

## Daniel Notes

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### Introduction:

Daniel begins directly following the first deportation of Judah by Nebuchadnezzar of Babylon in 605 BC. (2 Kings 24) He has been carried away captive with the noble's children. (Isa. 39:6-7)

- "Daniel's life in Babylon, thus, extended from the first year of Nebuchadnezzar, through the reigns of the succeeding 5 kings, past the fall of Babylon, into the Persian Empire, through the reign of Darius the Mede, and even unto the third year of Cyrus the Persian (Dan. 10:1); in all from 606 BC to 534 BC, 72 years." (Halley's Bible Handbook p. 340)

The prophecies of Daniel are so exact that some cannot believe that Daniel wrote this book. But the internal evidence is strong (Dan. 7:1-2,15,28; 8:1-2,15,27; 9:2,22,27; 10:1-2,7,11-12; 11:31; 12:4-5,11), as is the external evidence from Jesus Himself (Matt. 24:15). Daniel's name occurs over 96 times in this book.

- Daniel was included in the Septuagint, written 285 years before Christ. Josephus says that Alexander the Great received a copy of the book of Daniel over 300 years before Christ (and that is why the Greeks didn't destroy Jerusalem).
- Daniel was likely written by 530 BC.

Daniel was written in Hebrew from 1:1-2:3 and from 8:1-12:13. It was written in Aramaic from 2:4-7:28. Aramaic was the commercial and diplomatic language at the time of the Babylonian Empire.

- The Aramaic used in Babylon was different than the Aramaic of the time of Christ. The Aramaic of 700-600 BC was of the subject-object-verb structure. The Aramaic of Jesus' time had a subject-verb-object structure.

Daniel's life and prophecies are informed by Jeremiah (Dan. 9:2). Daniel takes seriously the instruction of Jeremiah to seek the peace of the city of their captivity. (Jer. 25:1-14; 29:1-23)

Key verse: Dan. 4:17, 25, 32; 5:21.

- "El Elyon" is used 13 times in Daniel.

Babylon:

At 5 times the present size of London. Its walls were 60 miles around (15 miles on each side), 300 feet high, 80 feet thick, and extending 35 feet below ground to prevent anyone from tunneling under. They would race chariots 4 abreast on top of the wall. There was a ¼-mile of empty space between the city and the wall all around. The wall was protected by wide and deep moats filled with water. There were 250 towers on the wall, numerous guard rooms, and 100 gates of brass.

The city was divided by the Euphrates into 2 almost equal parts, with both banks completely guarded by brick walls, having 25 gates connecting streets, and ferry boats. There was 1 bridge on stone piers, ½-mile long, 30 feet wide, and the drawbridges were removed at night. There was even a tunnel under the river, 15 feet wide and 12 feet high.

In Babylon, there were 53 temples and 180 altars to Ishtar.

The Babylonian Empire lasted 70 years, from 606-536 BC. (For prophecies regarding the fall of Babylon, see Isa. 13:17-22; Jer. 51:37-43.)

Nebuchadnezzar served as the general of the Babylonian army as well as king.

## Chapter 1:

1:1 – “third year of the reign of Jehoiakim” – 605 BC. (Jer. 25:1; 46:2)

- Daniel is a contemporary of Ezekiel (Ezek. 14:14,20; 38:3) and Jeremiah (Dan. 9:2)
- “Nebuchadnezzar” – God calls him His servant. (Jer. 27:6)

1:2 – “the Lord gave” – The Babylonian captivity was disciplinary from God.

- Israel and Judah were participating in idolatry in Canaan, so God judges them by sending His people to the land of idols.
- Israel also refused to give the land its Sabbaths for 490 years, so God determined to give the land 70 years of rest while the people were in Babylon.
- Habakkuk prophesied of this captivity. The deportation was also prophesied 105 years earlier by Isaiah to Hezekiah in Isa. 39:6-7.
- “some of the articles” – Cuneiform tablets have a record of Nebuchadnezzar taking 180 vessels from the Temple into Babylon.
- “articles of the house of God...into the treasure house of his god” – This is a statement by Nebuchadnezzar that his gods are greater than the Hebrews’ God.
  - Daniel will be faithful to God when all the ceremonies and embellishments of Hebrew worship are removed.
- “Shinar” – Iraq.
- “his god” – Baal Marduch.

1:3 – “eunuchs” – “And they shall take away some of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.” (2 Kings 20:18; see also Isa. 39:6-7)

- Josephus says that Daniel was castrated.
- “some of the children of Israel” – Nebuchadnezzar has taken young captives to prevent retaliation (Israel wouldn’t attack their own children), provide himself with ambassadors to each of the countries he captured, and to demonstrate as trophies of his victory.
  - Nebuchadnezzar knew that the most valuable resources he could plunder from Jerusalem were gifted young people

1:4 – “young men” – Daniel is probably less than 20 years old.

- “no blemish” – Daniel and the others would meet these stringent requirements.
- “language and literature of the Chaldeans” – Babylonian education and indoctrination.
  - Hitler said if he controlled a nation’s music, art, and literature, he could steer the nation.
  - The influence of entertainment on a young person. (1 Cor. 15:33)

1:5 – “training” – If we will not train our children, the world will gladly do it.

- Babylon’s training included: 1) flattery/recognition/attention, 2) isolation, 3) indoctrination, 4) lavish comfort, and 5) re-writing their history and identity.
- “serve before the king” – Nebuchadnezzar wanted ambassadors from each kingdom he conquered to serve on his behalf

1:7 – “gave names” – He is attempting to change their identity.

- “Daniel” – means “God is judge.”
- “Belteshazzar” – means “May Bel protect and treasure your life.”
- “Hananiah” – means “The Lord is gracious.”
- “Shadrach” – means “Illumined or commanded by Aku.”
- “Mishael” – means “Who is like the Lord?”
- “Meshach” – means “Who is like Aku is?”
- “Azariah” – means “God protects and helps.”
- “Abed-Nego” – means “Servant of Nebo.”

1:8 – “purposed” – Lit. “to put, set, determine, fix.”

- There is no easier time to walk with the Lord than right now. Compromise now will not make it easier to stand with the Lord later.
- “in his heart” – The heart will always make a convert of the mind. (Prov. 4:23; 2 Pet. 3:11)
  - Daniel’s heart never left Jerusalem. (Dan. 6:10)
- “defile himself” – Lit. “pollute, desecrate.”
- “the king’s delicacies” – Nebuchadnezzar is trying to use food to win the favor of these young men. This is simply the bait of Babylon. (Ps. 141:4; Prov. 23:3)
  - The king’s meat was most likely sacrificed to idols.
- “he requested” – Daniel was gentle with his uncompromising stance.

1:9 – “Now God” – God responds to Daniel’s purpose.

- “favor” – “When a man’s ways please the Lord, He makes even his enemies to be at peace with him.” (Prov. 16:7)

1:10 – “I fear my lord the king” – Nebuchadnezzar was a man to be feared.

1:12 – “vegetables” – Lit. “things sown.” Includes vegetables, but also herbs and wheat.

- This is not a promotion of vegetarianism...these are just the only things that wouldn’t defile the Hebrews. (Gen. 9:3)
- The Daniel Diet: Pursue holiness in all areas of life.
- “give us vegetables to eat and water to drink” – This is a young man preparing vegetables over meat and water over wine.

1:15 – “features appeared better and fatter in flesh” – This is more than mere nutrition. God is supernaturally supporting these men. (v. 17)

- 1 Tim. 4:1-5 – That anything from this fallen world can be used to sustain our bodies is a gift from God. Prayer and moderation...
- “Man does not live by bread alone.” (Matt. 4:4; Luke 4:4)

1:17 – “God gave them” – The reason they so excelled.

- All true prosperity is from God.
- “visions and dreams” – In Dan. 1-6, Daniel interprets dreams. In Dan. 7-12, Daniel deals in visions.

1:19 – “none was found like Daniel” – These guys are recognized by the king as a result of what God gave them.

1:20 – “astrologers” – Babylon trained the first astrologers.

- 1:21 – “Daniel continued” – Daniel remained an advisor to the king through the empire change of Babylon to the Medes-Persians.
- For Daniel to make any good out of his life, he has to know El Elyon – God Most High.
  - Daniel will maintain his uncompromising faithfulness to God through the end of his life.
- “the first year of King Cyrus” – 539 BC.
- Daniel was in Babylon from 605-537 BC, a period of almost 70 years. (Dan. 10:1)
  - Daniel would live to see the exiles return to Judah from Babylonian captivity.

