great beasts are four kingdoms.
 - a. The truth about the fourth beast is that it is a fourth kingdom, different and greater than the previous kingdoms.
 - b. It was powerful and destroyed with its feet.
 - c. Ten horns on its head are ten kings that will rise from within this one kingdom.
 - 1) According to the ISBE (E-Sword), the number “ten” is a rounded total whether large or small.
 - 2) If this is the case, then a literal ten may not be the point of the image.
 - 3) On the other hand, whether “10” and “1” is understood literally or not, we need to be mindful the **4** beast do represent **4** kingdoms (the Lord said so) and if the Lord said **10** horns represent **10** kings we ought to be careful about making “10” figurative.
 - d. One horn that came up was different and shall subdue three kings. Many have identified this one little horn to be Domitian, Vespasian, the popes and Roman Catholicism, and the “antichrist” of **2 Thessalonians 2**. (The premillennialist’s scheme of the antichrist cannot work here because, again, there has to be an insertion of a “time-gap” somewhere and nothing in the text justifies this.)
 - e. The one horn was making war against the saints with a pompous attitude and seeks to change times and law. McGuiggan says the little horn arrogated divine authority for himself for only God can change times and law (cf. **2:21**). This is the safest interpretation.
 - f. The Ancient of Days came, the court was seated, and judgment was made.
3. In **7:18**, Daniel is told the saints will receive the Kingdom of the Most High.
 - a. The saints shall receive a kingdom that will last forever.
 - b. In this verse, however, there is no indication concerning *when* that would occur.
 - c. This corresponds to the image of **Daniel 2**, particularly **2:44-45**, though specifically, we are not told *when* except to say “in the days of these kings” (**2:44**).

E. The end of the dream/vision with its explanation. **7:28**

*Critics of the Bible look at chapters 7 and 8 with skepticism. Goldingay says, “To oversimplify, chap. 7 is myth, chap. 8 is allegory” (p. 201). Coffman is not sparing in his words of disgust toward those critics. “The only support for the critical proposition that this is ‘prophecy written after the fact,’ based upon the absurd proposition that the Book of Daniel was written about 165 B.C. (in the time of the Maccabees), is their arrogant, imaginative assertions to that effect” (p. 127, emphasis his, **RT**). Why do critics postulate their criticisms of the Bible like this? Predictive prophecy (chapters **2, 7-8, 9:24-27, 10-12**) is a strong piece of evidence in the inspiration of the Scriptures. If this is neutralized or minimized, then the authoritative nature of the Scriptures is minimized.*

VII. Defeat of... 8:1-27

- A. The third year of king Belshazzar. **8:1-14**
 1. Daniel’ vision (**8:1-12**). Daniel mentions he had a previous vision (the vision of chapter 7). Daniel’s location at the time of this vision is uncertain; many fine Bible expositors think he is physically in Shushan. Others think he is only there in spirit.
 - a. A ram with two horns. Kings of Media and Persia. (**8:20**).
 - b. One horn higher than the other. In time this would be Persia.
 - c. The ram pushed north, south and west. Wood (p. 101) mentions that Media was a great power, but in time, Cyrus was able to gain political control of the confederation (he inherited from his father; Turner, p. 151). When he did so, he expanded his kingdom in the three directions of **8:4**.
 - d. A male goat with a single horn between its eyes. King (kingdom) of Greece; the first king (Alexander the Great) (**8:21**).
 - e. The goat overpowered the ram. It was a fast moving animal (cf. **7:6**) and it overpowered the ram. Turner (pp. 151-153) gives a historical summary of the “ram” attempting to overpower the “goat” with the “goat” annihilating the “ram” on the high seas. Perhaps this was the “beginning of the end” for the Medo-Persian Empire. When Alexander the Great came on the scene, he rapidly conquered the Persian Empire.
 - f. The goat with the single horn became strong, but was broken. In his reign of 12 years and military prowess, Alexander the Great conquered and then became sick and died.
 - g. Four horns came up. After the broken horn, four kings (kingdoms) will arise (**8:22**). About 22 years after Alexander’s death, four victorious generals had power. One of these four, Seleucus, had a direct impact upon the people of the land as spoken by Gabriel.
 - h. From the four horns came one little horn. Fierce, sinister, arrogant, powerful, and (historically) short-lived (**8:23-25**).
 - i. The little horn that sprang up from the four exalted himself as prince of the host.

- 1) Who is this “little horn”? Historically, it is known to be Antiochus IV Epiphanes (interestingly, Coffman says his names means, “Antiochus the Illustrious” though the Jews changed it to “Antiochus the Madman;” he reigned during the time of 171-164 B.C.).
 - 2) A reading of 1 Maccabees 1 (apocrypha) and Josephus (pages 318-332) are encouraged.
2. A holy one speaks. **8:13-14**
- a. An angel asks “how long?”
 - b. 2300 days.
 - 1) Uncertain the *exact* time in view.
 - 2) Some think 4600 days (6 years, 110 days), some 2300 *years*, and others think it is a figurative expression of time referring to Antiochus’ rage against the Jews.
- B. Daniel sought to understand the vision. **8:15-26**
1. A voice came from the direction of the river (Ulai) telling Gabriel to interpret the vision to Daniel.
 2. The vision refers to the time of the end (the latter time).
 - a. Coffman thinks this refers to the time of the end; that is, “God’s indignation upon the human race as a result of their shameful rebellions against his will” (p. 135).
 - b. I think Coffman is taking this further than the vision and phrase warrants. The “time of the end” refers to the events surrounding little horn that exalted itself; historically, this is Antiochus Epiphanes.
 - c. “It refers certainly to God’s time of judgment on Israel at the time of Antiochus Epiphanes” (Wood, p. 106).
 3. The ram with two horns is Media-Persia.
 4. The male goat is Greece.
 5. One horn and then four horns.
 - a. Alexander the Great.
 - b. Four generals.
 - 1) Cassander (Macedonia and Greece).
 - 2) Lysimachus (Thrace and Asia Minor).
 - 3) Seleucus (Syria and vast regions of the east).
 - 4) Ptolemy (Egypt).
 6. From the four horns, one little horn with sinister schemes.
 - a. This little horn with sinister schemes is clearly Antiochus Epiphanes.
 - 1) It cannot be someone else unless that “someone else” is within the time frame of the vision.
 - 2) Wood (p. 107) says it is perfectly reasonable for the language to have a dual application.
 - 3) He would be correct if the context made it clear, but it does not.
 - b. The Schofield Bible sees in **8:17** “two ends.”
 - 1) This corresponds to their false notion of premillennialism.

