

THE
BOOK
OF

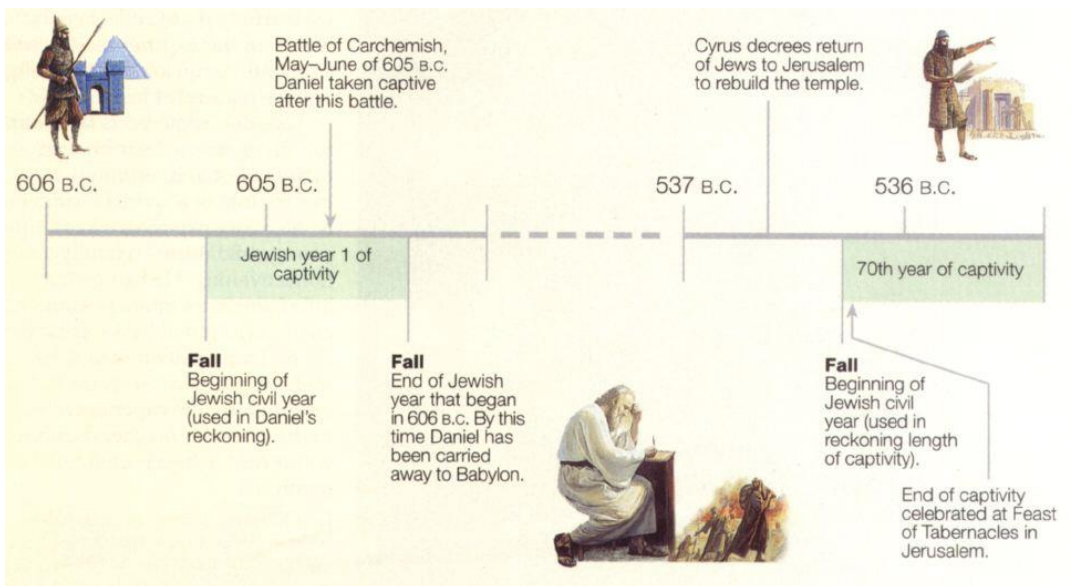
DANIEL

Daniel & History

Kings of Judah and Israel

Saul	1050-1010 BC
David	1010-970
Solomon	970-930

Judah (and Benjamin)				Israel (Ten Northern Tribes)			
King	Reign	Character	Prophets	King	Reign	Character	Prophets
1. Rehoboam	931-913	Bad	Shemaiah	1. Jeroboam I	931-910	Bad	Ahijah
2. Abijah	913-911	Bad		2. Nadab	910-909	Bad	
3. Asa	911-870	Good		3. Baasha	909-886	Bad	
				4. Elah	886-885	Bad	
				5. Zimri	885	Bad	
4. Jehoshaphat	870-848*	Good		6. Omri	885-874*	Bad	Elijah
5. Jehoram	848-841*	Bad		7. Ahab	874-853	Bad	Micahiah
6. Ahaziah	841	Bad		8. Ahaziah	853-852	Bad	
7. Athaliah	841-835	Bad		9. Joram	852-841	Bad	Elisha
8. Joash	835-796	Good	Joel	10. Jehu	841-814	Bad	
9. Amaziah	796-767	Good		11. Jehoahaz	814-798	Bad	Jonah
10. Uzziah (Azariah)	767-740*	Good		12. Jehoash	798-782	Bad	Amos
11. Jotham	740-732*	Good	Isaiah	13. Jeroboam II	782-753*	Bad	Hosea
12. Ahaz	732-716	Bad	Micah	14. Zechariah	753-752	Bad	
13. Hezekiah	716-687	Good		15. Shallum	752	Bad	
14. Manasseh	687-642*	Bad-repent		16. Menahem	752-742	Bad	
15. Amon	642-640	Bad	Nahum	17. Pekahiah	742-740	Bad	
16. Josiah	640-608	Good	Habakkuk	18. Pekah	740-732*	Bad	
17. Jehoahaz	608	Bad	Zephaniah	19. Hoshea	732-712	Bad	
18. Jehoiakim	608-597	Bad		722 BC Fall of Israel / Assyrian Captivity			
19. Jehoiachin	597	Bad	Daniel				
20. Zedekiah	597-586	Bad	Ezekiel				
Destruction of Jerusalem, 9th Av, 586 BC; Babylonian Captivity				Jeremiah			



650 - 620 BC

- ❖ **649** - Under Ashurbanipal, Assyrians capture and destroy Babylon.
- ❖ **640?** - Birth of Jeremiah.
- ❖ **626** - Jeremiah's call to be a prophet; warns of invasion from the north.
- ❖ **623** - Birth of Ezekiel.
- ❖ **620** - Birth of Daniel.