## **Chapter 2:**

- 2:1 – “in the second year of Nebuchadnezzar’s reign” – Daniel apparently has just completed his formal Babylonian education and received his position.
- Daniel is probably right around 20 years old at this time.
  - “dreams” – Plural.
- 2:2 – “magicians” – Hebrew root means “the pen.” It seems to refer to scribes, Gnostics, or special intelligence.
- “astrologers” – Mediums and necromancers communicating with the dead.
  - “sorcerers” – Hebrew is literally “to hiss.” It seems to refer to the use of drugs and incantations.
  - “Chaldeans” – In v. 27 these are called the “soothsayers,” which means “to slice the heavens.” These are the priestly line of Babylonian astrologers.
  - Nebuchadnezzar will turn to the demonic and occult for wisdom.
- 2:4 – “in Aramaic” – The original OT text is in Aramaic from Dan. 2:4-7:28.
- This dream spells out the history of the Gentile world and is therefore written directly to the Gentiles.
- 2:5 – “you shall be cut in pieces, and your houses shall be made an ash heap” – This is Nebuchadnezzar’s favorite saying. He is a tyrant.
- Nebuchadnezzar either knows the dream and is testing his magicians, or he forgets the dream and yet knows that he will remember it when they bring it to mind.
- 2:6 – “rewards” – Lit. “a fee.”
- 2:8 – “gain time” – They are stalling to buy more time, hoping either to come up with an idea or hoping Nebuchadnezzar will forget the seriousness of his dream.
- 2:9 – “lying and corrupt words” – Nebuchadnezzar doesn’t seem to believe these guys.
- These men are heavyweights in their field, having found a way to survive and thrive in the court of Nebuchadnezzar.
- 2:10 – “There is not a man on earth who can tell the king’s matter” – But there is a God in heaven. (v. 28)
- God seems to love to stack the deck and then pull off a miracle so all will know it was of Him.
- 2:12 – “destroy all the wise men” – This includes Daniel and his friends. (v. 14)
- Nebuchadnezzar has complete autocratic control. In contrast, the Medo-Persians were held to more of a plurality of leadership.

- 2:13 – “sought Daniel and his companions” – Daniel and his friends weren’t there when the magicians failed to tell Nebuchadnezzar his dream.
- 2:14 – “captain of the king’s guard” – Likely the head executioner.
- 2:15 – “Arioch made the decision known to Daniel” – Daniel seems to be on good terms with those overseeing him. (Dan. 1:9)
- 2:16 – “give him time” – Nebuchadnezzar wouldn’t give extra time to the magicians, but he seems to give time to Daniel. It may be that he already has some respect for Daniel and his abilities.
- 2:18 – “seek mercies from the God of heaven” – This would be a serious prayer meeting.
- Daniel is quick and consistent in prayer throughout the book of Daniel.
- 2:19 – “revealed” – The interpretation was given to Daniel by God.
- Daniel is dependant on God for each interpretation of the dreams in Daniel.
  - Without Jerusalem, without a temple, and without a sacrifice, God responds to Daniel anyway.
  - “night vision” – This is not a dream.
  - “Daniel blessed the God of heaven” – Daniel knew when God gave this to him.
- 2:20 – “Blessed be the name of God” – And the Jews didn’t even know His name.
- 2:21 – “He changes the times and the seasons” – This seems to point to the change to a 360-day year that will come at the end times. (Dan. 9)
- This is a far cry from the fatalism of the astrologers and soothsayers. Daniel knows that God is in control, not the stars or some insensitive fate.
- 2:24 – “Do not destroy the wise men” – Daniel asks for mercy on these frauds, even though they can’t do anything to help.
- 2:25 – “I have found a man” – Arioch seems to try to get some credit for this.
- 2:26 – “Are you able” – It seems that Nebuchadnezzar is asking sincerely. He’s not threatening Daniel.
- 2:27 – “the soothsayers cannot declare to the king” – Daniel takes opportunity to tell Nebuchadnezzar that his wise men are of no value.
- It will be these ungodly counselors who will benefit as much as anybody from the godliness of this man, Daniel.
- 2:28 – “God in heaven who reveals secrets” – Daniel will not take any credit for this interpretation.
- “in the latter days” – This dream is clearly prophetic.
    - This phrase, “in the latter days,” is used 14 times in the OT and always in relation to the coming of the Messiah and His kingdom.
  - “He who reveals secrets has made known to you” – God is reaching out to this pagan king.
    - God gives the revelation of the prophetic history of the human race, not to Daniel or any other godly man, but to Nebuchadnezzar, the cruelest tyrant on earth.

- 2:29 – “thoughts came to your mind while on your bed” – Daniel not only tells Nebuchadnezzar his dream, but also what he was thinking about before falling asleep.
- “come to pass after this” – Nebuchadnezzar was thinking about the future. He seemed to be wondering what would happen to him and his kingdom in the future.
- 2:30 – “not been revealed to me because I have more wisdom” – Daniel knows that the revelation of God has nothing to do with his own goodness.
- 2:31 – “this great image” – God is going to give the prophetic history of the western world as He moves from working with Israel as His chosen people to the largely Gentile Church.
- Great cultures and empires, such as the Aztecs and Incas, the Chinese and Mongolian, and even America, pass on and off the scene without directly influencing God’s plan for the world through Jesus Christ or His promises to the nation of Israel.
  - “awesome” – This seems to speak of Nebuchadnezzar’s fearful emotions as he was looking at this statue.
- 2:34 – “a stone was cut out without hands” – This is Jesus Christ. (Ps. 118:22; Isa. 8:14; 28:16; Matt. 21:42-44; Acts 4:11; 1 Cor. 10:4; 1 Pet. 2:4-8)
- Babylon didn’t have stones; it was all sand. The only stones in Babylon were quarried elsewhere and imported to Babylon.
- 2:35 – “like chaff” – John the Baptist spoke of the Messiah burning up the chaff in Matt. 3:11-12.
- 2:36 – “we” – Are Daniel’s friend with him?
- 2:37 – “God of heaven has given you a kingdom” – Nebuchadnezzar was exalted by God for His purposes. Nebuchadnezzar is God’s servant. (Jer. 25:9)
- 2:38 – “ruler over them all” – In statues of kings, they put lions alongside the king’s throne to indicate his dominion over the mightiest of all animals. (The lions are not his watchdogs.)
- “you are this head of gold” – The Babylonian Empire. (636-539 BC)
    - Babylon was known as “The City of Gold.” Even the walls of the city are layered with gold. And the gold was purer than that which was in King Tut’s tomb.
    - “The empires succeeding Babylon were inferior to Nebuchadnezzar’s head of gold in the sense of their centralization of absolute power. Nebuchadnezzar was an absolute monarch, and the succeeding empires were progressively less so. They were larger and lasted longer than Babylon, but none held as much centralized power as Nebuchadnezzar did.” (David Guzik)
- 2:39 – “another kingdom inferior to yours” – The Medo-Persian Empire. (539-330 BC)
- Historians record that the Medo-Persian Empire was the first to commonly use silver in its currency. (v. 32)
  - “third kingdom of bronze” – Alexander the Great and the Grecian Empire. (330-63 BC)
    - Alexander the Great died at 33 years of age mourning the fact that there weren’t more worlds to conquer.

- 2:40 – “fourth kingdom shall be as strong as iron” – The Roman Empire. (63 BC – 475 AD)
- Rome was not defeated by another nation, it disintegrated from within. But out of those ashes will arise one final world dominating empire.
  - People such as “The Club of Rome,” the Bilderbergers, the Rothchilds, the trilateral commission, and the Council on Foreign Relations are working at moving the balance of power back to a European center.
- 2:41 – “the feet and toes” – These 10 toes are called “these kings” in v. 44. (Dan. 7:24-27; Rev. 17:3,12-18.)
- 2:42 – “fragile” – The idea is “brittle.”
- 2:43 – “iron mixed with ceramic clay” – This is a Revised Roman Empire mixed with some weaker nations or entities.
- 2:44 – “the days of these kings” – These are the “latter days.” (v. 28)
- “a kingdom which shall never be destroyed” – The Millennial Reign of Jesus Christ.
  - It is interesting that the nation that killed Christ, Rome (“crushed” – v. 40), will be raised up again and will then be crushed by Christ (“break in pieces” – v. 44).
- 2:45 – “certain...sure” – God is behind all of this and it will happen as He has said.
- 2:46 – “fell on his face, prostrate” – This is a far cry from cutting him in pieces and making his house an ash heap. (v. 5)
- 2:47 – “the king answered Daniel” – Is he answering the interpretation or another unwritten statement of Daniel?
- 2:48 – “the king promoted Daniel” – Years later, some wise men will be jealous of Daniel and will attempt to kill him in Dan. 6.
- 2:49 – “Daniel...Shadrach, Meshach, and Abed-Nego” – The prophet and prayer team are running the kingdom.

### **Chapter 3:**

- 3:1 – “an image of gold” – In Dan. 2, Nebuchadnezzar saw another statue which had a head of gold representing the Babylonian Empire.
- The Septuagint says Dan. 3 comes 18-20 years after Dan. 2.
  - Daniel will not be seen in chapter 3.
  - “of gold” – Many speculate that the statue was made of wood and overlaid with gold.
    - A solid gold statue would contain over 4,320 cubic feet of gold @ 1,200 lbs/ft<sup>3</sup>.
  - “sixty cubits” – 90 feet tall.
  - “six cubits” – 9 feet wide.
  - “plain of Dura” – Archeologists have discovered a platform 45’x45’x20’ high in the plain of Dura.

