

The Book of Daniel, Bible Study 2014

James Moriello, Pastor, Firm Foundation Christian Church, Woonsocket, RI

1. Introduction

- a. Daniel the last of the four “major prophets”, in sequence, in the Old Testament, the others being Isaiah, Jeremiah, and Ezekiel
- b. Authorship, Daniel
 - i. Some of the book written in third person (Ch. 1-6, Cf. 7:2), common Hebrew literary device
 - ii. Daniel 8:15, and other places, switches to 1st person
 - iii. Events and dreams in all their detail could only be fully relayed by Daniel himself
 - iv. Jesus said Daniel wrote it (Matthew 24:15), that settles it!
 - v. Authorship and date attacked and disputed by liberal “scholars” who:
 1. Disbelieve prophecy
 2. Deny the supernatural
 3. Deny the deity of Christ (Historical Jesus, Jesus Seminar crowd)
 4. Qualm is not with Daniel, but it is with Christ. The Lord’s response can be found in Psalm 2:1-2
- c. Dating of the Book of Daniel
 - i. Covers events from 605 BC (1:1) to 536 BC (10:1)
 - ii. Probably written about 530 BC
 - iii. Written from Babylonian and Persian captivity

2. Daniel Chapter One

- a. 1:1-2
 - i. there were three stages of the captivity of the Jews to Babylon (605, 597, 586 BC), Daniel was taken captive in the first of these
- b. 1:3-4
 - i. “master of his eunuchs”, men were made eunuchs so they could not marry and have children, possibly Daniel and his friends were made eunuchs, no wives or children recorded, this would be consistent and some see as fulfillment of Isaiah 39:7
 - ii. “young men”, mid to late teens
 - iii. Babylonians seek the “best of the best” according to the world’s standards, to provide service to the king
 - iv. “and whom they might teach”, impressionable young men, from whom they might remove their heritage and immerse them in pagan ways

- v. Apply: Are you taught by men or by God? (men's books or God's Book)
- vi. Apply: Are your children immersed in the ways of the world or the ways of the Lord?
- c. 1:5
 - i. Again, to remove Jewish heritage, encouraging violation of dietary laws
- d. 1:6-7
 - i. "from among those", did only four men dare to follow the true and living God, what of the rest? God's Word as seed sown among thorns, the world choking it out
 - ii. Names changed, notice the original names all end in "el" or "ah", El is the general word for God in Hebrew and Ah is a derivative of Yah or Yahweh which is the personal name of God in Hebrew, by contrast (Bel, Aku, Nego) are false Babylonian "gods", what the names mean
 - 1. Daniel: God is my judge, becomes
 - a. Belteshazzar: Bel protect the king
 - 2. Hananiah: The LORD is gracious, becomes
 - a. Shadrach: Command of Aku
 - 3. Mishael: Who is like the LORD, becomes
 - a. Meshach: Who is what Aku is
 - 4. Azariah: The LORD is my helper, becomes
 - a. Abednego: Servant of Nego (or Nebo)
- e. 1:8
 - i. The world can change our location, our status, our job, our diet, and even our name, but it cannot change our heart
 - ii. Apply: having a heart transformed by God gives us the ability to have joy and peace inside regardless of worldly circumstances
- f. 1:9-15
 - i. Key on verse 10, temptation to go with the flow, peer pressure, bend one's standards a little
 - ii. Context: all food and wine in Babylon was offered to idols
 - iii. Cf. Romans 14 and 1 Corinthians 8, the response of the faithful young men not only for their own conscience's sake, but also so as to set an example and alert the consciences of the other young men who were caving to the pressure
- g. 1:16-21
 - i. "Thus the steward", he must have taken notice

- ii. Apply: unbelievers will be taught by both our words and actions (Cf. 2 Corinthians 3:2-3), what did become of the steward, what became of that co-worker or friend of yours?
- iii. "visions and dreams", much of the book of Daniel deals with these
- iv. "king interviewed", saints exalted and given the opportunity to testify of God's goodness before rulers, lost art of integrity blessed by God
- v. "wisdom...understanding...ten times better", having knowledge of God, and mined the divine wisdom to rightly use that knowledge

3. Daniel Chapter Two

a. 2:1

- i. Unsettling dreams sometimes used by God to get our attention
- ii. Caution: not to place stock in them, as they are filtered through the human mind which is still prone to sin and error both consciously and subconsciously, Satan can just as easily deceive either way (Cf. 2 Corinthians 11:14), test against the revealed Word of God (Cf. Deuteronomy 13:1-3)
 - 1. Objective truth, rule for Christian life (2 Timothy 3:16-17)
 - 2. Test the spirits against the Word of God (1 John 4:1-8)
 - 3. What about dream interpreters? Unless they are 100% correct in every detail, they are frauds (Deuteronomy 18:15-22). My contention: just as there are no modern day prophets since their role was foundational and we don't build foundations twice (Ephesians 2:20), such do not exist, Nostradamus was off details and letters and so too exposed as a fraud, Satan can make educated guesses based on 6,000+ years of experience, but does not know the future.
- iii. Apply: King Nebuchadnezzar was the richest and most powerful man on earth in his day, but it did not bring him peace. Difficult days and death visit us all, and suffering does not discriminate. Be ready, put your faith in God in Christ Jesus, and you will experience His peace. You will be able to sleep at night, and not fear.

b. 2:2-13

- i. Futility of human wisdom and divination through the occult
- ii. If such fear were evident in the professing church, TBN network and the Charismatic/Pentecostal heresy would not exist, again (1 John 4:1-8)
- iii. Verse 10, "not a man on earth"
- iv. Verse 11, not a false god who can reveal