- 2) There are not two ends in this chapter!
 - 3) There is one end and it refers to the end of the third great empire – before the fourth empire rises.
7. He will do many self-exalting things. In the end he will be broken. In 1 Maccabees 6:8-16, it is reported that Antiochus Epiphanes died of grief and remorse; he was unable to bear all the bad news that came his way.
- C. Daniel's reaction to the dream. **8:27**

VIII. Daniel's Prayer and the Seventy Weeks. **9:1-27**

- A. Historical time reference. **9:1-2**
- 1. Outside historical time marker. Darius, the son of Ahasuerus, is not really known. Much discussion and debate exists. Rex Turner has an extended discussion on who this man was; he thinks it is Darius I Hystaspes (who reigned from 521-486 B.C.).
 - 2. Inside historical time marker. While the outside historical time marker may be uncertain, Daniel's reference to the words of Jeremiah are not. **Isaiah 13-14; 44:28; 45:1-7; Jeremiah 25:1-11; 29:10**
 - 3. Daniel's prayer.
- B. Daniel's prayer, I think, can be identified to have three distinct points. **9:3-19**
- 1. God's majestic name/nature. **9:4, 7a, 9, 14b,**
 - 2. Israel's sin that brought them into captivity. **9:5-14**
 - 3. Daniel's confession of sin for the nation. **9:15-19**
- C. Gabriel's visit with Daniel. **9:20-23**
- 1. As Daniel prayed, at the beginning of his prayer, the Lord sent Gabriel to Daniel.
 - 2. Gabriel "flew swiftly." An alternative rendering of the phrase is "wearied with swift running" (Barnes) and "flying with weariness" (Gill). As JFB said, the English gives us a better understanding. The NET mentions this phrase in Hebrew is notoriously difficult.
 - 3. Daniel was given skill to understand what was about to be told him.
- D. Daniel's vision of seventy weeks. **9:24-27**
- 1. Seventy weeks determined for Jerusalem.
 - a. This appears to be a summary verse of the next three. In other words, seventy weeks are determined and the following verses break down those seventy weeks into events. All things mentioned in this verse will be accomplished.
 - b. The seventy weeks is clearly a specific time in the Lord's mind, though symbolic (impossible for it to be literal). In the mind of man, however, there is a great deal of uncertainty about the period of time covered; it is most often thought to equal 490 years (McGuiggan makes an interesting comment when he says that only twice does the

Bible makes clear that a day equals a year is in **Numbers 14:34** and **Ezekiel 4:4-6**). The reading suggests the time covered includes the period from Cyrus' decree (about 539 B.C.; Hailey, p. 187; McGuiggan thinks Artaxerxes in 458 B.C., p. 147) to the destruction of Jerusalem in A.D. 70.

- c. We know that the following will be completed within this period:
- 1) To finish transgression. The transgressions of *whom*? Daniel's people (Israel) and the city of Jerusalem. What transgressions are in view? It is suggested that it refers to "...the full end of the desolation which had been imposed upon the Jewish nation for the people's sin of idolatry" (Turner, pp. 316-317).
 - 2) To make an end of sins. **Hebrews 9:26**
 - 3) To make reconciliation for iniquity. **Romans 5:10; 2 Corinthians 5:18-20**
 - 4) To bring in everlasting righteousness. Christ being the only righteous One to have lived can declare His servants to be righteous because of their faith. **2 Corinthians 5:21**
 - 5) To seal up prophesy. Coffman thought this referred to a confirmation of the ancient prophecies (p. 148). **Hebrews 1:1-2**
 - 6) To anoint the Most Holy.
 - a) A reference to the Lord Jesus Christ (Turner, Coffman, and Hailey).
 - b) Some think it refers to the coming of the Holy Spirit upon the church of God (McGuiggan, p. 153).
 - c) Premillennialism maintains that it does not and cannot refer to the Christ because of the expression "most holy" does not even one time refer to a person (Second Coming Bible, p. 218).
 - d) However, compare **Isaiah 61:1** and **Luke 4:18**.
2. Seven weeks and sixty-two weeks.
- a. These two periods of time set forth by the Holy Spirit has significance, but I am not sure what it is. Hailey thinks the period of the sixty-two weeks is dealt with in chapter 11.
 - b. We do know that from the "going forth of the command to restore and build Jerusalem" the seventy-week period will begin and, obviously, a cumulative period of sixty-nine weeks will come first and be finished.
 - c. There is some uncertainty concerning what proclamation or decree is in view.
 - 1) Hailey thinks the proclamation in view would be Cyrus' decree about 539 B.C
 - 2) Coffman and Turner thinks it refers to the time of 445 B.C. (**Nehemiah 2**). Turner does not think Cyrus is in view because he had been commissioned

to build the Temple, not to restore and rebuild Jerusalem. Rather, it was Nehemiah who was commissioned to rebuild the city (p. 327).