- 3:2 – “the satraps, the administrators...” – This text is written as an official document.
- There was an attempted revolt against Babylon in 596 BC, which may have led to Nebuchadnezzar feeling it was necessary to make all show support and submission to him.
  - “satrap” – means “protector of the realm.” This is a specific category of public official.
- 3:4 – “peoples, nations, and languages” – Nebuchadnezzar had conquered the entire known world at this time.
- There were over 100 provinces in Babylon at this time. There were probably well over 1,000 people around this statue.
- 3:5 – “worship” – This word is used at least 11 times in Dan. 3.
- 3:8 – “Chaldeans came forward” – They get ratted out by the very men Daniel saved.
- “accused” – Aramaic lit. “chewed in pieces.”
- 3:12 – “whom you have set over the affairs of the province” – They are almost putting the blame on Nebuchadnezzar.
- The Hebrews were promoted for helping to interpret Nebuchadnezzar’s dream. (Dan. 2:49)
  - “Shadrach, Meshach, and Abed-Nego” – The only three men standing.
    - All is set up to intimidate the common people and place pressure on them to get them to do what the leaders want.
  - “have not paid due regard to you” – The king will take this as a personal affront.
- 3:14 – “Is it true?” – Shadrach, Meshach, and Abed-Nego are on trial.
- Nebuchadnezzar must hold these men in some regard to give them a second chance.
- 3:15 – “burning fiery furnace” – This is no idle threat. Nebuchadnezzar has done this before.
- “And because of them a curse shall be taken up by all the captivity of Judah who are in Babylon, saying, ‘The Lord make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire.’” (Jer. 29:22)
  - “who is the god who will deliver you” – God will again reveal Himself to Nebuchadnezzar in another way. (Dan. 2:47)
    - Nebuchadnezzar has the items of the Jewish Temple in his god’s treasure house, so he would naturally assume that his god was more powerful than the Hebrews’ God.
- 3:16 – “no need to answer you in this matter” – They will not win this argument with words, but with the demonstration of the power of God.
- 3:17 – “God whom we serve is able” – They know God’s power.
- “He will deliver us” – In life or in death. Nebuchadnezzar cannot really hurt them.
    - They are already free!
- 3:18 – “But if not” – This is real faith...choosing to trust God no matter what.
- “who through faith...quenched the violence of fire.” (Heb. 11:33-34)
  - “we do not serve your gods” – These three young Hebrew men will not break the primary commandment.
    - We serve God because of who He is, not just because of what He has done.



3:19 – “full of fury” – They are seemingly mocking Nebuchadnezzar.

3:20 – “bind” – Also vv. 21, 23, and 24.

3:21 – “in their coats” – Normally, people were stripped before being thrown into the fires.

3:22 – “the fire killed those men” – The mightiest men of Babylon are sizzling and smoking outside of the furnace.

3:24 – “King Nebuchadnezzar was astonished” – The Septuagint says that Nebuchadnezzar’s attention was gained when he heard the three men singing from the furnace.

3:25 – “loose” – The fire burns the ropes and nothing else.

- “When you pass through the waters, I will be with you; And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned.” (Isa. 43:2)
- “walking” – Just taking a stroll in the furnace.
- “the Son of God” – Jesus manifests Himself in the fiery trial. A theophany/christophany.
  - “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy.” (1 Pet. 4:12-14)
- Jesus goes through the fire with us.

3:26 – “servants of the Most High God” – Earlier Nebuchadnezzar said, “Who is the god?”

3:27 – “they saw these men” – God gathered these leaders here to see this miracle in the life of Shadrach, Meshach, and Abed-Nego.

- “the smell of fire was not on them” – That is why they were thrown into the furnace with their clothes on; it gives us this testimony.

3:28 – “Blessed be the God of Shadrach...” – Their faith in God has people speaking well of God and not well of the servants.

- “trusted in Him” – They trust because they know their God.
- “frustrated the king’s word” – They obeyed God’s word over the king’s word.
- “yielded their bodies” – Their trust in the Lord affected the way they lived.

3:29 – “make a decree” – This command comes in the midst of the oppression of Babylon.

- “there is no other God who can deliver like this” – Nebuchadnezzar knew God as the revealer of dreams; now he knows Him as the deliverer of His people.

3:30 – “Shadrach, Meshach, and Abed-Nego” – The last we hear of these guys in the Bible.

#### **Daniel 4:**

Many speculate that chapter 4 comes about 20-30 years after chapter 3 and concludes a year or two before Nebuchadnezzar's death.

4:1 – “Nebuchadnezzar the king” – The only chapter in the Bible written by a Gentile king.

- God never considered Nebuchadnezzar just a pawn or a puppet used to judge Israel, but as a human in need of a savior.
- This is one reason we are asked to pray for those in governing positions. (1 Tim. 2:1-2)
- “all peoples” – Babylon ruled the world at this time.
- “Peace” – The Hebrew would be “shalom.”
  - Nebuchadnezzar had all the wealth and power in the world, yet he had no peace until he met God.

4:2 – “Most High God has worked for me” – This is his testimony.

- “the Most High God” – Singular. Nebuchadnezzar is not polytheistic here.
  - This is quite a change from Dan. 3:15.

4:4 – “rest...flourishing” – Comfortable people are often the most difficult to reach.

- “flourishing” – means “to be green.”

4:5 – “afraid” – Lit. “extreme fear.”

- God can reach the most powerful of men.

4:7 – “Chaldeans” – Nebuchadnezzar again turns to these guys who don't really help.

- “Blessed is the man who walks not in the counsel of the ungodly.” (Ps. 1:1)
- “they did not make known” – They will not fake the interpretation with Daniel around.

4:8 – “Daniel” – Nebuchadnezzar uses Daniel's Hebrew name.

- “in him is the Spirit of the Holy God” – The source of Daniel's ability.
  - This is not the indwelling of the Spirit that accompanies the new-birth, but the empowering of the Spirit in the coming upon experience described in Acts 1:8.

4:9 – “chief of the magicians” – It seems Daniel influenced this group to such a degree that would lead the magi to come from Babylon to seek out the child Jesus due to the appearance of a star formation many decades later.

4:10 – “These were the visions of my head” – Nebuchadnezzar tells Daniel the dream.

- “A tree” – Nebuchadnezzar loved trees and gardens.

4:11 – “seen to the ends of all the earth” – This tree has a global view and impact.

4:12 – “the beasts of the field” – Parallel to Dan. 2:38.

- “all flesh was fed from it” – All the people of the earth benefitted from this tree.

4:13 – “a watcher, a holy one” – Likely an angel.

- The angle is referred to as a “He” in v. 14.

- 4:15 – “leave the stump” – This implies that the tree will be revived later. (v. 26)
- “Bound with a band of iron” – This is a different kind of prison.
  - “bronze” – Speaks of judgment in the Bible.
- 4:16 – “seven times” – In Daniel, the word “time” is often associated with “year.” (Dan. 7:25)
- 4:17 – “Gives it to whomever He will” – “The authorities that exist are appointed by God.” (Rom. 13:1)
- 4:19 – “Daniel...was astonished” – Daniel had a love or fondness for Nebuchadnezzar that elicits sadness at the understanding of this dream.
- 4:22 – “it is you” – Nebuchadnezzar is the tree.
- 4:23 – “a watcher” – These watchers surround us too.
- 4:25 – “drive you from men” – The magicians would never give Nebuchadnezzar this kind of bad news.
- “with the beasts” – Nebuchadnezzar will actually take the form of an animal.
    - Boanthropy is the name of the disorder where a person actually thinks they are a cow or an ox.
- 4:26 – “your kingdom shall be assured to you” – Daniel interprets the dream ahead of time to guarantee Nebuchadnezzar’s return to power after the 7 years is over.
- “come to know that Heaven rules” – This is the main point of this experience.
    - The East India Company has recorded in London regarding an illness Nebuchadnezzar suffered from and the resultant inactivity from 582-575 BC shortly before his death.
    - The Dead Sea Scrolls have record of a Babylonian king “smitten with a noisome fever for 7 years” due to bowing to idols.
- 4:27 – “break off your sins” – Daniel not only interprets the dream, but he also gives counsel to Nebuchadnezzar on what to do about it. (Gen. 41:33-34)
- “showing mercy to the poor” – Possibly referring to the Israelites.
  - “Perhaps there may be a lengthening of your prosperity” – Seeking God’s mercy.
    - Nebuchadnezzar may be able to avoid the 7 years as a cow if he would humble himself.
- 4:29 – “the end of the twelve months” – One whole year later.
- It is God’s grace that He didn’t leave Nebuchadnezzar alone to die in his false security and go to hell eternally.
- 4:30 – “I have built” – Nebuchadnezzar’s pride.
- Pride is the root of all sin. (Isa. 14:14-15)
  - All the bricks of the city were stamped “I, Nebuchadnezzar, have built this city.”
  - God is saying that He gave Nebuchadnezzar the kingdom. (v. 17, 25, 32)
- 4:31 – “the word was still in the king’s mouth” – The change occurs right in the middle of him speaking these words.
- 4:32 – “the Most High rules in the kingdom of men, and gives it to whomever He chooses” – The third time it says that in this chapter. (v. 17, 25)

- 4:33 – “That very hour” – In one hour, everything in Nebuchadnezzar’s life changed.
- But God had given him a year prior to repent and see these things changed in him.
  - The Talmud says that Daniel cared for Nebuchadnezzar during his seven years of insanity.
  - “Hair had grown like eagles” – Howard Hughes is said to have suffered something like this at the end of his life.
- 4:34 – “lifted my eyes to heaven” – From where he heard the voice and the verdict. (v. 31)
- “honored Him who lives forever” – Nebuchadnezzar is now worshipping God rather than taking the glory of Babylon to himself. (v. 37)
- 4:36 – “excellent majesty was added to me” – Not that Nebuchadnezzar deserved it.
- This is much like Job at the end of his life. (Job 42)
- 4:37 – “all of whose works are truth” – Nebuchadnezzar never doubted the justice and fairness of God.
- “those who walk in pride He is able to put down” – “Humble yourselves in the sight of the Lord, and He will lift you up.” (James 4:10)
  - “Thus says the Lord: ‘Let not the wise man glory in his wisdom, Let not the mighty man glory in his might, Nor let the rich man glory in his riches; But let him who glories glory in this, That he understands and knows Me, That I am the Lord, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight,’ says the Lord.” (Jer. 9:23-24)

## **Chapter 5:**

Nebuchadnezzar died on Oct. 7, 562 BC after reigning for 43 years.