- v. Apply: Read Deuteronomy 29:29. This is the bottom line.
- c. 2:14-18
 - i. Verse 14, “counsel and wisdom” of God-fearing men, listed in verse 17
 - ii. Daniel seeks time to pray, it is his first resort
 - iii. Apply: Is prayer your first resort or your last resort?
 - iv. Apply (men in particular): We want to fix things ourselves. It is a sign of spiritual strength and not weakness to pray for God’s help in a matter.
- d. 2:19-23
 - i. Answered prayer, and Daniel’s response to it
 - 1. Prayer of thanksgiving, we can pray such all 365 days a year, not just on one day in November
 - 2. Apply: Beware of taking answered prayer for granted, God owes us nothing, but we owe Him all praise and service (Cf. Romans 12:1-2)
 - 3. Luke 17:11-19 as a case in point, only one of ten healed lepers responded to God with praise and thanksgiving, the percentages are probably not even that high in Christendom today
 - 4. Apply: God’s people are to be a people of prayer—only then can the floodgates of heavenly communion be opened
 - 5. Challenge: Will you pray a prayer of thanksgiving now, from the heart, and another tomorrow when you arise?
- e. 2:24-30
 - i. Daniel offers to interpret the dream
 - 1. Verse 24, Daniel intercedes on behalf of the “wise men of Babylon”, unbelievers dead in sin (Ephesians 2:1), Christ did the same about 600 years later.
 - 2. Verse 25, Arioch the chief executioner wastes no time, to avoid the unpleasant task, and because he rightly feared for himself given the King’s temperament.
 - 3. Verse 28, “But there is a God in heaven”, answers to all things known to God, 2 applications:
 - a. Apply: There is a better place than the world to go to seek answers—to “God in heaven”.
 - b. Apply: Daniel does not take personal credit, but directs all the glory to God. So too should we do.
- f. 2:31-35
 - i. The image described

1. Head of gold
2. Chest of silver
3. Thighs of bronze
4. Legs of iron
 - a. Feet partly of iron, partly of clay

g. 2:36-45

- i. The dream interpreted, the sovereign God's summary of the rest of human history, beginning with King Nebuchadnezzar
 1. Verse 37, God exalts, nobody is King, President, Governor, Mayor, etc... without His knowledge
 2. Verse 38, Head of gold, Babylon under King Nebuchadnezzar
 3. Verse 39, Chest of silver, Persia (or Medo-Persia)
 4. Verse 39, Thighs of bronze, Greece
 5. Verse 40, Legs of Iron, Rome
 6. Verses 41-43, Iron and clay, Revived Roman Empire
 - a. Confederacy of nations
 - b. During Tribulation led by Antichrist
 7. Interpolate Luke 21:24, times of Gentiles will be fulfilled
 8. Verse 44, to be fulfilled in Revelation 19:11-16
 9. Verse 45, the Messianic Kingdom, "the stone" is Jesus Christ
 - a. Psalm 118:22 (Cf. Luke 20:17)
 - b. Isaiah 28:16 (Cf. 1 Peter 2:4-8)
 - c. Matthew 21:44 re: the fall of the wicked, "the stone" as the executor of judgment on individuals and nations
 - d. Apply: Where do you stand in relation to Christ?

h. 2:46-49

- i. Daniel and his friends are promoted
 1. Verses 46-47, King Nebuchadnezzar recognizes God's working reverently, but this is false profession, as his actions in Daniel 3 show.
 - a. Apply: How often do we see this in Christian circles today!
 - b. Matthew 13:20-21, stony ground Christianity, in this case the tribulation was the king's own pride!
 2. Verses 48-49, Daniel keep his godly friends nearby, good policy for the Christian today, the inverse truth is 1 Corinthians 15:33.

4. Daniel Chapter Three

a. 3:1-3

- i. A gold image, probably of himself (King Nebuchadnezzar) is set up “in the plain” (flatlands, or desert region)
 - ii. Purpose, from the context of Daniel chapters 2-4, probably to seek to immortalize himself as king
 - iii. 60x6 cubits is at least 90x9 feet, almost the size of the Statue of Liberty
- b. 3:4-7
 - i. Decree to worship the image
 - 1. Violation of the Second Commandment (Exodus 20:4-5)
 - 2. Religious unity as a way to achieve political unity, done throughout history, e.g. state churches
 - a. Apply: Beware of artificial worldly ecumenism, John 17:8-23; Ephesians 4:1-6, it is clear that Christian unity is a divine institution and not a human one, of those who have experienced the ‘second birth’ (John 3:3)
 - 3. The use of music can lead us to good or to evil, though music itself is neutral—neither good nor bad
 - a. Evil can be promoted by a variety of music
 - b. God can be worshipped in a variety of musical genres
- c. 3:8-12
 - i. The setup, due to jealousy over recognition and positions gained in Daniel 2:46-49
 - ii. Apply: Can you be happy for the good fortune of others, or do you openly wish for others to fail or fall?
 - 1. Proverbs 17:5
 - 2. Romans 12:14-17
- d. 3:13-18
 - i. King Nebuchadnezzar offers a second chance
 - 1. In Daniel 1:10 it was peer pressure, now it is threat of death
 - a. Apply: such it is in many countries where Christian practice is restricted or forbidden, someday it could happen here
 - 2. Verse 18, the saints of God are steadfast and faithful
 - a. Philippians 1:21
- e. 3:19-25
 - i. God’s protection through the literal “fiery trial” (1 Peter 4:12)
 - ii. Thrown into the furnace, probably built into the dungeon area of the king’s courtyard (3:13, “before the king”)

- iii. Verse 25, “four men loose”, likely a theophany—preincarnate appearance of the Son of God
 - 1. Joshua 5:13-15, as an Old Testament example
 - 2. 1 Corinthians 10:13, applied
 - 3. Hebrews 13:5, applied
- f. 3:26-30
 - i. God’s works cannot be denied, other examples, from the New Testament
 - 1. John 11:38-44
 - 2. 1 Corinthians 15:1-8
- 5. Daniel Chapter Four
 - a. General comments
 - i. King Nebuchadnezzar’s second dream
 - ii. Most told in the first person by King Nebuchadnezzar, his decree is recorded verbatim by Daniel, with limited commentary from Daniel in verses 19 (or 27) to 33
 - iii. Personal testimony of King Nebuchadnezzar’s conversion experience
 - iv. Apply: imagine if a world leader did this today!
 - b. 4:1-3
 - i. Apply: God can soften even the hardest of hearts, and minister to the toughest cases
 - ii. Verse 1b, invokes peace to all people
 - iii. Verse 2, he did not know the Hebrew Scriptures, but he did know that God worked a great work in his life
 - 1. John 9:24-30, New Testament example of this principle taken from a man of lower worldly station
 - 2. Verse 3, therefore, a declaration of God’s kingship, and its eternity
 - a. So much for the image of gold...
 - b. Humility, but it took a lot of signposts before he took the time to read them
 - c. 4:4-5
 - i. King Nebuchadnezzar’s Second Dream, unsettling as the first dream
 - d. 4:6-9
 - i. The king begins by once again looking in all the wrong places, “magicians”, “astrologers”, etc... but the king is not saved yet
 - ii. Apply: how easy to go back to the world after tasting the goodness of God