3. **AFTER** sixty-two weeks (sixty-nine weeks), the Messiah will be cut off. Remember #1 above; the seventy weeks of **9:24** is a summary that includes all of that which is spoken in **9:25-27**.
 - a. In **9:24**, the Most Holy is anointed; this verse only says this will occur within the seventy-week period, not at the end of the seventy weeks.
 - b. Within the seventy-week period, at the end of sixty-nines weeks (not in the middle), the Messiah will be cut off. This most likely refers to His death on the cross.
 - c. When He is “cut-off” the *people* of the prince will come and destroy the sanctuary, there will be sudden destruction and desolations are determined.
 - 1) It is commonly thought that the “prince” here is some other than the one mentioned in **9:25** (Coffman and Barnes thinks the “prince” here is the Christ).
 - 2) If the “prince” is someone other than the one mentioned in **9:25**, then perhaps it refers to the Romans ultimately destroying Jerusalem (this seems the most likely).
 - 3) Keep in mind that if the *people* of the prince has come, the reasonable interpretation is that the *prince* has come as well.
4. One week. **9:27** is a pivotal verse in the interpretation.
 - a. The “he” of this verse refers to whom?
 - 1) From the text it can refer to only to “Messiah the Prince” or “the people of the prince.”
 - 2) Since the Holy Spirit has emphasized the *people* of the prince (**9:26**), this would eliminate them (it is a “he”, not a “they”).
 - 3) So, is it the prince (of the people of the *prince*) or the Messiah? Nothing is said about the “prince” of verse of **9:26**, however, with the Messiah being cut off, the alternative would leave the prince (Rome) as an acceptable understanding (in my view). Hailey thinks it is the Messiah, as does Coffman (**9:25**).
 - 4) It is difficult to determine with any degree of confidence who the “he” actually is. I can certainly see the possibility of it referring to the Savior, but I am just not convinced yet.
 - b. He shall confirm a covenant; the ASV, NASV, ESV insert the word “make,” suggesting that the “he” will *make* a covenant – something not yet in existence – rather than confirm what is already present.
 - 1) McGuiggan says the word “for” should not be in our English translation for nothing corresponds in the original to it and *duration* is not the point.

- 2) Young's translations reads, "And he hath strengthened a covenant with many--one week, and *in the midst of the week he...*"
- c. In the middle of the week. Hailey refers to the actual effectiveness of the sacrifices. McGuiggan does not deal with the "middle of the week" but refers to the destruction of Jerusalem with all records of lineage and the literal cessation of the sacrifices at that destruction.
- d. Up to this point, the following we know:
 - 1) The Messiah has been cut off (after 69 weeks);
 - 2) There is one week remaining,
 - 3) A covenant will be confirmed.
 - 4) In the middle of the week the sacrifices will be brought to an end and
 - 5) The abomination of desolation will be manifest (cf. **Luke 21:20**).
5. Premillennialists, on the other hand, interpret the "he" to be a reference to the antichrist (that has yet to come). They give room for **9:26** to refer to Rome, but assert that since **9:27** can't refer to Rome (of the first century), the "he" must be determined first in order to understand who is referenced in **9:26**.

"In the four visions revealed to Daniel, God progressively set forth the answers to questions concerning the four great world empires, their relations to the Jewish kingdom, and its future" (Hailey, p. 202).

IX. Daniel's Final Vision. 10:1 – 12:13

- A. The great vision Daniel saw: Preliminary. **10:1-21**
 1. The time and nature of the vision. **10:1-3**
 - a. The 3rd year of Cyrus the king of Persia (about 536 B.C.). McGuiggan suggests the possibility this is nothing other than the vision of the seventy weeks in even more detail or that which leads up to its culminating point.
 - 1) By this time the captivity remnant had already departed from the area and headed back toward the land from which they were taken captive (**Ezra 1:1**).
 - 2) Comparing **1:21** with **10:1**, it is commonly attacked as a "contradiction;" yet, this is not the case. In **1:21**, all that is necessary is that Daniel's life spanned the entire Babylonian captivity, not that he died that year.
 - b. Daniel's deprivation.
 - 1) I don't get the sense from the passage that Daniel fasted altogether, but only that he fasted from certain foods. One translation reads this way, "I ate no choice food; no meat or wine came to my lips" (NET).
 - 2) Did he fast on account of the vision he had seen or, perhaps, it was because the temple rebuilding (**Ezra 4:4-5**) was hindered? "Anointing oneself with

oil (usually olive oil) was a common OT practice due to the severity of the Middle Eastern sun (cf. Psa. 21:6). It was also associated with rejoicing (e.g., Pro. 27:9) and was therefore usually not practiced during a period of mourning” (NET).

2. Where Daniel received the vision and the description of the one who told him. **10:4-9**
 - a. Daniel was by the Tigris (Hiddekel) river.
 - b. A certain man appeared before Daniel. Some interpret this to be the pre-incarnate Son of God based upon the description of **Revelation 1:13-16** and **19:12** (see Hailey and Coffman). While possible, I am not inclined to think so because of **10:13**.
 - c. Daniel alone saw the vision and was weakened by what he saw. If this is associated with the 70 weeks vision (**9:24-27**), then Daniel had further understanding of what would occur in days following.
3. The great vision refers to Daniel’s people many days ahead. **10:10-21**
 - a. The man touched and spoke to Daniel. **10:10-13**
 - 1) Daniel is commended for his humility and interest in Godly things (cf. chapter 9).
 - 2) The man who stood before Daniel was prevented from coming to him earlier, though he made an attempt (**10:2, 13**).
 - 3) This is a fantastic phrase because we think to ourselves, “How can an angel of *God* be prevented from doing anything?” yet, this is what we read having occurred. Since we know nothing more than what is revealed here, speculation is useless.
 - 4) However, we can learn something from what is here. In the heavenly realm a battle takes place (perhaps, during all of human history). If so, then passages like **Revelation 12:7-9** and **Ephesians 6:12** have more significant meaning, not to mention **Hebrews 1:14**.
 - b. Daniel is told what will happen to his people in the latter days. **10:14-19**
 - 1) The vision given to Daniel was to take place some time later in history (the period of the sixty-two weeks?). Coffman thinks the phrase “latter days” should refer to the “end of time”, but this is not necessary as the following passages show: **Genesis 49:1; Deuteronomy 4:30; Daniel 2:28**.
 - 2) Daniel was speechless when all of a sudden an angel appeared (presumably a different one) and touched his lips (cf. **Isaiah 6:6-7**). Barnes thought this to be Gabriel. Daniel explains his weakness and is again touched and strengthened.
 - c. The angel speaks to Daniel, asking him a question.