620 - 605 BC

- ❖ **612** - Under Nabopolassar (**626-605**) Asshur and Nineveh fall, marking the end of the Assyrian Empire.
- ❖ **610** - Babylonians and Medes take Harran from what remained of Assyrian forces.
- ❖ **609** - Jeremiah's temple sermon; Josiah killed by the Egyptians at Megiddo.
- ❖ **605** - Babylonians defeat Pharaoh Neco of Egypt at Carchemish. The Babylonians hold the balance of power in the region.

605 - 560 BC

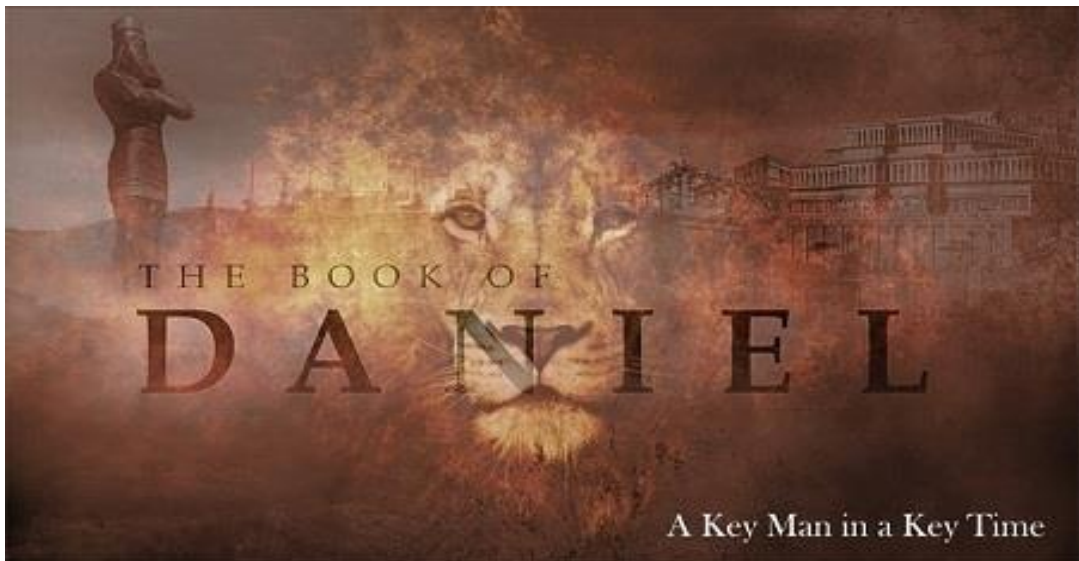
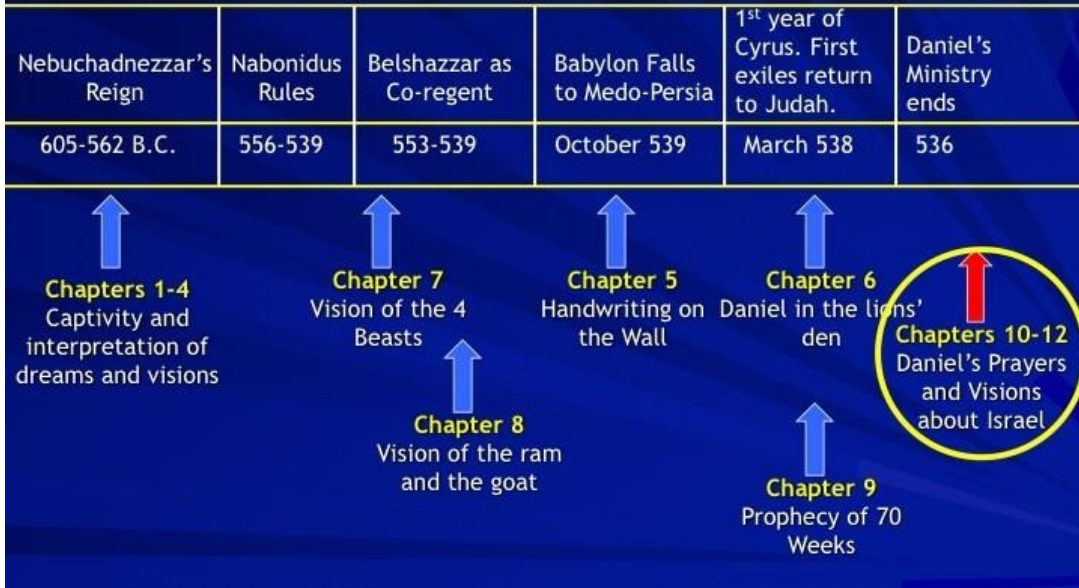
- ❖ **605** - The Babylonians besiege Jerusalem; some of the royal family and nobles, including Daniel, are taken to Babylon.
- ❖ **604 - 603** - Daniel and his Hebrew companions are trained to serve Nebuchadnezzar.
- ❖ **602** - Nebuchadnezzar's dream of the colossal statue and Daniel's interpretation.
- ❖ **586** - Jerusalem falls to the third Babylonian siege and the temple is destroyed.
- ❖ **573 - 566** - Nebuchadnezzar's seven years of insanity.
- ❖ **562** - Evil-merodach, Nebuchadnezzar's son, succeeds him as king of Babylon.