- iii. Verse 9, when real answers are needed the king goes back to Daniel, God's man on the scene
 - 1. Apply: 2 Corinthians 3:2-3
 - 2. Challenge: when something like 9/11 happens they will ask the Christian they know, not the pastor they do not know
- e. 4:10-18
 - i. King Nebuchadnezzar explains the dream
 - 1. As part of his written decree and testimony
 - 2. In reality, Daniel received from God both the dream and its interpretation, as before (verses 9 and 19 make this clear)
- f. 4:19-27
 - i. Daniel interprets the dream
 - 1. Not in Daniel but in God (Daniel 2:28-30)
 - 2. Verse 19, dream is a nightmare
 - 3. Verses 20-22, tree represents King Nebuchadnezzar and his kingdom
 - 4. Verse 23, "a watcher, a holy one", an angel
 - 5. Verse 23, "seven times", or seven years (Daniel 12:7; Revelation 12:14; Cf. Daniel 9:27; Cf. Matthew 24:15)
 - 6. Verses 24-27, judgment for pride declared, the only recourse is repentance (2 Corinthians 7:10)
- g. 4:28-33
 - i. Verse 29, God gives the king a year to repent, but he does not
 - ii. Verse 30, King Nebuchadnezzar had gotten complacent again. "After complacency comes calamity" (Cf. Proverbs 16:18)
 - iii. Verses 31-33, the king becomes as an animal, a beast
- h. 4:34-37
 - i. Verse 34, King Nebuchadnezzar finally gets it! Humans are stubborn.
 - ii. Verse 35, man cannot override God's power and purpose (Psalm 2:1-2)
 - iii. Verses 36-37, in this case, the man was abased forcefully due to his pride.
If we will not humble ourselves, God will humble us.
 - 1. Humility a Christian virtue, necessary to maintaining good testimony apart from worldly circumstances (Philippians 4:12)
- i. Apply: You have read King Nebuchadnezzar's testimony. What is your Christian testimony, and how are you sharing it?

6. Daniel Chapter Five

a. General Remarks

- i. Records the end and fall of Babylon
- ii. And the reason for that fall from the divine standpoint
- iii. Ascendancy of the Medo-Persian Empire (Daniel 2:32, 38-39)
 1. Babylon was the head of gold
 2. Medo-Persia was the chest of silver

b. 5:1-4, Sins of excess

- i. Drunkenness and debauchery (Proverbs 23:29-35)
- ii. Defiling the holy vessels (applied to today)
 1. Breaking of the Third Commandment (Exodus 20:7)
 2. Removal of the bible, prayer, 10 Commandments from the public square
 3. Re: the academic community
 4. Re: the arts community
 5. Judicial context (societal advocacy of sin—Isaiah 5:20)
 6. Individual legal context (lying under oath—Exodus 20:16)

c. 5:5-6, Finger of God

- i. Power of God to exercise mercy and execute wrath
- ii. Isaiah 59:1-5, sin the cause of the sudden calamity
- iii. Other references to the finger of God
 1. Exodus 8:19
 2. Exodus 31:18
 3. Luke 11:20

d. 5:7-9

- i. Unsaved king follows King Nebuchadnezzar's footsteps, going to the world for answers
- ii. World cannot understand spiritual things (1 Corinthians 2:14)
 1. Lacks Holy Spirit illumination
 2. Apply: folly of secular based Bible classes

e. 5:10-12

- i. "queen" was possibly King Nebuchadnezzar's widow, or wife of King Belshazzar
- ii. "your father", could also be translated "grandfather", or be used in the generic sense for "predecessor", Belshazzar was almost certainly not Nebuchadnezzar's biological son

f. 5:13-16, Daniel is brought before King Belshazzar

- i. Apply: true godly men and women get a reputation, and are often called upon in times of need and crisis
- ii. Verse 16, “third ruler in the kingdom”, background
 1. King Belshazzar co-regent at the time with Nabonidus his father
 2. Belshazzar reigned from Babylon (seat of Marduk, or Merodach, and Nebo, or Nego), Nabonidus from Haran (seat of Sin and Shemash)
 3. Kingdom had been weakened and fractured along political and religious lines since the days of King Nebuchadnezzar
 4. Therefore, this was a legitimate offer
- g. 5:17-23
 - i. Verse 17, ‘Thanks, but no thanks’, to paraphrase
 - ii. Verses 18-22, the example and experience of Nebuchadnezzar was known to him—Belshazzar therefore had plenty of evidence of the true God’s deity and power
 - iii. Verse 23, yet Belshazzar did not repent
 1. Apply: failure to repent results in a giving over to sin resulting in eternal destruction if persisted in up to death (Romans 1:18-32)
 - a. God does not desire this (2 Peter 3:9), but He does not force us to choose Him, and allows us to reap the consequences of our rebellion
 - b. Such was the lot of Belshazzar
 - c. Challenge: such is the lot of many, the Christian response informed by Proverbs 11:30-31
- h. 5:24-28, the writing on the wall (common English idiom)
 - i. Verse 24, “fingers” literally “palm” removed, now the message is completely unobscured
 - ii. Verse 25, Aramaic, accounting terms, Literally: “a mina, a mina, a shekel, and half-shekels”
 - iii. Verse 26, “numbered”...“finished”, out of time (Cf. Luke 12:18-21, 13:1-5), Christian application, Psalm 90:12
 - iv. Verse 27, “weighed”, God’s scales of justice, is Christ on your scale?
 - v. Verse 28, “peres”, singular form of “upharsim” in verse 25, “divided”, Babylonian empire would be split between Darius the Mede and Cyrus the Persian
- i. 5:29-31, allocation of the kingdom, bulk of Babylon would be divided into provinces under Mede rule, but some would be absorbed by Persia