- Daniel 5 comes 67 years after Daniel was taken captive to Babylon.
  - Daniel is now probably between 85-90 years old.
- 5:1 – “Belshazzar the king” – He was the viceroy, governing Babylon in his father’s stead.
- His father was Nabonidus. His mother was a concubine of Nebuchadnezzar.
  - Belshazzar came about 20 years after Nebuchadnezzar died.
    - o 1930-40’s archeology found records of Belshazzar.
  - “the thousand” – The party was held with 1,000 of the Empire’s rulers and their wives and concubines.
  - Saddam Hussein had rebuilt the southern palace at 173 ft. by 60 ft.
- 5:2 – “his father Nebuchadnezzar” – Father can also be “grandfather” or “ancestor.”
- Nebuchadnezzar was followed by Evil-Merodach who reigned for 2 years. He was killed by Neraglesar (Nebuchadnezzar’s son-in-law). Neraglesar reigned for 4 years. His son Labashai-Mardach inherited the throne, but he was handicapped in some way. Nabonidus then killed Labashai-Mardach in a coup and took over as ruler of the Babylonian Empire. But as a result of the coup, Nabonidus was hated in Babylon and left his son Belshazzar to rule the city in his stead.
  - “drink from them” – This was likely included drunkenness and immorality.
- 5:4 – “praised the gods of gold and silver” – They are intentionally mocking the Lord.
- They are sinning against the word of Nebuchadnezzar from the end of Daniel 4:36-37.

- 5:5 – “fingers of a man’s hand” – The same hand of God carved 10 Commandments into stone (Exod. 31:18) and wrote the sins of the accusers of an adulteress into dust (John 8:6).
- “lampstand” – Possibly from the Jerusalem Temple.
- 5:6 – “the king’s countenance changed” – He knows this is bad news before the writing even appears on the wall. Belshazzar is dealing with a guilty conscience.
- “hips were loosened” – He soiled himself. (Isa. 45:1)
- 5:7 – “bring in the astrologers” – These guys never really help.
- “third ruler” – Behind Belshazzar (second) and his father, Nabonidus (first).
- 5:10 – “The queen” – The queen mother; either the wife or daughter of Nebuchadnezzar.
- “came” – She was not attending the party.
- 5:11 – “your father the king” – She seems to be digging here.
- Nebuchadnezzar has been dead nearly 23 years. Has Daniel been shelved since then? Or at some point since was he placed into retirement?
  - As a believer you might not get invited to the party, but you may be called in before it is over.
- 5:12 – “let Daniel be called” – Daniel has been maintaining personal devotion to the Lord for 65-70 years in a foreign land.
- 5:13 – “Are you that Daniel?” – How can he not know Daniel?
- 5:15 – “they could not” – They still don’t have the ability.
- 5:16 – “third ruler in the kingdom” – Daniel was more highly esteemed under Nebuchadnezzar’s rule.
- 5:17 – “Let your gifts be for yourself” – Those gifts mean nothing to Daniel. His gifts aren’t for sale.
- What would it matter to be the wealthiest man in a nation about to fall?
- 5:18 – “the Most High God gave your father Nebuchadnezzar a kingdom” – Belshazzar has been mocking the God who gave the kingdom to Nebuchadnezzar in the first place.
- Daniel has enough guts to rebuke kings.
- 5:21 – “the Most High God rules” – Repeated from Dan. 4:17, 25, 32.
- 5:22 – “you knew all this” – Belshazzar has chosen to disregard this history.
- 5:23 – “the God who holds your breath” – Lungs are involuntary muscles.
- Belshazzar has been mocking this God, but God is giving Belshazzar minutes to repent.
  - “For in Him we live and move and have our being.” (Acts 17:28)
- 5:25 – “MENE, MENE, TEKEL, UPHARSIN” – All the words in Aramaic are from the monetary system.
- 5:26 – “MENE” – means “numbered.” It means Belshazzar’s time is up.

5:27 – “TEKEL” – means “weighed.” Belshazzar’s life and work are being judged.

5:28 – “PERES” – means “divided.” Babylon is going to be taken and divided.

5:29 – “clothed Daniel with purple” – This is like getting a promotion on the day the company goes bankrupt.

- Daniel likely left the party at this point.

5:31 – “Darius the Mede” – Historically known as Gubaru, the officer overseeing the province of Babylon for Cyrus.

- This is not the same as Darius I, who would later encourage the Jews to return to Israel and rebuild their Temple. (Ezra 1, 5-6)
- Leading up to this scene, Cyrus has had the Medo-Persian army surrounding the city for a couple of years. Belshazzar felt very secure, but two traitors made their way to Cyrus to inform him of the weakness in the wall system of Babylon. And on the night of Oct. 12, 539 BC, the Medo-Persian army entered the city of Babylon by diverting some of the water of the Euphrates that passed through the city and wading into the water under the wall. These special forces then opened the gates of the city to the remainder of the Medo-Persian army which marched into the city without being largely confronted. Darius and his men went straight for the banquet hall and killed Belshazzar and his men.
- Josephus and the Talmud record that Cyrus made his entrance to the city of Babylon 16 days later. At the gate of the city, Daniel met Cyrus and presented him with the scroll of Isaiah in which Cyrus was prophesied of by name over 180 years earlier. (Isa. 44:27-45:4; Jer. 51:57-58) This motivated Cyrus to be favorable to the Jews and so he ended up granting them permission to return to their homeland. (Ezra and Nehemiah)

## **Chapter 6:**

Daniel has been in Babylon at least 67 years. He is less than 3 years away from the Jewish captives being released to go back to Judah. (Jer. 25:11; 29:10)

- Medes are the Kurdish people.
- Persians are from Elam (Iran).

6:1 – “over the whole kingdom” – There were over 100 provinces in Babylon.

6:2 – “suffer no loss” – Darius seemed to appreciate Daniel’s integrity.

6:3 – “Daniel distinguished himself” – There is record of trade between Babylon and Media before the Medes took over Babylon. No doubt, Darius knew of Daniel before even coming to take over the city.

- Daniel surpassed the other governors in every way.
- “an excellent spirit was in him” – “In [Daniel] is the Spirit of the Holy God.” (Dan. 4:8; see also 5:11, 14)

6:4 – “could find no charge or fault” – Daniel breezes through the congressional hearing.

- “faithful” – This seems to refer to how he fulfilled his responsibilities.
- “nor was there any error or fault” – Personally and morally.
- Daniel’s co-governors would want Daniel out of the way so they could get to the money that Darius didn’t want lost.

- 6:5 – “we find it against him concerning the law of His God” – This is the definition of being persecuted “for [Jesus’] sake” (Matt. 5:11), because there was nothing else they could speak against him.
- 6:7 – “All the governors of the kingdom” – Certainly not Daniel.
- “den of lions” – Because the fiery furnace didn’t work.
- 6:8 – “it cannot be changed” – The Medes thought their rulers were gods, so any law made by them would be perfect and irreversible.
- God will overcome the most resolute of human commands.
- 6:10 – “Daniel knew that the writing was signed” – He is aware of the danger.
- “his windows open toward Jerusalem” – 1 Kings 8:48-49; 2 Chron. 6:36-39
  - “three times a day” – Ps. 55:17.
  - “gave thanks” – Even while his life would be threatened for doing so.
  - “as was his custom since the early days” – Has he been doing this 67 years or more?
    - “Daniel purposed in his heart that he would not defile himself with the portion of the king’s delicacies.” (Dan. 1:8) One can never separate from sin and the world long who is not also separated unto the Lord.
- 6:11 – “found Daniel praying and making supplication” – Daniel doesn’t seem panicked here.
- 6:14 – “displeased with himself” – Darius knows he has been tricked.
- “set his heart on Daniel to deliver him” – Darius has come to appreciate Daniel in a short amount of time.
  - Daniel is not getting punished due to any fault of his own; it is entirely due to God’s sovereignty.
- 6:16 – “den” – Comes from an Aramaic word meaning “to dig.” This is a pit.
- There is a story from the NJ Zoo where lions were jumping a 12 ft. fence, grabbing zebras, and then jumping back over the fence to eat them in their cage.
  - “Your God, whom you serve continually” – This was Daniel’s testimony.
  - “He will deliver you” – When even Darius couldn’t deliver Daniel.
- 6:17 – “a stone was brought and laid on the mouth of the den” – An amazing type of Jesus and the resurrection.
- “the purpose” – The real purpose is God’s purpose, not the king’s purpose.
- 6:18 – “his sleep went from him” – Darius couldn’t sleep.
- 6:20 – “cried out with a lamenting voice” – He seems more afraid and sorrowful than Daniel was.
- “has your God...been able to deliver you” – This is the point of what God is communicating to the nation through Daniel in this scene.
- 6:22 – “My God” – Daniel relates to God personally.
- Daniel is witnessing from the lion’s den. Sometimes our testimony is loudest from the lion’s den.
  - “shut the lions’ mouths” – As God would do for Paul and others. (2 Tim. 4:17)

6:23 – “because he believed in his God” – “Real true faith is man’s weakness leaning on God’s strength” – D.L. Moody.