- 1) The manner of this “fight” is not told unto us; we can say that in whatever way this “fight” occurs, the influence of evil is powerful.
- 2) When God’s will is done, whatever power might exist in evil, *His* purposes will overcome it.
- 3) The Medo-Persian Empire was defeated to make way for the prince of Greece.
- 4) The scripture of truth means the true writing, and the reference is doubtless to the Divine purposes or decrees in this matter (Barnes, E-Sword).

Coffman’s introduction to this chapter has the following remark, “It is this vision above all that leads many to the second century dating of the book (Daniel)” (Coffman quoting Millard). So detailed and accurate is this prophecy that McGuiggan offers a paraphrase of each verse reset along side the ASV instead of a commentary. In the paraphrase the historical names are inserted.

B. Between the Testaments. **11:1-45**

1. Persia. **11:2**
 - a. Turner says the kings were Darius/Cyrus, Cambyses, Smerdis (Wood identified him as an imposter who reigned for only six months), Darius Hystaspes, and Xerxes (the Ahasuerus of Esther; he being the richest of the group; he reigned 486-465 B.C.).
 - b. History records Xerxes’ defeat at the hands of the Macedonians (cf. Turner).
 - c. There were other kings who ruled over Persia after Xerxes (for about 130 years), but they are insignificant (at least as far as the Holy Spirit is concerned).
2. Greece. **11:3-4**
 - a. Well over a century later (336-323 B.C.).
 - b. Alexander, the Great.
 - c. Four generals: Cassander, Lysimachus, Seleucus, and Ptolemy.
3. Syria (king of the North, Seleucus) and Egypt (king of the South, Ptolemy). **11:5-20**
 - a. The Ptolemies ruled the area of Palestine for over 100 years after the death of Alexander. Many wars between the two and its significance over the “Glorious land” were because it’s status as a most important trade route.
 - b. Some number of years after Alexander’s death and many battles later, a “truce” (marriage) was set up with the “upper hand” going to the Ptolemies.
 - 1) When that failed there was much fighting between the two kingdoms.
 - 2) The Ptolemies, having the upper hand gained Syria under their dominion.
 - c. The Seleucids, under the guidance of Antiochus Magnus (otherwise know as Antiochus the Great) recovered Syria (ca. 219 B.C.).

- 1) Ptolemy IV (221-204 B.C.) “went after” Antiochus and gained the victory at Raphia, but failed to follow up his victory by destroying the Syrian army.
- 2) He returned home and actually became weaker on the throne (Wood).
- d. About 14 years later, Antiochus the Great returned for another engagement; this time he “squared off” with Ptolemy (V) Epiphanes (ca. 203-181 B.C.). There was internal disarray with Ptolemy’s army/government and Antiochus the Great (Magnus) was able to regain what he lost.
- e. In order to gain control over Egypt, Antiochus gave his daughter (Cleopatra I) to Ptolemy V in marriage (in order to turn the heart of Ptolemy away from Egypt – somewhat “corrupting” him).
- f. Antiochus’ scheme failed.
 - 1) Thus he turned his attention up the coast where, in time, the “up and coming” Roman army actually became a threat to Antiochus.
 - 2) There was an agreement with Rome to pay tribute.
 - 3) He died and his son, Seleucus Philopator IV assumed the throne.
- g. When the king sought peace with Rome, one of the conditions was that Demetrius I (second son of Seleucus IV Philopator and rightful heir to the throne) be given to Rome as captive (somewhat keeping the king in check behaviorally).
- i. Seleucus died and Antiochus Epiphanes, his brother, took the throne that did not belong to him.
4. The descriptions and actions of a vile man (Antiochus IV Epiphanes). **11:21-35**
 - a. He took the kingdom by flattery and deceit.
 - 1) He overwhelmed Egypt and others who opposed him.
 - 2) Betrayed covenantal relations with whomever he desired.
 - 3) His deceit knew no bounds for his own political ambitions.
 - 4) He would take from the rich and give to the poor in order to establish his position with the majority of the people (many or most were poor; class warfare at its best – perpetuated by many self-serving politicians today).
 - b. He was able to threaten Egypt and overcome her even though Egypt had a large army with which to fight (**25-26**).
 - 1) While both kings had the appearance of trustworthiness, they were both lying; one king (Ptolemy Philometor) would be on the shorter end much quicker than the other (Antiochus).