7. Daniel Chapter Six

a. 6:1-3

- i. Darius the Mede organizes his kingdom
 1. “satraps”, local officials, ‘county mayors’
 2. “governors”, over entire regions, direct reports to the king
- ii. Daniel, now an elder statesman, had “an excellent spirit” borne out of
 1. Relationship with God
 2. Willingness to be used by God

b. 6:4

- i. Motivation: jealousy, same motivation as Satan had with Job (Satan was jealous of God, Cf. Isaiah 14:12-15)
- ii. People will make things up to malign God’s people, let’s not give them real things to say
- iii. 1 Timothy 3:2, church leaders must be “blameless”

c. 6:5-9

- i. Verse 5, picking apart God’s law, so they did with Christ
- ii. Verses 6-7, flattering appeal to King Darius’ pride (Proverbs 29:5)
- iii. Verse 8, under the law of the Medes and the Persians, a decree by the king was unalterable, king was considered infallible in matters of kingdom law, in much the same way that the Roman Catholic pope is considered infallible in matters of church law and doctrine, the fatal flaw is that nobody is perfect
- iv. Only way to alter a royal decree was to nullify it by a second decree
 1. Darius does not muster the courage to do this
 2. Ahaseurus did this in the days of Esther (Esther 3:8-15. 8:5-13)

d. 6:10-14

- i. Verse 10, Daniel’s first resort is prayer
 1. Daniel knew that the decree was signed
 - a. The decree could not be altered
 - b. Daniel wasn’t caving or wavering in his commitment to the Lord
 - c. Barring a miracle, Daniel was going to the lion’s den, and he would die there—he did not know yet, but the miracle was on its way...
 2. “three times that day”
 - a. Psalm 55:17, biblical custom of the faithful
 - b. Appointed prayer times profitable

3. “since early days”
 - a. Persistence in prayer
 - b. Consistency in living one’s life before God, this begins in the heart and manifests itself in outward actions, missing pieces are evidence of a hard heart towards God and a selfish and prideful attitude, three pieces:
 - i. Regular prayer, in our text
 - ii. Regular Bible reading (Psalm 1:1-3)
 - iii. Regular church attendance (Hebrews 10:24-25)
- ii. Verse 11, Daniel is caught in their trap
 1. Daniel refused to put his faith in the closet
 - a. Apply: closet Christians are disobedient and unfaithful Christians, we are called to engage the world (Matthew 5:14-16; John 17:15-18; 1 Corinthians 3:14-15)
 2. They were busy watching Daniel, out of envy
 - a. Apply: Let us watch ourselves first, and not participate in the sins of faultfinding and ‘busybodying’
- iii. Verses 12-13, the appeal to the king
- iv. Verse 14, King Darius caught in a trap
 1. By decree, he was locked in to one course of action
 2. By oath, he cannot turn back easily (Cf. Matthew 14:6-10, as Herod was in the case of John the Baptist)
 3. Looking for a loophole to get Daniel off
- e. 6:15-17
 - i. King Darius reminded of his responsibility to carry out his decree
 - ii. Verse 16, this is the truth, unknown to what degree Darius believed it
 - iii. Verse 17, nobody expected to see Daniel alive again
 1. Evil men seek to shut up God’s men and women because they are convicted by their words and their lives
 - a. Apply: Are your words convicting anyone of their need for Christ? Is your life having that effect? Is it likely to? If not, what has to change?
 2. Darius hopes to see Daniel again—he had recognized that the presence of God’s man in his court was a blessing to him and his kingdom.
- f. 6:18-23

- i. Verse 18, Darius is consumed with guilt over what he had done (or allowed to be done), he had not thought to discern the matter before issuing his rash decree
 - 1. Apply: When we do wrong, we cannot sleep at night—we have no peace (Proverbs 3:21-24).
- ii. Verses 19-23, God vindicates Daniel; he is declared “innocent” by God
 - 1. Daniel’s salvation from the lion’s den is “because he believed in his God”.
 - a. Apply: This is a picture of spiritual salvation (John 3:16).
 - b. Qualify: Lots of people who have great faith are martyred, so the fact that escape from physical death does not occur is no indicator of lack of faith (e.g. Jesus Christ).
 - c. Physical death for the believer gives way to eternal life in the presence of Christ (Philippians 1:21).
- g. 6:24, the wicked snared as a result of their evil designs, ‘boomerang factor’
 - i. Proverbs 11:5-6
 - ii. Numbers 32:23 applied
- h. 6:25-28
 - i. This is the second world empire that receives a decree to the effect that God is sovereign over all kingdoms and all peoples
 - 1. Babylon, in Daniel 4:34-37
 - 2. Medo-Persia, here
 - 3. Greece, did not happen
 - 4. Rome, Christianity became the state religion under Theodosius in 380 AD (Constantine only legitimized and endorsed Christianity, but did not establish it as the state religion)
 - ii. Was King Darius saved?
 - 1. Uncertain, lack of personal testimony here, and insufficient biblical evidence outside of this passage that he fulfilled the standard set forth in Isaiah 43:10-12

8. Daniel Chapter Seven

a. Introductory Remarks

- i. Ch. 1-6, historical narrative with interwoven prophecy
- ii. Ch. 7-12, primarily prophetic
- iii. Purpose of prophecy is so that when things come to pass
(Romans 16:25-27)
 1. We will know that God's Word is true
 2. We will be strengthened in our faith
 3. We will receive and believe the gospel of Jesus Christ

b. 7:1, "first year of Belshazzar"