- By faith, Daniel “stopped the mouths of lions.” (Heb. 11:33)

6:24 – “them, their children, and their wives” – This was Persian law and custom.

6:26 – “a decree” – We see another decree by a pagan king declaring Daniel’s Lord to be the God. (Dan. 3:29)

- “tremble and fear before the God of Daniel” – God is exalted in Daniel’s devotion.
  - One man’s simple devotion to the Lord in the face of persecution impacts an entire kingdom.

6:28 – “Daniel prospered” – Daniel is a man almost 90 years old living in a foreign land and serving a pagan king.

### **Daniel 7:**

Chapter 7 begins the second major section of the book of Daniel, focusing on prophecy.

The traditional view of Daniel 7 parallels this vision with Nebuchadnezzar’s dream of Daniel 2. Only here more detail is given regarding the kingdom of the last days in the form of the little horn.

- The non-traditional view parallels Daniel 7 with Revelation 13 and claims that Daniel is giving a picture of the alignment of the kingdoms of the world that set the stage for the coming of Antichrist.

7:1 – “the first year of Belshazzar” – Chronologically, this would come before Daniel 5.

- This seems to be 553 BC...about 14 years before the fall of Babylon to the Medes and Persians.
- Daniel seems to be living in obscurity at this time.
- “telling the main facts” – We don’t get all the details.

7:2 – “I saw” – Repeated 9 times in Daniel 7.

- “the four winds of heaven” – This could parallel the four winds of Rev. 7:1.
- “the Great Sea” – This may not be the Mediterranean Sea, but symbolically speaking of a mass of people. (For a similar usage of “waters” see Rev. 17:1.)

7:3 – “four great beasts came up from the sea” – V. 17 gives us the interpretation this scene. The 4 beasts are 4 kings or kingdoms that arise from the earth.

- “the sea” – Isa. 17; Rev. 17.

7:4 – “a lion, and had eagle’s wings” – The traditional view sees this beast as Babylonian Empire.

- Babylon ruled for 70 years.
- Excavations in Babylon have found many lion figures.
  - The non-traditional view would see this kingdom as Great Britain and its colonies. America would be the eagle’s wings plucked off.
- “man’s heart was given to it” – Could refer to Nebuchadnezzar’s humiliation of Dan. 4.



- 7:5 – “a bear...raised up on one side” – The traditional view sees this beast as the Medo-Persian Empire. The raised side may refer to the Persians becoming dominant over the Medes.
- The Medes and Persians ruled for 200 years.
  - The Medo-Persian army was huge and relatively slow.
    - The non-traditional view would see the bear as referring to Russia.
- 7:6 – “a leopard” – The traditional view sees this as the Greeks and Alexander the Great.
- The Greeks ruled for 180 years.
  - The Greeks conquered all the way to India in 13 years.
    - The non-traditional view would see this as referring to a conglomeration of Asian nations. (The “kings of the east” – Rev. 16:12.)
  - “four heads, and dominion was given to it” – The traditional view sees the four heads referring to the 4 kings that divided the Greek Empire and ruled it concurrently following the untimely death of Alexander the Great. But that is when the Empire started to fall, not when it had the greatest dominion. (Dan. 8:22)
- 7:7 – “fourth beast...iron teeth” – The traditional view sees this as the Roman Empire.
- The Romans ruled for nearly 500 years.
    - The non-traditional view sees this as the 10 nation European alliance that will be dominant at the time of the Antichrist. This is often called the Revived Roman Empire.
    - This beast is different from the other beasts (v. 19). This kingdom will be global over the whole earth (v. 23).
  - “ten horns” – Probably speaks of the same things as the 10 toes of the statue in Dan. 2.
    - Either way, this 4<sup>th</sup> figure leads to the kingdom of the Antichrist. (Dan. 7:24)
- 7:8 – “horns” – Typical of power or authority. (Rev. 17:7-13)
- “a little one” – This individual starts small and grows into tremendous power.
  - “three of the first horns were plucked out” – The Antichrist will subdue 3 of the 10 kingdoms.
  - “eyes like the eyes of a man” – This speaks of the Antichrist’s ability to see. No doubt the final world ruler will have access to all the surveillance of the present world system and more.
  - “mouth speaking pompous words” – Everywhere the Antichrist is spoken of, his great oratory skills are referenced. (Dan. 11:36; 2 Thess. 2:4; Rev. 13:5-6)
  - “pompous” – Can also be translated “presumptuous.”
- 7:9 – “thrones” – Likely the 24 thrones that surrounded God in heaven. (Rev. 4:4; see also Luke 22:30)
- “wheels” – Possibly the same wheels we see in Ezek. 1.
- 7:10 – “thousand times ten thousand” – Rev. 5:11.
- “books” – Ps. 56:8; Mal. 3:16; Rev. 20:12.
- 7:11 – “the beast was slain” – At the Battle of Armageddon (Rev. 19:20), the Antichrist will be destroyed by Christ Himself (2 Thess. 2:8; Rev. 19:15).

- 7:12 – “their lives were prolonged for a season” – This doesn’t seem to be a succession of nations, but rather they seem to be contemporary with one another.
- The beasts come up from the sea in succession, but seem to remain on the earth to exist together at the same time. They even seem to exist in some form after the Antichrist is taken away.
- 7:13 – “Son of Man” – The only place in the OT that the Messiah is referred to as the Son of Man. This was Jesus’ favorite title for Himself. (Matt. 26:64; Mark 14:62; Rev. 1:7)
- 7:15 – “body” – Lit. “sheath.” (Job 27:8)
- The body is our earth-suit.
- 7:17 – “which arise out of the earth” – Seems to be future to Daniel.
- 7:18 – “saints of the Most High shall receive the kingdom” – Looking to the Millennium. (Matt. 19:28-29; Luke 22:29-30; Rev. 1:6; 20:4-6)
- 7:19 – “I wished to know the truth about the fourth beast” – This is where Daniel is focused.
- 7:20 – “appearance was greater than his fellows” – This is a very charismatic and impressive leader.
- 7:21 – “prevailing against them” – The believers of the Tribulation, Jew and Gentile alike, will suffer great persecution at the hands of the Antichrist. (Rev. 12:17; 13:7)
- 7:23 – “fourth kingdom” – The Antichrist and his kingdom are synonymous.
- 7:24 – “ten horns are ten kings” – Rev. 17:12.
- 7:25 – “pompous words” – The Antichrist seems to step up to bring peace to the world on the heels of a battle precipitated by an invasion of Israel. (Ezek. 38)
- “persecute” – Lit. “to wear away, to wear out.” This implies the Antichrist will establish a systematic and thorough system of monitoring and punishing the followers of God.
  - “the Most High” – El Elyon.
  - “change times and laws” – The calendar seems to revert back to a 360-day year for these future prophetic events.
    - The 3½ years are accounted as 1,260 days in Rev. 11:2-3.
  - “time and times and half a time” – 3½ years. The Great Tribulation.
- 7:26 – “the court shall be seated” – This is Jesus the Messiah. (v. 9)
- 7:27 – “kingdom...shall be given to the people” – During the Millennium, the saints will rule and reign with Jesus Christ. (Ps. 149; Matt. 19:28-29; Luke 22:29-30; Rev. 1:6; 20:4-6)
- “an everlasting kingdom” – “Your kingdom come, Your will be done.” (Matt. 6:10)
- 7:28 – “the end of the account” – The prophecy and its interpretation come to conclusion.
- “greatly troubled me” – Daniel is more troubled by this vision than he was the threat of the lion’s den.

## Chapter 8:

The language of the original text switches back to Hebrew in Dan. 8.

- The remainder of the prophecies of Daniel center on Israel and Jerusalem.

8:1 – “third year of the reign of King Belshazzar” – 551 BC.

- This is about 12 years before Belshazzar’s party in Dan. 5. This is also 14 years before the Medes and Persians come to power, 217 years before the Greek take power, 228 years before Alexander the Great died, and 387 years before Antiochus Epiphanes comes on the scene.