- 2) It is difficult to know if this is a sub-point of **11:25-26** or something that followed Ptolemy Philometor's loss.
- 3) Wood offered this: "History reveals that Antiochus's professed friendship with his young nephew [Ptolemy Philometor] after his victory over him, strange as this may seem" (p. 143).
- c. Antiochus again made a trek toward Egypt only this time he was stopped by Rome.
 - 1) Angered by the "humiliation" he goes back home through Palestine and wreaks havoc in Jerusalem.
 - 2) Turner comments that he placed his own altar upon God's and then offered as sacrifice a sow.
 - 3) Much resistance resulted and Antiochus "put it down" with force.
 - 4) However, some help was forthcoming (Maccabees), though it was of little help.
 - 5) This little help, though, was a continual thorn to Syria.
5. Who is this? **11:36-45**
 - a. The Schofield Bible, with presumption but without merit, says this section "overleaps the Church Age and centuries to 'the time of the end.'" In other words, this refers to the "antichrist."
 - b. McGuiggan, of the works I have, seems to give the best summary of who is referenced in this section (he thinks it refers to Rome).
 - 1) He eliminates Antiochus IV Epiphanes because the history surrounding him does not correspond to the words in this portion of the text.
 - 2) The "antichrist" is eliminated because there is no mention of the "antichrist" in the book of Daniel and, moreover, to insert the gap of time required to get the "antichrist" is simply unreasonable. It is expected that premillennialists would assert this, but it is disappointing to see even Coffman make this point as well.
 - 3) The emphasis (pattern) at this point has been on Rome, its power and ultimate destruction.
 - c. To have a better understanding of who is referenced, let us note the first three words of the passage (NKJV): "Then the king..." What king?
 - 1) The natural understanding of passage will encourage one to think of Antiochus Epiphanes IV (both Barnes and Turner think it refers to him). However, it appears that what follows in history does not correspond with Antiochus Epiphanes IV. That is why most think it cannot refer to him.
 - 2) Homer Hailey notes an objection offered by those who think it cannot refer to Rome. There is no

- indication of a subject change between verse **35** and **36**.
- 3) True enough, but then this would also be an objection to those who make it apply to an “antichrist.” At least, with Rome, there is some historical indication of their part in the occurrences of **chapter 11**; this can’t be said for an “antichrist.”
- d. If this does refer to Rome as an empire, much of what is said fits the history of that kingdom.
- 1) Turner, thinking it refers to Antiochus and not to Rome, said this is a “recapitulation” (overview) of the high points of verses **10-39**.
 - 2) It seems to me that the one major difficulty with Turner’s understanding is that the chapter is progressive in its outline of history. There appears to be no reverting or overview summary in verses **36-45**. That being the case, it would appear the Rome best fits the picture of what is outlined.
- e. In any case, I will offer an interpretation of both possibilities.
- 1) **11:36-39**. The king is Rome or the king of the North – perhaps Antiochus Epiphanes IV. A proud and presumptuous attitude with clear purposes on his mind – no distractions.
 - 2) **11:40**. The “him” of this verse will refer to one of the two mentioned above (Rome or king of the North).
 - a) If it refers to the king of the North, then the king of the South will be attacking him. If it refers to Rome, then perhaps the kings of the South and North will combine their forces to stop Rome.
 - b) The phrase, “at the time of the end” is ambiguous; many will make it apply to the “end of time,” but that is not necessary and neither is it warranted by the context. Hailey said it would apply to the 70 weeks.
 - c) In any event, the phrase applies to the subject under discussion (the relationship between the king of the South and the king of the North). If Antiochus, the application would appear to be in the neighborhood of the middle of the second century B.C. (before our Lord was born). If Rome, then it appears the application would be in the first century, near the end.
 - 3) **11:41-42**. The same king mentioned in **11:36**. Certainly Antiochus troubled the “Glorious Land”, as did Rome. Yet, note the language of verses **42 & 43**; this seems to be something more than an association with Antiochus (unless, of course, this is

a review/overview and nothing was said of it earlier).

- 4) **11:44.** As mentioned, Turner thought this applied to Antiochus. If so, then perhaps Rome would be the one from the north. Barnes had this to say, “Antiochus, as will be seen in the notes at Dan. 11:45, was called forth in a warlike expedition by tidings or reports from Parthia and Armenia - regions lying to the east and the north, and it was in this expedition that he lost his life, and that this series of historical events was closed” (E-Sword). On the other hand, if Rome is the primary subject (that “king” of vs. 36), then perhaps the Germanic and Parthians were in view.
- 5) **11:45.** Rome certainly did this at the destruction of Jerusalem when Titus besieged Jerusalem. Similarly, Antiochus did so when he “visited” Jerusalem and pillaged it.

Coffman thinks the focus of this chapter is the Messianic kingdom in the Final Judgment and Second Advent of Jesus; he says it cannot and does not have any reference to secular Israel. There are many who think the same as he does and, perhaps, they are correct. However, the words of this chapter can have exegetical application to something other than what we know to be the “end of time.”

C. The Final Tribulation and God’s Last Message to Daniel. **12:1-13**

1. The final tribulation **12:1-3**

a. The phrase “at that time” is critical to one’s understanding. In this vein, let us understand that the chapter divisions we have are the result of thoughtful consideration (I presume) by a man of education. However, sometimes even educated people can be wrong; perhaps that is the case here. The phrase “at that time” implies a topic under discussion. That topic would be **11:40-45** (see notes there).

- 1) Hailey says the time under consideration would be the time of the Romans (cf. McGuiggan). Coffman says it refers to the Messianic times including the final end (however, this does not serve the context well, in my view).
- 2) Many premillennialists think this refers to the antichrist. The transition to the time of the end was made in the previous chapter and it, we are told, refers to that. This is contingent upon one granting that method of interpretation – which is not to be done. The leap of untold number of years is completely unwarranted.

b. Michael the great prince. In the N-ISBE (volume 3, pp. 347-348), Michael is known as the guardian angel of Israel, an archangel.