560 - 525 BC

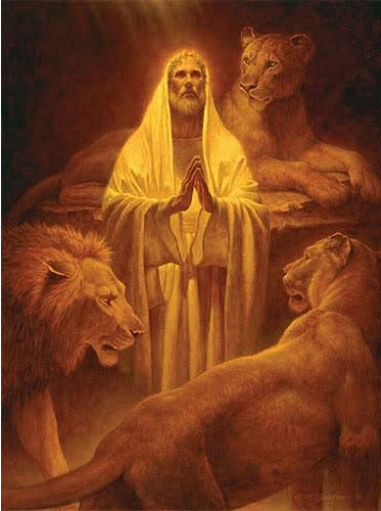
- ❖ **539** - Daniel interprets the handwriting on the wall for Belshazzar. Cyrus captures Babylon without resistance. Gabriel visits Daniel with the message of 70 weeks.
- ❖ **538** - Cyrus issues a decree allowing the Jews to return to Judah.
- ❖ **536** - Daniel is thrown into the lions' den.
- ❖ **535** - Daniel receives vision of future events.
- ❖ **530** - Daniel completes his book



Daniel in Context



Author: Daniel



Daniel, whose name means “God Judges” or “God’s Judge,” was a sixth-century BC Jewish prophet living in exile in Babylon. Some claim that the book of Daniel was written by a second-century BC Jew instead of the historical main character from this book. The book itself, though, mentions Daniel as its author in several passages, such as **8:1**; **9:2,20**; **10:2**; & **12:5**. Jesus, God himself, concurred with Daniel being the author when he uttered his reference to “‘the abomination that causes desolation,’ spoken of through the prophet Daniel” (**Matthew 24:15**), quoting **9:27**; **11:31**; & **12:11**.

Consider also the following points as to why we should accept Daniel as the original and true author:

One of the eight manuscripts of Daniel discovered at Qumran (4QDanc) has been dated to about 125 BC and may have been written earlier. Some scholars have argued that there would have been insufficient time for the book of Daniel to have gained such widespread acceptance if it were written only forty years previously.

The Septuagint was the Greek translation of the Old Testament produced in Alexandria, Egypt, that came to be used widely by the Jews of the Diaspora. Scholars generally agree that at least the Pentateuch (first five books) was translated in the middle of the third century BC, but it is likely that all the Bible books were translated into Greek about the same time. If so, a second century date for Daniel is impossible. According to the critical view, only thirty years after it was written, the book of Daniel was received into the canon and carried to Alexandria, approximately three hundred miles away, and there translated into Greek. Such a proposal seems unlikely.

Ezekiel, the sixth-century prophet, mentioned Daniel three times in his book (**Ezekiel 14:14, 20; 28:3**) - seemingly clear verification of the traditional view. Critical scholars, however, insist Ezekiel was speaking of a mythological hero named Danel who appears in the ancient Ugaritic epic “The Tale of Aqhat.” A decisive argument against such a theory is that the epic Danel was an idolater, hardly a model of faithfulness to Israel’s God. Ezekiel must have been referring to the author of the book of Daniel. If so, the historicity of Daniel and his book would seem to be established.



Two Languages

An unusual feature of the book is that it is written in two languages - Daniel 1:1–2:4a and 8:1–12:13 are in Hebrew and Daniel 2:4b–7:28 is in Aramaic. Critics insist that the use of Aramaic reflects a late date (when Aramaic had replaced Hebrew) but offer no convincing explanation as to why only a portion of the book is written in Aramaic. Chapter 7 (Aramaic) seems particularly problematic for the critical position since it is the same literary genre (apocalyptic vision) as chapters 8–12 (Hebrew). The most satisfying proposal is that Daniel wrote in Aramaic (the common language of that region in that period) the parts of the book with universal appeal or special significance for the Gentile nations and employed Hebrew in sections more applicable to the Jewish people. Hebrew was the language of the Jews, and those portions of Daniel's book intended especially for the Jews were given to them in their language. Aramaic, a member of the Semitic family of languages and thus closely related to Hebrew, was the official language of much of the Near East at the time of Daniel. It was the language of diplomacy and of commerce in the ancient world, just as English is the "universal" language today. Those portions of Daniel's prophecy that speak of God's judgment on the world powers were written in Aramaic, the language which the nations of the world could understand.