8:2 – “Shushan” – Daniel is living in Babylon at this time. It seems that he is transported in vision to Shushan.

- Shushan is located about 230 miles east of Babylon.
- Shushan will eventually become the capital of the Medo-Persian Empire. (Neh. 1:1; Est. 1:2)
- There were hostilities between Babylon and Shushan in Daniel’s lifetime.
- “Elam” – modern-day Iraq.

8:3 – “a ram” – The Medo-Persian Empire. (v. 20)

- The ram was a popular symbol of the Medo-Persian Empire. The Persian kings would wear a golden ram’s hat into battle. Rams were engraved on their coins and on some of their buildings.
- “two horns” – The kings of Media and Persia.
- “the higher one came up last” – Persia became the dominant arm of the Empire.

8:4 – “westward, northward, and southward” – The Persian army would move this way when conquering this region.

- “westward” – Their first thrust would be toward Babylon.
- “became great” – Persia eventually had an army of nearly 2½ million men.

8:5 – “male goat” – The kingdom of Greece. (v. 21)

- Aegean Sea means “Goat Sea.”
- “notable horn” – That is Alexander the Great.
- “horn between his eyes” – Like a unicorn.

8:7 – “confronting the ram” – This is written 200 years before Alexander opposed the Persians.

- Alexander the Great, encouraged by his father to be a great warrior, began his conquest before the age of 20. He crossed the Hellisbont River with 35,000 men to oppose a Persian army of over 2 million men. One of Alexander’s tactics was to take the side of the battlefield facing the sun (opposite of the side armies typically took) and use his men’s shields (which were made of bronze) to deflect the sunlight and blind the opposing army before attacking.
- Alexander the Great conquered the entire known world in 12 years. So swift and strong were his armies that entire villages and cities were known to surrender to the Greeks before the fighting even started.
- By 33 years of age, Alexander was so depressed because there were no more countries to conquer that he became a drunk. One night in the southern palace of Babylon, he got drunk, walked home in the rain, and passed out on the floor of his home in his wet clothes. As a result, he caught pneumonia and died at the age of 33. (323 BC)

- Because he didn't have any children, he was asked on his deathbed who the kingdom should go to. Alexander's response was, "Give it to the strong."

8:8 – "in place of it four notable ones came up" – Following Alexander's death, the Grecian Empire was divided into four regions:

1. Macedonia and Greece – ruled by Cassander.
2. Asia Minor – ruled by Lysimachus.
3. Syria, Babylon, and India – ruled by Seluecus I.
4. North Africa and Palestine – ruled by Ptolemy I.

8:9 – "a little horn" – Similar to, but not the same as, the little horn of Dan. 7:8.

- This is most likely Antiochus Epiphanes (a Seluecid). He ruled from 175-164 BC.
- Much history of Antiochus is recorded in 1 Maccabees and 2 Maccabees.
- "the Glorious Land" – Israel. (Ezek. 20:6)
  - Antiochus Epiphanes was a prototypical anti-Semite.
  - Alexander the Great had come to Jerusalem in 332 BC. He spared it as a result of previously seeing a vision of a Jewish priest and then later physically meeting that priest who revealed to Alexander in Daniel's prophecies that God has prophesied of his victory over the Persians.

8:10 – "the host of heaven" – Either referring to angels or to the saints of the Jewish people.

8:11 – "exalted himself as high as the Prince" – Antiochus called himself Theos Epiphanes.

- 40,000-80,000 Jews were killed at one time in protest of Antiochus Epiphanes' statue set up in the Temple. (168 BC)
- The Jews called him "Antiochus Epimanes," meaning "the mad man."
- "daily sacrifices were taken away" – Jesus said this will happen again. (Matt. 24:15)

8:12 – "cast truth down to the ground" – Antiochus made it illegal to read the Scriptures and burnt all the Torahs he found.

8:13 – "a holy one" – Likely an angel.

8:14 – "two thousand three hundred days" – More than 6 years.

- The Millerites and Ellen G. White of the 7<sup>th</sup>-Day Adventists used this passage to predict the return of Christ in 1843.
- "days" – Lit. "evening-mornings." This may refer to the daily sacrifices at the Temple.
  - If that is the case, this is 1,150 days. And it could refer to the time period from Antiochus setting up a pagan altar in the Temple in 168 BC to Judas Maccabeus re-consecrating the Temple in 165 BC.

8:16 – "Gabriel" – The appearance and naming of the first godly angel in the Bible. (Dan. 12:1)

- Gabriel appears again in the NT to handle the birth announcements of Jesus Christ.
- Lucifer was the first angel named in Isa. 14.

8:17 – "the time of the end" – There is a double-meaning to this vision. In addition to Antiochus Epiphanes, there is also a more future fulfillment of these prophecies.

8:18 – "in a deep sleep" – It seems that Daniel may have fainted.

8:19 – “the latter time of the indignation” – Possibly speaking of the Great Tribulation.

8:21 – “the first king” – Alexander the Great.

8:22 – “not with its power” – When the Grecian Empire is divided it weakens.

8:23 – “in the latter time” – The still future fulfillment.

- “A king” – This seems to be speaking of Antiochus Epiphanes, but also referring to the Antichrist.
- “fierce” – Also translated “bold, brazen.” (Prov. 7:13)

8:24 – “not by his own power” – The Antichrist will receive power from Satan as Antiochus Epiphanes received his power from the deceased Alexander the Great.

8:25 – “prosperity” – The Antichrist will promise peace and prosperity to the world. (Rev. 6:2)

- “against the Prince of princes” – “Who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.” (2 Thess. 2:4)
- “broken without human means” – History says that Antiochus was eaten up by worms while in Persia.
  - Others eaten up by worms include: Herod the Great, Herod Antipas, Faratima the Queen of Cyrene, Hermeneas a Roman Governor, Philip II of Spain.
  - The Antichrist, “whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.” (2 Thess. 2:8)

8:26 – “the vision of the evenings and mornings” – Likely referring back to v. 14.

8:27 – “sick for days” – This vision made Daniel physically ill.

## **Chapter 9:**

This chapter is the backbone to Biblical prophecy.

9:1 – “the first year of Darius” – 539-538 BC.

- This chapter comes just following the events of Dan. 5.

9:2 – “understood by the books” – Daniel is studying the Scriptures.

- “Jeremiah the prophet” – Jer. 25:11; 29:10. (See also Ezek. 6:8-10.)
- “seventy years in the desolations of Jerusalem” – This comes over 67 years since the Babylonians first took Jerusalem.

9:3 – “set my face toward the Lord” – Daniel’s Bible study leads him to prayer.

- Following the prophecy of the 70-year captivity (Jer. 29:10), Jeremiah instructs God’s people to pray. So Daniel prays (Jer. 29:12).
- “supplications” – means “asking God for specific needs on one’s life.”
- “fasting, sackcloth, and ashes” – Daniel is mourning. His heart is broken before the Lord.

9:4 – “confession” – Daniel will not blame God for the calamity that has come upon Israel. He knows that God is just in punishing the nation.

- 9:5 – “we have sinned” – Daniel includes himself. (1 John 1:8)
- “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.” (2 Chron. 7:14)
- 9:6 – “the prophets” – Jeremiah is one of those prophets, largely rejected by his own people.
- 9:7 – “righteousness belongs to You” – Daniel is recognizing the faithfulness and right-ness of God. They are not in this condition because God failed, but because the people failed.
- 9:9-10 – “rebelled...not obeyed” – Refusing to obey is the same as rebelling.
- 9:11 – “the curse and the oath written in the Law of Moses” – Lev. 26:33; Deut. 28:63-67.
- “Law of Moses” – Daniel has been studying the books of Moses as well.
  - Daniel’s study includes the Law – Moses, and the prophets – Jeremiah.
- 9:16 – “Jerusalem” – Daniel, for the entirety of the 70-year captivity, set his heart and affections on Jerusalem. He never lost his desire for his homeland.
- 9:17 – “shine” – Lit. “to beam with favor.”
- 9:18 – “because of your great mercies” – This is God’s motivation toward us.
- 9:19 – “for your own sake” – This is praying in the name of Jesus; for the glory of God.
- 9:20 – “while I was speaking” – This is a quick answer to prayer.
- 9:21 – “Gabriel” – Daniel had met him before. (Dan. 8:16)
- Daniel is open to the supernatural of God while anchored to His Word.
  - “time of the evening offering” – Daniel is maintaining the Temple worship schedule even though he has been away from Jerusalem for over 67 years.
- 9:22 – “give you skill to understand” – Daniel’s prayer leads to further revelation.
- God intends for these prophecies to be understood.
- 9:23 – “greatly beloved” – An angel from God tells Daniel that he is loved.
- 9:24 – “weeks” – Lit. “sevens.” These are sets of seven years. (Gen. 29:27)
- “Seventy weeks” – This is 70 sets of 7 years for a total of 490 years.
  - The only other place in the Bible this combination of 70 7’s is used is in Matt. 18:22.
  - “determined” – Lit. “cut out.” This time period has been separated from human history for God’s purposes.
  - “For your people” – This prophecy primarily deals with the nation of Israel.
  - “for your holy city” – Jerusalem.
  - “to finish the transgression” – Lit. “to imprison transgression.”
  - “reconciliation for iniquity” – Lit. “forgiveness for iniquity.”
  - “everlasting righteousness” – This hasn’t happened yet.
  - “To finish...anoint the Most Holy” comes at the end of the Tribulation.