- 1) In **10:21**, you will note that he was in constant warfare with those angels (demonic powers) that

- influenced the national leadership of Persia and Greece.
- 2) He is mentioned twice in the New Testament (**Jude 9; Revelation 12:7-9**) He is the only archangel identified in the Bible, though Gabriel appears to function as one.
 - 3) The Bible does not say what the duties of the archangel might be, but it is commonly thought that they command other angels to do the Lord's bidding. Jewish belief was that it was Michael who was the intermediary for the giving of the Law to Moses.
- c. It appears that Michael stood watch over the nation, that is, he had a watchful eye on them. In what way did he watch them, was it in regard to protection? Perhaps. However, Israel suffered many defeats in her history. Was Michael not protecting then? I think something more is in view here.
- d. A variety of thoughts relative to the phrase, "a time of trouble."
- 1) Barnes thought it referred to Antiochus IV Epiphanes.
 - 2) Hailey thought it referred Rome – even to the point of Jerusalem's destruction in A.D. 70 (also, Coffman).
 - 3) Many premillennial dispensationalists think it refers to the antichrist.
 - 4) Can it refer to Jerusalem's destruction (A.D. 70)? Some will deny it. But the objections are not weighty.
 - 5) We learn the following:
 - a) There will be destruction and deliverance.
 - b) Jerusalem (presumably) will be destroyed and God's people will be delivered.
 - c) God's people is NOT physical Israel, it is spiritual Israel.
 - d) Who are God's people? The answer lies in the fact that not all Israel are of Israel (**Romans 9:6**). In other words, the true Israel today is the church, not physical Israel (**2 Timothy 2:19; 1 Timothy 3:14-15**). It was spiritual Israel who was saved; they heeded the words of Jesus relative to this point in **Matthew 24**.
- e. Found written in the book. Compare **Malachi 3:16-4:2; Psalm 69:28; and Revelation 3:5**
- f. Those who sleep in the dust shall awake. This phrase "sleep in the dust" would lend itself to an understanding of a (the) physical resurrection. Those who listen to the word of God will awaken (**John 5:25**). Those who live for Jesus and endure will be raised to ever lasting life (**John 5:28-29**).

- 1) There are contrary views on this passage.
 - 2) McGuiggan thinks it refers to national Israel, that is, their resurrection from slavery.
 - 3) Coffman applies it to the final resurrection (cf. **2 Timothy 4:8**).
 - 4) Wood thinks it refers to the “tribulation period” of premillennial ideology.
 - 5) In bringing these various opinions to light, one should, at the very least, cautiously approach this chapter (and other chapters with similar writing). While it may be easy to defeat a particular interpretation based upon assumptions not warranted by the context, one should, nevertheless, respect how the text can be understood variously.
- g. If **12:2** refers to a spiritual resurrection (conversion), then perhaps **12:3** refers to something like what we read in **Philippians 2:15-16**: *“Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain”* (Philippians 2:14-16, ESV).
- 1) On the other hand, if there is an understanding of the physical resurrection in **12:2**, I really see difficulties in understanding **12:3**.
 - 2) Coffman thinks a post resurrection is in view (**12:3a**) with an application to be made to all those who converted others *before* the resurrection (**12:3b**). I sense in these words difficulty in consistent application of the verse.
 - 3) I do not think the Holy Spirit would offer a post *and* pre resurrection remark in the same verse when, generally, poetic (apocalyptic) language has one thought complimenting the other (or at least, progressing forward).
2. God’s last message to Daniel. **12:4-13**
- a. Daniel is to seal the book. **12:4-6**
 - 1) Daniel was told by the one who stood above the waters to seal the book. Who was this one who stood above the waters? Hailey thinks it was the same as the one identified in **10:10-15**, though unnamed. Barnes thought it to be Gabriel.
 - 2) Seal the book? Coffman cites the words of Keil who said it meant to guard and protect the message (p. 185).
 - 3) The running to and fro and the knowledge increasing could be understood, really, in two ways. First, compare **Amos 8:12** and, second, perhaps **1 Peter 1:10-12**. There is a relation between the two possibilities. Hailey says that knowledge would

- increase by historical fulfillment of the prophecies, by the teaching of the Messiah, and by the Holy Spirit's revelation through the apostles.
- 4) The questioner in **verse 6** is unidentified, though it could have been one of the two on the riverbanks (NKJV).
- b. One above the waters spoke. **12:7-12**
- 1) The question was asked concerning *when* fulfillment would be accomplished. The answer is when a time, times, and half a time is over and when the power of the holy people is completely shattered.
 - a) There is a period of time in the Holy Spirit's view (though we may not know when that period time is). Hailey thinks this is interpreted best when understood in relation to **Revelation 10:5-7**. The mystery of God is finished would refer, according to him, to God's plan of redemption, not the end of the world. If the Revelation refers to a first century application, and the mystery of God is finished (cf. **John 19:30**), and there has been nearly two thousands years since, then it would appear that the mystery of God (**Revelation 10:7**) is NOT the end of time.
 - b) Who are the holy people? Would this be a reference to **12:1** or could it refer to the covenant people of Israel?
 - 2) Though Daniel heard this, he did not understand and, thus, the question is asked again. Daniel is told to go his way.
 - 3) Daniel was not told the meaning of those words. He was merely told to go because the words were sealed till the time of the end. Again, let us not insist upon these words referring to the "end of ALL time," but to the time of the end that the Holy Spirit had in mind (unspecified).
 - 4) In **12:1** Michael tells Daniel that his people (Israel) will suffer a time of trouble. In **12:7**, Daniel is told that the fulfillment of this vision will be when the "holy people" (Israel) are "completely shattered." Now, in **12:10**, there is going to be a purification process.
 - 5) There are two groups of people identified in this verse: those purified and those who do wickedly. The latter will seek to understand, but they will fail. Why? **Romans 8:7** tells us why.
 - 6) In **12:11-12**, much difficulty exists.
 - a) From the time of the daily sacrifice taken away. "The language here is applicable to

either of two events: to the act of Antiochus, causing the daily sacrifice to cease in Jerusalem Dan. 8:11; Dan. 11:31, or to the final closing of those sacrifices by the death of the Messiah as the great offering to whom they referred, and the destruction of the temple and the altar by the Romans, Dan. 9:27” (Barnes, E-Sword).