- i. Timing of this chapter belongs between Daniel chapters 4 and 5
- ii. First year of his reign as co-regent with Nabonidus, who was his father

c. 7:2-8, Daniel's vision of the four beasts

- i. Verse 2, the setting was the "Great Sea", or Mediterranean Sea
 1. Waves beating upon adjoining coastlands
- ii. Verses 3-7, the four beasts
 1. Correspond to the four world empires described in Daniel 2 and 8
 - a. Interpreted as such in Daniel 7:17
 - b. Apply: necessity of knowing the context in Bible study
 - c. Babylon: lion with eagle's wings, brought down in the providence of God (Daniel 5:30-31)
 - d. Medo-Persia: bear which would devour, denotes savagery, invented crucifixion (Darius in 519 BC), Psalm 22:14-17 describes it 500 years before its invention
 - e. Greece: leopard with wings and 4 heads, denotes swiftness in conquest, 4 generals under Alexander divided the conquests
 - f. Rome: "iron" denotes brute military force and grinding down enemies by siege and attrition
 - i. "ten horns" corresponds to the "ten toes" of Daniel 2:41-42 (revived Roman empire, including end times nations or kingdoms Cf. 7:24)
 - ii. "another horn" is the Antichrist who is a Satan-indwelt person or being, "pompous words" characterize his speech (Daniel 7:25; Isaiah 14:12-15)
 - iii. Identity of Antichrist

1. supposed by prior generations
 - a. 1st-5th centuries, Roman emperors
 - b. 6th-19th centuries, the Pope, or the Roman Catholic Church
 - c. 20th-21st centuries, some world leader (e.g. Mussolini or Hitler)
 2. What we know biblically
 - a. Probably will be part Jewish and part Gentile (Daniel 7:3, 11:37)
 - b. Identity will be unknown until the Tribulation (2 Thessalonians 2:3-9)
- d. 7:9-14, the vision of God's throne room
- i. "Ancient of Days" is a name of God indicating His eternity (Genesis 1:1)
 - ii. "snow" and "wool", white represents purity and holiness
 - iii. More details of God's throne room can be found in Ezekiel chapter 1.
 - iv. Verse 10, ministering angels and redeemed of all ages standing before God
 - v. "the books", at least 2, the "book of all living" and the "Lamb's book of life", see the article entitled "The Book of Life" in the Articles and Topics page of www.firmfoundationri.com.
 - vi. Verses 11-12, Cf. Revelation 19:19-20:10, Daniel and Revelation go hand in hand and it is important to understand one book to understand the other
 - vii. Verses 13-14, Second Coming, Institution of Millennial Kingdom, Eternal State, the broader view Cf. Revelation 19:11-22:5
 - viii. Other observations:
 1. "One like the Son of Man", the Pre-Incarnate Christ
 2. "came to the Ancient of Days"
 - a. "one" yet distinct personalities in the Godhead (John 10:30), co-existent and co-eternal
 3. Kingdom described is that of Daniel 2:44
- e. 7:15-22, divine interpretations
- i. Verse 16, "one of those who stood by", a holy angel
 - ii. Verses 17-18, panorama of the divine plan, e.g. a map of the world
 - iii. Verses 19-22, persecution against God's people by His enemies of:

1. Ethnic Jews
2. Christians
3. Victory is assured
 - a. John 16:33
 - b. Romans 1:4
 - c. Revelation 3:21

f. 7:23-28

- i. “time and times and half a time”, a time equals a year, total is 3 ½ years
 1. Daniel 9:26-27
 2. Matthew 24:15-22
 3. Revelation 11:1-2
 4. Reference here is to the Great Tribulation
- ii. “change times and law”
 1. Turning Judeo-Christian values on their heads
 2. Godless humanistic system, humanism as religion
 3. Apply to today’s milieu
- iii. Verse 27, saints are spiritual kings
 1. 1 Peter 2:9
 2. Revelation 1:6
 3. Identity bound in Christ, not the world, Cf. John 13:23
- iv. Verse 28, Daniel’s heart move by the things of God
 1. This is the goal of prophecy and divine revelation
 2. Endless debates unprofitable without heart knowledge of God through His Son Jesus Christ
 - a. Ecclesiastes 12:9-14
 - b. John 14:6
 - c. John 15:5

9. Daniel Chapter Eight

a. 8:1

- i. “third year of the reign of King Belshazzar”, that is, his co-regency with Nabonidus (probably his father)
- ii. This is a second vision, distinct from the vision of Daniel 7, 2 years later

b. 8:2, geographical survey

- i. Daniel’s location uncertain physically, but he was transported to the River Ulai in the vision, SE of the city of Susa (lily)/ Shushan (for Shushinak)
- ii. Mountain regions of Persia, east of Babylon, north of the Persian Gulf

- c. 8:3-4, interpreted in 8:20
 - i. “ram which had two horns”, Medo-Persia
 - ii. “one was higher than the other”, Persia more powerful
 - iii. Verse 4 prophesies the direction of the Persian conquests
- d. 8:5-7, interpreted in 8:21
 - i. Greek Empire to follow and overthrow the Medo-Persian Empire
 - ii. Consistency in sequence within the book of Daniel
 - 1. Daniel 2:37-44
 - 2. Daniel 7:4-14
 - iii. Medo-Persia could not “bear” the invasion (7:5)
 - iv. Verse 6, “ran at him”, speed of Greek conquest, analogous to German blitzkrieg in WWII
- e. 8:8
 - i. “the large horn was broken”, Alexander the Great drank himself to death in 323 BC
 - ii. Empire fractured and ruled by 4 generals, who were previously under him
- f. 8:9
 - i. “a little horn”, Antiochus Epiphenes
 - 1. Not the same as “a little one” in Daniel 7:8—that one arose out of the Roman Empire (4th beast) not the Greek (3rd beast)
 - ii. In relation to “the Glorious Land”, Israel
 - 1. Israel the center of God’s redemptive plan (John 1:14)
- g. 8:10-12, taken with 8:23-25 (further expounded when we get there)
 - i. “host of heaven” is the saints in context, not angels as the phrase generally applies
 - ii. Verse 10, “trampled them”, martyrdom
 - iii. Verse 11, “exalted himself”, drunk with power and pride, Apply to everyday situations in our lives
 - iv. Verse 11, “Prince of the host”, Messiah (Jesus Christ), the rightful King of Israel, and His redeemed
 - v. Verse 12, “because of transgression, divine discipline for largely apostate Israel
 - vi. Verse 12, “cast truth down to the ground”, disdain for God’s Word
 - vii. “He did all this and prospered”, contrast the temporary gains of the wicked with the reality of position of the saints in God’s providence
 - 1. Psalm 73:1-16 (apparent)
 - 2. Psalm 73:17-28 (reality)