- 9:25 – “the command to restore and build Jerusalem” – The command was given by Artaxerxes Longimanus on March 14, 445 BC. (Neh. 2:1-8)
- “seven weeks and sixty-two weeks” – A total of 69 sets of 7 years; 483 years.
  - “seven weeks” – Many attribute the strange accounting of the 69 weeks to God communicating how long it took to actually restore and build the city after the command was given.
  - “Until Messiah the Prince” – Sir Robert Anderson in “The Coming Prince” calculated these 69 weeks to be 483 years at 360 day years from March 14, 445 BC. These days would end on Palm Sunday; April 6, 32 BC...the day Jesus rode into Jerusalem on a donkey presenting Himself to the city as their King.
    - In Luke 19:41-44, Jesus weeps over the people’s failure to recognize and rally to Him on this day. This was the first day Jesus announced Himself as king to the People.
      - o This prophecy is time-sensitive. No one can now fulfill this prophecy. If Jesus didn’t fulfill it; nobody does.
- 9:26 – “Messiah shall be cut off” – The rejection and crucifixion of the Jewish Messiah.
- “cut off” – Lit. “executed.”
  - “but not for Himself” – This is a reference to the substitutionary atonement of Jesus Christ.
    - Jesus did not receive the kingdom at His first coming.
  - “destroy the city and the sanctuary” – The Romans and Titus Vespasian in 70 AD.
    - Antiochus Epiphanes was Greek (Dan. 8:9). The Antichrist will be Roman (Dan. 7:8).
  - “flood” – Lit. “dispersions.”
  - “desolations are determined” – The Times of the Gentiles and The Church Age.
    - Israel has endured desolations for nearly 2,000 years.
    - Right now we are living between the 69<sup>th</sup> and 70<sup>th</sup> weeks of Daniel’s prophecy.
- 9:27 – “he” – Refers to the Antichrist of v. 26. (Rev. 6:1-2)
- “confirm a covenant with many for one week” – The confirmation of a peace treaty involving Israel will be the beginning of the Tribulation.
  - “with many” – Refers back to Israel from v. 26.
  - “one week” – This is the final week determined for the nation of Israel.
  - “in the middle of the week” – 3½ years into the Tribulation; The Great Tribulation.
    - The counting of 3½ years as 1,260 days tells us that we have reverted to 360 day years.
  - “bring an end to sacrifice and offering” – This is an indication that Israel has resumed sacrifice by this time. (Rev. 11:1-2)
  - “abominations shall be one who makes desolate” – Jesus spoke of the “abomination that causes desolation” in Matt. 24:14 and Mark 13:14.
    - “The son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.” (2 Thess. 2:3-4)
  - “on the desolate” – Lit. “upon the desolator.”

## Chapter 10:

10:1 – “the third year of Cyrus” - 536 BC.

- In the first year of Cyrus, the Jews were released from captivity to return to Israel and build their Temple (Ezra 1). Only 49,000 returned at that time.
- Daniel is likely over 90 years old at this time. He is likely too old and frail to make the trip back to Jerusalem.
- By the third year of Cyrus, the Jews have already started lagging in their construction of the Temple. As they face increasing opposition from the Samaritans.
- “the appointed time was long” – This Hebrew phrase seems to imply a conflict or struggle.

10:2 – “mourning” – Daniel may be mourning the delay in the construction of the Temple in Jerusalem.

10:3 – “ate no pleasant food” – This is not a complete fast. He is eating essentials. (Dan. 1:8)

10:4 – “twenty-fourth day of the first month” – Daniel fasted through the Passover.

- “Tigris” – Daniel is still in Babylon.

10:5 – “a certain man clothed in linen” – This is similar to the description of Jesus given in Rev. 1:12-16.

- “a certain man” – There are more than one persons appearing to Daniel in this scene. (Dan. 12:6)

10:7 – “I, Daniel, alone saw the vision” – Like Saul in Acts 9.

10:8 – “I was left alone” – Daniel’s companions leave him.

- Daniel stands before God without any human help.

10:9 – “face to the ground” – Daniel is humbled. (Isa. 6; Ezek. 1; Rev. 1)

10:10 – “a hand touched me” – This seems to be an angel who came with the “man clothed with linen.”

- “on my knees” – Daniel only makes it to his hands and feet.

10:11 – “greatly beloved” – Dan. 9:23; 10:19.

10:12 – “I have come because of your words” – The angel is coming in response to Daniel’s prayer.

- What if Daniel didn’t pray?

10:13 – “prince of the kingdom of Persian withstood me” – The angel is being opposed and hindered by another angelic being; the prince of Persia.

- Daniel is living under the Persian Empire at this time.
- “twenty-one days” – For the duration of Daniel’s prayer. (v. 2)
  - The clearest revelation of spiritual warfare in the Bible. (Eph. 6:12)
  - The spiritual realm has power over the physical realm.
- “Michael, one of the chief princes” – Jude 9; Rev. 12:7

10:14 – “your people” – Israel.

- “in the latter days” – This vision spans to the end of the age. (Dan. 12:9)
  - This the key verse for Daniel’s final prophecy.

10:16 – “My Lord” – This is not referring to God, but is a title of respect; like “sir.”



- 10:17 – “nor is any breath left in me” – Is Daniel hyperventilating? Or passed out?
- 10:18 – “strengthened me” – Angels are ministering spirits to the heirs of salvation. (Heb. 1:14)
- Hagar, Elijah, Paul, and Jesus were all ministered to by angels.
- 10:20 – “Do you know why I have come to you?” – He is checking to see if Daniel remembers why he has come to him. (v. 14)
- “prince of Greece” – This is over 200 years before Greece comes to power.
- 10:21 – “what is noted in the Scripture of Truth” – The angel is only given further understanding of God’s Word.
- The angels are fighting to see God’s Word fulfilled in our human existence.
  - “Michael your prince” – The archangel, Michael, seems to be the spiritual power over Israel. (Dan. 12:1; Jude 1:9)

### **Chapter 11:**

There are about 135 prophecies given in Dan. 11.

- One validation of the Word comes in fulfilled prophecy. (Isa. 41:4, 21-22, 26; 42:8-9; 44:6-7)
- 11:2 – “three more kings” – The three kings of Persia following Cyrus:
1. Cambyses (530-522 BC)
  2. Pseudo-Smerdis (522 BC)
  3. Darius I Hystapes (522-486 BC)
- “the fourth” – Xerxes. (He is called Ahasuerus in the book of Esther.)
  - “his strength” – Xerxes fielded an army of over 800,000 men.
  - “against the realm of Greece” – Xerxes attempted to conquer Greece in 480 BC and failed. (Esther 1:1)
- 11:3 – “a mighty king” – Alexander the Great. (He ruled from 336-323 BC.)
- 11:4 – “when he has arisen” – Lit. “in the midst of his standing up.” That is, in the prime of his power.
- “four winds of heaven” – (Dan. 8:8) Following Alexander’s death, the Grecian Empire was divided into four regions:
    1. Macedonia and Greece – ruled by Cassander.
    2. Asia Minor – ruled by Lysimachus.
    3. Syria, Babylon, and India – ruled by Seleucus I Nicator. (King of the North)
    4. North Africa and Palestine – ruled by Ptolemy I Soter. (King of the South)
- 11:5 – “king of the South” – Ptolemy Soter.
- “one of his princes” – Seleucus Nicator.
- 11:6 – “king of the South” – Ptolemy Philadelphus.
- “daughter of the king of the South” – Berenice, daughter of Ptolemy Philadelphus.
  - “king of the North” – Antiochus Theos.

- 11:7 – “branch of her roots” – Ptolemy Euergetes, brother of Bernice comes to avenge the death of his sister.
- Bernice and Antiochus Theos was killed by his previous wife, Laodice.
  - “king of the North” – Seleucus Callinicus. He is the son of Laodice.
- 11:8 – “their gods” – Images of Syrian deities and Egyptian gods that the Persian Cambyses had carried off after conquering Egypt in 525 BC.
- Ptolemy Euergetes took 4,000 talents of gold, 40,000 talents of silver, and 2,500 idols back to Egypt as his spoil from this war.
- 11:10 – “his sons” – Seleucus Ceraunus and Antiochus the Great.
- “pass through” – This is referring to Israel.
- 11:11 – “king of the South” – Ptolemy Philopator.
- “king of the North” – Antiochus the Great.
  - “muster a great multitude” – This battle happens throughout Israel and ends in Raphia, Ptolemy’s headquarters in southern Palestine.
  - Ptolemy Philopator defeated Antiochus the Great at first; only to have Antiochus return years later to defeat Philopator’s son, Ptolemy Epiphanes.
- 11:14 – “king of the South” – Ptolemy Epiphanes.
- “violent men of your people” – Certain Jews attempted to overthrow Ptolemy Philopator by siding with Antiochus the Great and Philip of Macedon.
  - The Ptolemaic general Scopas crushed this rebellion in 200 BC.
- 11:15 – “fortified city” – Sidon.
- 11:17 – “daughter of women” – Cleopatra, daughter of Antiochus the Great, king of the North, was given to marry Ptolemy Epiphanes, the son of the king of the South. It was his intention that she would spy on the South and report it to her father in the North.
- “not stand with him” – Cleopatra fell in love with Ptolemy Epiphanes and refused to spy for her father, Antiochus the Great.
- 11:18 – “the reproach” – Antiochus the Great was defeated in a battle against the Romans in Asia Minor in 190 BC.
- 11:19 – “stumble and fall” – Antiochus the Great will be killed while attempting to plunder a temple in his own province.
- 11:20 – “There shall arise in his place” – Seleucus Philopator.
- Seleucus Philopator took over for Antiochus the Great, but had to pay taxes to Rome as a result of Antiochus the Great being defeated in the war of 190 BC.
  - “destroyed, but not in anger or in battle” – He was killed in a conspiracy arranged by his finance minister, Heliodorus.