- b) The “abomination of desolation.” “... the language is applicable to two quite distinct events, and events which were separated by a long interval of time: to the act of Antiochus in setting up an image of Jupiter in the temple, and to a similar act on the part of the Romans when the temple was finally destroyed” (Barnes, E-Sword).
- c) The enumerated days. As you consider the numbered days, I would suggest (as McGuiggan said), the emphasis is not on the *numbered* days (time frame), but on the *limitation* God allowed for that which He spoke about to take place. In other words, **God is in control**, not evil. Otherwise, there is no way to know the significance of the enumerated days. Though McGuiggan did not know the reason why the Holy Spirit told Daniel the particular number of days, he did offer this as a considered interpretation: “The 1290 days is the measure of the oppressor’s power (in verse 7 it is said to be 1260 days). If a man remains faithful throughout that “period” he outwaits [sic] the oppressor and enters the blessed state described by the number 1335” (p. 189).

c. Encouraging words spoken to Daniel. **12:13**

Adam Clarke’s words is a fitting way to end our comments: “Here is proper advice for every man.

1. Thou hast a way - a walk in life, which God has assigned thee; walk in that way, it is thy way.
2. There will be an end to thee of all earthly things. Death is at the door, and eternity is at hand; go on to the end - be faithful unto death.
3. There is a rest provided for the people of God. Thou shalt rest; thy body, in the grave; thy soul, in the Divine favor here, and finally in paradise.
4. As in the promised land there was a lot for each of God’s people, so in heaven there is a lot for thee. Do not lose it, do not sell it, do not let thy enemy rob thee of it. Be determined to stand in thy own lot at

the end of the days. See that thou keep the faith; die in the Lord Jesus, that thou mayest rise and reign with him to all eternity. Amen” (Clarke, E-Sword).

A Consideration of Daniel 2:1-45 and 7:7-27 and Premillennial Ideology

- I. Conservative Bible students dispute how Rome is referenced in **2:40-43**.
- A. That it refers to Rome, is not the dispute, but to Rome *how*.
 - B. Does it refer to Rome during the first century or does it refer to Rome later in the history of time?
 - C. This is *not* an insignificant matter.
- II. An ideology known as *premillennialism* (or specifically dispensational premillennialism) interprets **Daniel 2** and **7** in a peculiar and influential way.
- A. This is a theology that says the promised kingdom of **Daniel 2** has not yet been established.
 - 1. The word “premillennialism” comes from “millennium” (one thousand) and the word “pre” (before).
 - a. Thus, applied in theological doctrine, it means *before* the *one thousand* year reign.
 - b. Narrowly focused: the Lord will *rapture* His church into heaven before He reigns for a literal *one thousand years*.
 - 2. The *church* (as it exists presently) is a temporary arrangement; it will abide until it is “raptured” into heaven.
 - a. “The interposition of the Church Age between the first and second advents of Christ, as revealed in the NT, is not a part of this vision” [that is, of **Daniel 2**] (Schofield Reference Bible study notes, p. 1169).
 - b. Only the church will experience the rapture. The unfaithful (unbelievers) on earth will be left behind and will experience (either in part or whole) a seven-year a period of tribulation.
 - 3. After this, the Lord will establish His kingdom and reign one thousand years in perfect bliss.
 - 4. It is important to understand that according to this ideology, **Daniel 2:44** does not (and cannot) refer to the church and, moreover, the Kingdom of God is not established.
 - B. Why does the premillennial view say **Daniel 2:44** cannot refer to the church?
 - 1. The image is struck at the feet.
 - a. This means, we are told, that when the stone struck the image it was near *the end of time*.
 - b. This striking stone destroys the gentile world system in its final form. Rome will have been “revived” in some form and the Gentile world system will “reign.” This symbolizes the kingdom’s last point in history when the ten kings rule. The ten toes and the ten horns are the same: ten *kings* (**2:42; 7:7,24**) (Second Coming Bible, pp. 201-207). (*More is said about this below in C.4*)
 - 2. The striking of this image will be sudden.

- a. In other words, there would be complete destruction in one blow.
 - b. No gradual destruction is in view. The church would bring about a gradual eroding (destruction) of the image, thus, it can't be this. Nebuchadnezzar's dream conveys something other than a gradual destruction, it is asserted.
 - 3. The church and the kingdom are not the same. "The interposition of the Church Age between the first and second advent of Christ, as revealed in the NT, is not part of this vision" (Schofield study notes, p. 1169). If the "Church Age" is not part of the vision, but the Kingdom is, then it is clear that the two are not to be understood similarly.
- C. There are significant problems with this interpretation.
- 1. This ideology requires a gap of time to be inserted in the prophecy.
 - a. In his commentary on **Daniel 2:42-43**, Leon Wood said, "At some point in this symbolism an extended gap of time must be fixed, because by verse **44** the interpretation describes the future day of Christ's millennial reign ..." (emphasis mine, RT).
 - b. The *biblical* text does not support an insertion of time like this.
 - 2. In **Daniel 2**, we have no inclination of a "sudden destruction."
 - a. This is assumed! What we do see is that the destruction will be thorough.
 - b. Yet, some might object by saying the vision encourages one to think of a sudden destruction. It might be a good idea to understand that the vision also encompasses over 500 years of history in a few moments of a dream and its ultimate destruction in a fraction of a second.
 - c. Time is not the point of the vision, kingdoms are.
 - 3. Our Lord, in **Matthew 16:18-19**, said He would build His church and Peter would open up the doors of the kingdom.
 - a. In other words, our Lord does not make a distinction in this passage between the two "institutions".
 - b. Those who are in the church of our Lord are in the Kingdom.
 - c. Is the Kingdom of our Lord a present day occurrence? Consider the following:
 - 1) **Acts 2:29-36** – Christ would be raised to sit on David's (His) Throne. Jesus is exalted at the Right hand of God.
 - 2) **Revelation 1:5; 2:27** – Jesus is the firstborn of the dead and ruler of the kings of the earth. Jesus has received power over nation.
 - 3) **Colossians 1:13, 18** – Those who are saved have been conveyed from the power of darkness into the kingdom of the Son. He is the firstborn, He is the head of the body (church), and He is the preeminent One.