- h. 8:13
 - i. “holy one”, “another holy one”, angels, 1 Peter 1:12 applied
 - ii. Trials prolonged, 1 Corinthians 10:13 applied
- i. 8:14, “2300 days” (about 6 ½ years)
 - i. Literally “evening, mornings”, so the reference is clearly to literal days and not years or time periods, Cf. Genesis chapter one
 - ii. Meaning of time frame indeterminate, Deuteronomy 29:29 applied, two theories are:
 - 1. 171-165 BC, from the “high priesthood” of Menelaus characterized by idolatry to the restoration of temple worship under Judas Maccabeus
 - 2. Time elapsed between two specific points in the Tribulation
- j. 8:15-16, angels appear
 - i. Gabriel the messenger angel, Cf. Daniel 9:21; Luke 1:19,26
 - ii. All angels ministering spirits (Hebrews 1:14), but they minister in different ways, principle applied to the church (1 Corinthians 12:20-26)
 - iii. Other 2 angels named in Scripture, context is the battle in heaven between the holy angels who serve God and those who rebelled
 - 1. Lucifer (fallen), Isaiah 14:12; Revelation 12:7-9
 - 2. Michael (warrior), Daniel 12:1; Jude 9; Revelation 12:7
- k. 8:17, “vision refers to the time of the end”, the timing given, all things in between on earth are leading up to that time
- l. 8:18-19, if men are overcome in the presence of angels, how much more so in the presence of God (Cf. John 18:6; Isaiah 6; Ezekiel 1; Revelation 1)
- m. 8:20-22, interprets verses 3-8
- n. 8:23-25
 - i. Antiochus Epiphanes, as a type of the Antichrist who is to come
 - 1. Scriptural precedent for this kind of typology
 - a. Isaiah 14, King of Babylon
 - b. Ezekiel 28, King of Tyre
 - ii. Characteristics of the rule of Antichrist
 - 1. Verse 23, “fierce”, without mercy
 - 2. Verse 23, “sinister schemes”, evil manipulations
 - 3. Verse 24, temporary victory, so it was in Genesis 3
 - 4. Verse 24, “not by his own power”, but by satanic power
 - 5. Verse 24, “destroy”, what God creates, the devil seeks to destroy
 - a. Human dignity

- b. Marriages
 - c. Families
 - d. Churches
 - e. Individual lives (e.g. through addictions)
6. Verse 25, his undoing, Cf. Psalm 2
- o. 8:26-27
- i. Knowledge withheld
 - ii. Progressive revelation of prophecy in Scripture
 - iii. Knowing the suffering coming to Daniel's people was somehow part of the divine plan, Daniel is upset to the point of physical sickness

10. Daniel Chapter Nine

- a. 9:1, the timing of the vision
 - i. Daniel 7 was the 1st year of Belshazzar. Daniel 8 was the third year of Belshazzar, Daniel 9 fast forwards seven more years when Darius the Mede came into power at the end of Daniel 5.
- b. 9:2
 - i. Jeremiah 29:4-10, length of Babylonian captivity fulfilled
- c. 9:3-19, Daniel prays for the people
 - i. General themes and applications
 - 1. Entire prayer, intercessory (Daniel is commended for His excellent prayer in this area by God Himself in Ezekiel 14:14,20)
 - 2. Entire prayer, of repentance
 - 3. Verse 9, for forgiveness of sin
 - 4. Verse 13, affirms God's truth
 - 5. Verse 14, affirms God's right to divine discipline
 - 6. Verse 19, seeks the glorification of the God of heaven as its end
 - ii. Exegesis of the prayer
 - 1. Verse 3, "set my face", denotes singular purpose and self-discipline (Cf. Isaiah 50:7; Matthew 16:21, Christ's example)
 - 2. Verse 3, "toward the Lord God", probably toward Jerusalem (Daniel 6:10), Psalm 5:3: "I will look up", prayers should be theocentric and not anthropocentric
 - 3. Verse 3, "supplications" are humble and earnest requests
 - 4. Verse 3, "fasting, sackcloth, and ashes", external signs of the inward reality of a repentant heart
 - 5. Verses 4-5, "confession" and its 2 meanings

- a. Verse 4, of the awesome truths about God
- b. Verse 5, of sin
6. Verse 4, the Lord God is a “covenant” keeper, in view is the unconditional covenant to Israel in Genesis 12:1-3, which covenant extends “to all the families of the earth” (Cf. Isaiah 60:1-3; Romans 3:2)
7. Verse 5, “rebellion”, can be open and blatant, can be a “departure”, or neglect of one’s first duty—namely Mark 12:29-30
8. Verses 6-10
 - a. God’s constancy in sending His “prophets” to proclaim His Word, Cf. 2 Timothy 2:13
 - b. Dispersion and captivity due to persistent idolatry
 - c. Apply: sin’s shame and its consequences
 - d. Verse 9, supplications for mercy and forgiveness
9. Verse 11-14
 - a. Verse 13, affirms God’s truth, Cf. Amos 3:3
 - b. Verse 14, affirms God’s justice—His right to administer divine discipline to nations and individuals
 - c. Leviticus 26 and Deuteronomy 28 are the two chapters in the Law of Moses in view in these verses
 - i. Conditional aspect of the Mosaic covenant (James 2:10), standard of the law is perfection
 - ii. Purpose of the law, and the criteria for salvation in all dispensations (Habakkuk 2:4; Romans 1:17)
10. Verses 15-19
 - a. Appeal to the honor of God’s Name, and the prayer to result in His glory, for He rightfully deserves all the glory, and we deserve none
 - b. Apply: God can be glorified, and the imperfections of His people cannot stop the inevitable truth of Leviticus 10:3
 - i. How great is our God, and how small is His servant
 - ii. Yet He is mindful of the prayers of His people (Psalm 8:4)
 - iii. Holy desire in the prayer closet should be followed up in the public square, as we see in Daniel’s life
- d. 9:20-23, Daniel’s prayer answered
 - i. Angelic involvement