- 11:21 – “a vile person” – Antiochus Epiphanes. (He ruled from 175-164 BC.)
- He was the younger brother to Seleucus Philopator.
  - The Jews called him Antiochus Epimanes – “Antiochus the mad man.”
  - “by intrigue” – Antiochus seized power while the rightful heir to the throne, Demetrius I, was still very young.
- 11:22 – “prince of the covenant” – Likely speaking of Onias III, the Jewish high priest, who made a treaty with Epiphanes. Antiochus later broke that treaty and killed Onias.
- Some think this may refer to Ptolemy Philometor.
- 11:24 – “peaceably” – Antiochus came with bribery at first to gain approval and control.
- “the riches places of the province” – Epiphanes seized the areas of Bashan, Golan, and the best of the land.
  - “disperse the plunder” – He gave it to his generals.
- 11:25 – “the king of the South” – Ptolemy Philometor.
- “he shall not stand” – Ptolemy Philometor was killed in an act of treason among his leaders.
- 11:27 – “speak lies at the same table” – Ptolemy Philometor and Antiochus Epiphanes arranged for a meeting to settle for peace, but neither of them intended to keep their terms of the agreement.
- “at the appointed time” – Even in the deceit of these negotiations, God is still in control of the happenings. (Dan. 5:21)
- 11:28 – “against the holy covenant” – In 169 BC, Antiochus plundered the Temple in Jerusalem.
- 11:29 – “go toward the south” – Antiochus intends to invade Palestine and Egypt again.
- 11:30 – “ships from Cyprus” – The Roman fleet led by Popilius Laenas met Antiochus in Alexandria and turned him back from invading Egypt.
- “rage against the holy covenant” – Antiochus rages against Jerusalem on his way back north.
    - At this time, Antiochus killed 40,000 Jews. On subsequent incursions into Israel, Antiochus would kill 60,000 more Jews.
  - “those who forsake the holy covenant” – Epiphanes got some Jewish rebels to side with him against their own people.
- 11:31 – “the abomination of desolation” – On Dec. 14, 168 BC, Antiochus set up a statue of Zeus (or himself) in the Holy of Holies. He also sacrificed a pig on the altar and forced the priests to drink its blood to desecrate the Temple. He also forced the priests to participate in a sexual orgy. (Matt. 24:15)
- 11:32 – “the people who know their God” – Mattathias and his 5 sons lead a rebellion with the Hasidim against Antiochus. Led by his son, Judas Maccabeus, the altar of the Temple was rededicated on Dec. 14, 165 BC.
- Hanukkah originated at this event.
- 11:33 – “they shall fall by sword and flame” – Even those who understood and stood up for the cause of the Lord experienced earthly pain and struggle.
- If there isn’t anything worth dying for, then there isn’t anything worth living for.

- 11:35 – “until the time of the end” – The picture seems to fast-forward to the Antichrist.
- 11:36 – “do according to his own will” – The Antichrist will come with “exsousia” power and display all “signs, and lying wonders.” (2 Thess. 2:9)
- “exalt and magnify himself above every god” – 2 Thess. 2:4. (See also Rev. 13:5-8)
  - “the wrath” – This is the Great Tribulation. (1 Thess. 5:9)
  - “what has been determined shall be done” – Even the times of the Antichrist are under the sovereign plan of God. (Dan. 5:21)
- 11:37 – “God of his fathers” – This seems to imply the Antichrist is of Jewish descent.
- “the desire of women” – The Jewish Messiah.
  - “He is antichrist who denies the Father and the Son.” (1 John 2:22)
- 11:38 – “fortresses” – Often translated “strength.” Seems to be referring to military might.
- Satan is somehow empowering the Antichrist. (Rev. 12-14)
  - “gold and silver” – He is rich and powerful.
- 11:39 – “divide the land for gain” – He has made some agreement with those giving him his power in exchange for control over Israel.
- 11:40-44 – The battles leading up to Armageddon. (Rev. 16:13-16)
- This is not the same as the battle of Ezekiel 38-39.
- 11:40 – “king of the South” – The region around Egypt.
- “king of the North” – The region of Turkey and Syria.
- 11:41 – “He shall also enter” – Speaking of the Antichrist.
- “the Glorious Land” – Israel.
  - “Edom, Moab...Ammon” – This region of Jordan will house Jewish refugees fleeing Israel when Antichrist sets up the abomination that causes desolation in the Temple. (Rev. 12:1-6; Isa. 16:1-5)
  - In our present day, Israel and Jordan have a negotiated peace treaty.
- 11:43 – “Libyans and Ethiopians” – It seems the forces of the Antichrist will push to the borders of Libya and Ethiopia.
- 11:44 – “news from the east and the north” – Rev. 16:12 speaks of the Euphrates being dried up to make way for the kings from the east setting up the last great battle of Armageddon.
- 11:45 – “between the seas” – Jerusalem sits between the Mediterranean and Dead Seas.
- “he shall come to his end” – Jesus will personally defeat the Antichrist. (2 Thess. 2:8; see also Psalm 149:5-9)

## **Chapter 12:**

- 12:1 – “At that time” – Speaking of the “time of the end.” (Dan. 11:40)
- “Michael” – The archangel (Jude 1:9) works for Israel (Dan. 10:21).
  - “a time of trouble” – Jacob’s Trouble (Jer. 30:7). This is the Great Tribulation. (Matt. 24:21)
  - “the book” – Is this the Lamb’s Book of Life? (Rev. 20:12,15)

- 12:2 – “many of those who sleep in the dust of the earth shall awake” – This is the First Resurrection. (Rev. 20:5-6; see also John 5:29)
- 12:3 – “Those who are wise will shine” – Our bodies may be made like unto His glorious body on the Mount of Transfiguration. (Matt. 17:1-13; Phil. 3:21)
- 12:4 – “shut up the words and seal the book” – This phrase does not mean to hide these prophecies, but to preserve them.
- “run to and fro” – Travel and global understanding will allow for a greater understanding of the Scriptures as they are being fulfilled.
    - “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place (whoever reads let him understand).” (Matt. 24:15)
  - “knowledge” – Lit. “the knowledge.” This is speaking of the knowledge of the Scriptures.
    - “The correct sense is that ‘many shall search it through and through,’ and that as a consequence ‘knowledge of the book itself shall be increased.’” (William Newell)
- 12:5 – “two others” – More angels.
- 12:6 – “the man clothed in linen” – Possibly Jesus Christ. (Dan. 10:5)
- 12:7 – “time, times, and half a time” – 3½ years. It seems to be speaking of the Great Tribulation. (Dan. 7:25; 9:27; 12:7; Rev. 11:2-3; 12:6,14; 13:5)
- “when the power of the holy people has been completely shattered” – Speaking of the Antichrist’s destruction of the Jewish people.
- 12:8 – “I did not understand” – Daniel doesn’t understand why his people would be “shattered.” (v. 7)
- The OT prophets looked into their own writings in an effort to understand what God inspired them to write. (1 Pet. 1:10-12)
- 12:9 – “Go your way” – God is telling Daniel to get back to his work and life.
- “the words are closed up and sealed” – At the time of Daniel’s writing, God was working with Israel. So the idea of them being shattered wouldn’t apply to that age.
    - “And he said to me, ‘Do not seal the words of the prophecy of this book, for the time is at hand.’” (Rev. 22:10)
- 12:10 – “the wicked shall do wickedly” – Similar to Rev. 22:11.
- 12:11 – “one thousand two hundred and ninety days” – This is 30 days longer than the typical accounting of the 3½ years given everywhere else.
- 12:12 – “one thousand three hundred and thirty-five days” – Daniel adds another 45 days.
- It may be that God is accounting for 75 days to clean up the earth before Jesus fully takes the throne in Jerusalem.
- 12:13 – “your inheritance” – Daniel and his people will have a place and a purpose in the Kingdom Age.
- “the end of the days” – Seems to be referring to the end of the 1,335 days of v. 12.
    - Could it be that the OT Jews do not get resurrected until after Jesus takes His throne in Jerusalem? Maybe it is the job of the Church that returns with Jesus at Armageddon to clean up and prepare Israel for the Jews’ resurrection to their inheritance.