- 4) **1 Timothy 6:15** – Jesus is the King of kings and Lord of lords.
- d. Can one be a King and not reign? What do YOU think?
4. Premillennial ideology assigns significance to the toes; the Holy Spirit does not.
 - a. In fact, the Holy Spirit does not mention how many toes the image had.
 - b. Premillennialism, on the other hand, gives the image *ten* toes and equates the toes with the horns (presumably ten toes of **2:41** and ten horns of **7:7** are interpreted as ten kings who have yet come into existence).
 - 1) “Many think therefore that the most consistent interpretation is that which refers to the ‘ten toes’ of the image, representing as they do ten kingdoms with their kings, which must consequently arise some time in the future when the Roman Empire shall in a sense have been revived” (Second Coming Bible, p. 204, emphasis mine, RT).
 - 2) “Not of the Babylonian, Persian, and Grecian kings; nor, indeed, of the old Roman kings, or emperors; but in the days of these ten kings, or kingdoms, into which the Roman empire is divided, signified by the ten toes, of different power and strength” (John Gill, E-Sword).
 - c. Do the *toes* correspond with the *horns*?
 - 1) If we can assume there are *ten* toes, how can that match with *eleven* horns (10+1)? Why would some build a doctrine upon an assumption?
 - 2) In **7:8**, the ten horns have another little horn come up that corresponds with nothing in **2:41**. Three of the horns were removed and that corresponds with nothing in **2:41**.
 - 3) Again, the Holy Spirit does not signify the toes having any significance apart from the fragile nature of this fourth empire (kingdom).
- D. These images of the respective chapters must stand on their own and be interpreted on their own.
 1. What similarities exist between the two must be gingerly handled.
 2. When some try to equate “toes” to the “kings” they must do so based on the text and context.
 3. We find nothing in the context of chapter 2 that equates the two.
 4. If the Holy Spirit did not do so, why would we be presumptuous?
- E. This school of interpretation has produced many books in the 20th century that predicted there would be a direct impact upon events in that century.
 1. However, we are now in the 21st century and that school of thought has had to rework their “prophecy.”
 2. Last night (4/11/06) I heard John Hagee proclaim that we are in the “nano-seconds” portion of the end of time; from his

perspective, we are on the verge of seeing the church raptured and the kingdom established.

- III.** What does the phrase, “In the days of those kings” (**2:28**) mean?
- A. This is an indefinite time, but there are some time parameters on it.
 - B. The image represents four kingdoms and the Holy Spirit reveals that it will be during the days of these kings (time parameters) that God will set up His kingdom.
 - C. Because the three previous kingdoms are gone (Babylon, Medo-Persian, and Grecian Empires, as is made clear by chapter 7), we can infer that it will be during the fourth kingdom (Rome) that God will set up His kingdom.
 - D. When Jesus came to this earth, He preached that the kingdom was at hand, that is, near (**Mark 1:14-15**; cf. C3 above).
- IV.** The stone that turns into a mountain (kingdom) refers to what?
- A. The stone came out from a mountain made without hands.
 - B. It is God’s Kingdom and it shall never be destroyed.
 - C. It will (ultimately) fill the earth. **Colossians 1:6, 23**
 - D. That *small* stone became a *mountain*.
 - 1. It crushed all the kingdoms mentioned in the king’s dream.
 - 2. This occurred “in the days of these kings.” The natural interpretation of **2:44** is that the “kings” mentioned would correspond to the “kingdoms” of the dream.
 - 3. This stone was cut out of a mountain and became a mountain. Cf. **Isaiah 2:2-4**
 - 4. Jesus said (**Matthew 16:18-19**) He would build His church.
 - a. The gates of Hades would not prevail against it, that is, it would not be destroyed.
 - b. Jesus gave to Peter the “keys of the kingdom.”
 - c. When Peter preached on the Day of Pentecost, he gave the entrance requirements for the church, which Jesus said was the kingdom (**Acts 2:38, 47**).
 - 5. Thus, it was the kingdom set up by the Lord Jesus on the Day of Pentecost. Review:
 - a. When He started preaching, He told the people to repent for the *kingdom* of God was near (**Matthew 4:17**).
 - b. Some time into His ministry, He told the people that some would not see death until they saw the *kingdom* come with power (**Mark 9:1**).
 - c. He told His disciple that He was going to build His *church*; He used this word in relationship to the *kingdom* (**Matthew 16:18-19**).

Works

Rex Turner, "Daniel, A Prophet of God" (Southern Christian University)

James B. Coffman, "Commentary on Daniel" (ACU Press)

John E. Goldingay, "Daniel" (Word Biblical Commentary)

Homer Hailey, "A Commentary on Daniel" (Nevada Publications)

Leon J. Wood, "Daniel" (Zondervan)

William E. Biederwolf, "Second Coming Bible," (Baker)

John J. Davis and John C. Whitcomb, "Israel: From Conquest to Exile: A Commentary on Joshua to 2 Kings," (Baker)

Dorsey, David, "The Literary Structure of the Old Testament," (Baker)

13th Southwest Lectures, "The Book of Daniel," (Sain Publications)

E-Sword "Daniel" (Barnes, JFB, Clarke, K & D, Gill) Electronic Bible

New English Translation (NET), footnotes

International Standard Bible Encyclopedia, Revised, George Bromiley, editor, 1979, (Eerdmans Publishing)

www.skepticsannotatedbible.com