1. Effected through Gabriel, the messenger angel (8:16)
 2. Involvement in God's covenantal work with men
 - a. OT Law: Acts 7:53; Hebrews 2:2
 - b. NT Grace: Luke 2:9-12; Acts 1:9-11
- e. 9:24
- i. "seventy weeks", lit: "seventy sevens", 490 years
 - ii. "your people", Daniel's people, the Jews
 - iii. "your holy city", Jerusalem
 - iv. "finish the transgression", and its results
 1. Rebellion against God in general
 2. National transgression against God of Israel specifically (Matthew 23:32)
 3. Two comings of Christ in view (Romans 10:4; Hebrews 9:27-28)
 - a. "an end of sins" in relation to their power (Romans 1:4) and their practice (Ezekiel 36:26-28)
 - b. Made "reconciliation for iniquity"
 - c. Bring in "everlasting righteousness"
 - v. "seal up vision and prophecy", confirming Scripture truth
 1. Psalm 119:89, so too on earth
 2. Matthew 5:17-18
 - vi. "anoint the Most Holy"
 1. As King of the earth for 1000 years (Revelation 20:4-6)
 2. Ezekiel 40-44, memorial sacrifices
 3. Fifth kingdom of Daniel 2:44 which continues eternally
- f. 9:25
- i. "from the going forth of the command to restore and rebuild Jerusalem", marks the beginning of the 490 years
 - ii. "until Messiah the Prince", relating to His First Advent and presentation to the nation of Israel as Messiah
 - iii. "seven sevens and sixty-two sevens", 483 years, divided into two parts, the first relates to the rebuilding of Jerusalem over time
 1. "even in troublesome times", that is, despite Gentile opposition to the rebuilding in the first 49 years (Cf. Nehemiah 4:6-8)
- g. 9:26
- i. "after the sixty-two weeks", which followed the seven weeks (v.25), the 483 year period

- ii. "Messiah shall be cut off", or murdered as a result of (false) evil accusations (Cf. Psalm 37:9)
 - iii. "but not for Himself", but for you and I
 - iv. 483 years fulfilled in history, covers the time period from the rebuilding of the wall in Jerusalem to the cutting off of Messiah, two options:
 - 1. Decree in 458 BC (Ezra 7:11-26, 9:9), using 365 day solar years, brings us to 26 AD, consistent with Jesus being born in 4 AD, beginning His public ministry in 26 AD, crucified in 30 AD
 - 2. Decree in 445 or 444 BC (Nehemiah 2:1-8, 3:1), using 360 day prophetic years, brings us to 32 AD or 33 AD, consistent with a later date of birth or a lifespan of 36 years for our Lord (Luke 3:23)
 - v. "the people of the prince", in history, the Romans (70 AD)
 - vi. "who is to come", the Antichrist (Daniel 7:23-25)
 - vii. Sudden and overwhelming destruction(s) of Jerusalem in 70 AD, and in later history, even into the Tribulation period (Luke 21:20-24)
- h. 9:27
- i. "covenant with many for one week"
 - 1. Many, not all
 - 2. 7 years, last of the 490, interlude period is the 'mystery church age' (Colossians 1:26)
 - 3. This covenant, not the Rapture, marks the beginning of the Tribulation period
 - ii. Middle of the week, 3 ½ years in, Antichrist will violate the covenant and defile the sanctuary in Jerusalem (Daniel 12:11; Matthew 24:15)
 - iii. "consummation", the following 3 ½ years completes the seventieth seven
 - 1. This is the Great Tribulation
 - 2. Ends with the Second Coming of Jesus Christ, and the institution of the Millennial Kingdom, and the eternal order, over both of which which Jesus Christ is King and Potentate

11. Daniel Chapter Ten

a. 10:1-3

- i. The timing, "third year of Cyrus king of Persia", 536 BC
 - 1. Nearing the fulfillment of 70 years (Jeremiah 29:10; Daniel 9:2)
 - 2. Dated from the 1st Babylonian captivity in 605 BC
- ii. "mourning", apply Matthew 5:4
- iii. Fasting, and its purpose

1. To draw nearer to God in prayer, by being reminded of one's spiritual need every time we would normally concede something to the flesh (food, coffee, the internet, etc...)
- b. 10:4-9
- i. Most likely a vision of God the Son, a theophany, note similarities in:
 1. Revelation 1:12-16
 2. Ezekiel 1:4-28 (Cf. John 10:30)
- c. 10:10-14
- i. Second visitor unnamed (probably Gabriel) causes Daniel to arise and has been sent to give Daniel a message in response to his earnest prayers
 - ii. This second visitor must be an angel because he can be withstood
 1. God cannot be withstood
 2. Detained by an evil angel, "prince of the kingdom of Persia"
 3. Angelic warfare
 - a. Real, between angels
 - b. Human beings are at stake in the conflict, response of the Christian is given in Ephesians 6:10-18, Psalm 5:3 applied
 4. Michael is "one of the chief princes", a ranking angel, but the implication is that he has equals
 - a. General of angelic armies (Daniel 12:1; Jude 9; Revelation 12:7)
- d. 10:15-21
- i. Most likely the second visitor who arrived in 10:10 (Gabriel?), although some see Christ in view in 10:15-17
 - ii. Verses 18-21, certainly the second visitor, note parallels with verse 13
 - iii. "prince of Greece", also an evil angel
 - iv. Michael is not speaking, as he is spoken of in the third person in verse 21
- e. Chapter 10 Appendix: Apologetics significance
- i. Jehovah's Witnesses Cult denies the deity of Christ, and teaches that Jesus and Michael are the same, based on false teaching of Daniel 10, the Christian response through the Scriptures
 1. Hebrews 1, particularly verse 5
 2. Hebrews 2:5 says the world will not be subject to angels, but Revelation 19:16 and other places teach Christ will rule the world, therefore Christ cannot be an angel
 3. Michael could not rebuke the devil on his own authority (Jude 9), Christ could and did (Matthew 4:10, 16:23), therefore Michael

cannot be Christ, danger of the practice of rebuking principalities which is found in today's professing church

4. Jesus rose from the dead with a flesh and bones body, not an angelic one (1 Peter 3:18 interpreted in light of other Scripture, particularly Luke 24:39)

12. Daniel Chapters Eleven and Twelve

a. Overview

- i. Covers the 400 or so "silent inter-testament years", and then jumps to end times events
- ii. Chapter 11 in Daniel is the only chapter in Scripture that covers these years systematically as prophetic history in advance
- iii. Apocryphal books of 1 and 2 Maccabees are set in this time frame
- iv. Seeing these ancient prophecies fulfilled to the last detail in history should encourage and strengthen our faith in all that God says—this is the primary purpose of written prophecy in the Bible

b. 11:1

- i. Rightly an addendum to Daniel 10
- ii. Messenger angel (Gabriel?) is speaking, "confirm and strengthen" (Cf. 10:21, re: Michael is strengthened by the speaking angel)

c. 11:2, Four more Persian kings

- i. Cambyses (Ahaseurus), Ezra 4:6
- ii. Pseudo-Smerdis (Artaxerxes), Ezra 4:7-23
- iii. Darius Hystaspes (Darius), Ezra 4:24
- iv. Xerxes (Ahaseurus), the same as found in Esther

d. 11:3-4, Alexander the Great

- i. His conquests divided among his generals
- ii. His posterity wiped out, mostly by intrigue

e. 11:5-9, successors to the power vacuum

- i. King of the North, Seleucid/Antiochus dynasty, in Syria
- ii. King of the South, Ptolemy dynasty, in Egypt

f. 11:10-20

- i. The "Glorious Land" (Israel) is caught between the two warring nations
- ii. Egypt weakened, regional unrest, Antiochus the Great consolidates his power
- iii. Verses 11-12, Philopator (beloved of the father) defiles the temple
- iv. Verse 17, Israel welcomes Antiochus as a friend, Hellenism of Israel continues

- v. Verse 20, Seleucus Philopator comes to power, not a man of military prowess but engaged only in civil government e.g. taxes
- g. 11:21-35 Antiochus Epiphanes (referred to hereafter as “AE”)
 - i. Epiphanes means “made manifest”, often preceded by “Theos”, hence “Antiochus the god”, was one of the first to use divine epithets on coins, a type of Antichrist
 - ii. Verse 21, rightful heir to throne was Demetrius his nephew, but he was in Rome
 - iii. AE seizes the throne by intrigue through three avenues:
 - 1. Political allies in Pergamum
 - 2. Marriage ties
 - 3. Ruthless acts (murder and treachery)
 - iv. Verses 24-25, AE used his intellect and power for evil
 - 1. Apply: how Christians can use these for good, for God’s glory
 - v. Verses 26-27
 - 1. Treachery and betrayal within Ptolemy’s courts
 - 2. AE returns to Syria with spoil and tribute
 - vi. Verses 28-35
 - 1. Jason revolts against Menelaus (Hellenized ethnic Jew, high priest, per AE worship of Zeus had been established in Israel Cf. 2 Macc 6:1-12), catalyst for revolt was rumor of AE’s death
 - 2. AE responds to challenge of his authority by:
 - a. Plundering
 - b. Murdering
 - c. Verse 31, sacrificing a pig on the altar
 - 3. Rome on the ascendancy, Demetrius ends up in authority, AE comes ill and dies of disease
 - 4. Maccabean Revolt, 165 BC, Judas defeats Seleucid army at Emmaus, 7 miles outside Jerusalem
 - a. Hanukkah as a commemorative feast from that day (aka “Feast of the Dedication” Cf. John 10:22)
 - 5. Lysias the Vice-Regent (e.g. VP) of Seleucia defeats Judas, but adopts conciliatory posture
 - a. Maccabean dynasty 165-37 BC, would eventually give way to the Herodians

- ii. "time of trouble", the Tribulation
- iii. "the book", the Lamb's Book of Life (Revelation 13:8)
- iv. Verse 2, the resurrection
 - 1. John 5:28-29, its truth affirmed by Christ also
 - 2. Hebrews 9:27-28, its basis and duration
- v. Verse 3. Saints exalted, soul winners commended for acting wisely (Proverbs 11:30)
- k. 12:4, the sealed book
 - i. Some see this as expansion of human knowledge and transportation
 - ii. Some see this as apostasy, Heb "shut" is translated "run", can also be translated "turn about" or "despise"
 - iii. Best view in this commentator's opinion: through searching the Scriptures, the prophecies will be understood in the days of their fulfillment, this has already been proven true with regard to much prophecy in Daniel, seal suggests unalterability
- l. 12:5-13, timing of fulfillment of end time prophecy
 - i. Verse 5-6, two angels
 - ii. Verse 7, 3 ½ year duration of the Great Tribulation, see Daniel 9:27
 - iii. Verses 8-10, knowledge withheld, truths reaffirmed, God's justice and the end of the wicked in particular (Proverbs 14:32)
 - iv. Verse 11, "abomination of desolation", Daniel 9:27; Matthew 24:15
 - v. Verse 11-12, Great Tribulation is 1260 days, 75 additional days until the earth is prepared for Christ's Millennial Kingdom reign referred to in Isaiah 2:1-4 and Revelation 20:4-6
 - vi. Verse 13, words of comfort to Daniel, also applied to all the saints:
 - 1. A future rest
 - 2. An eternal home and hope