Apocalyptic

Daniel (specifically chapters 7–12) is the classic example of the apocalyptic genre. The term *apocalyptic* is derived from a Greek word *apokalupsis*, meaning "revelation, disclosure." In this genre (type of literature), a divine revelation is given to a prophet through a mediator concerning future events. Symbolism and numerology are often used. Apocalyptic

literature's major theme is the triumph of the kingdom of God over the kingdoms of earth at the end of time. Critical scholars view apocalyptic merely as a literary technique used to convey a writer's theology of future hope, not as a record of actual supernatural visions given by God about the future. Evangelical scholars differ on specific interpretations of Daniel's apocalyptic passages but agree that biblical apocalyptic grants the world an authentic glimpse of God and the future.

Outline of Daniel

Noting that the book of Daniel contains both history (chaps. 1–6) and prophecy (chaps. 7–12), some divide the book into two sections. A better way to view the book's structure is based on the two languages it uses: **1:1–2:3** (Hebrew); **2:4–7:28** (Aramaic); and **8:1–12:13** (Hebrew). The Hebrew sections pertain primarily to the people of Israel, which is fitting since Hebrew was Israel's national language. Aramaic was the international language of that time. Fittingly, the Aramaic section of Daniel demonstrates God's dominion over the international Gentile nations.

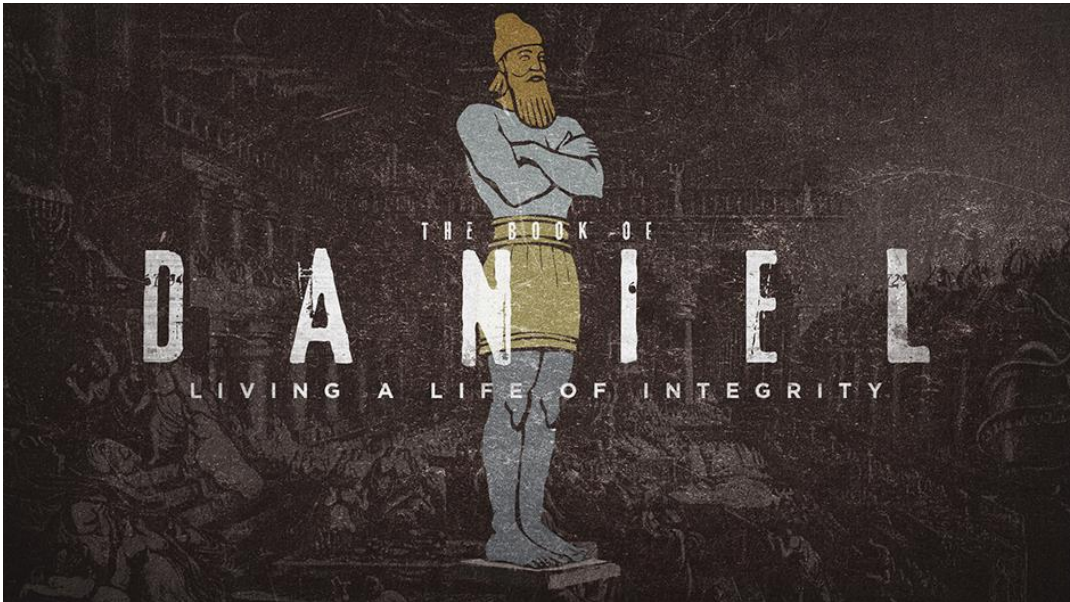
- I. The Godly Remnant in the Times of the Gentiles (1:1–21)
 - A. Daniel and his friends in the Babylonian captivity (1:1–7)
 - B. Daniel and the king's food (1:8–16)
 - C. Daniel and the Lord's reward (1:17–21)
- II. God's Sovereignty over the Times of the Gentiles (2:1–7:28)
 - A. Daniel and the king's dream (2:1–49)
 - B. Daniel's friends and the fiery furnace (3:1–30)
 - C. Nebuchadnezzar's pride, madness, and repentance (4:1–37)
 - D. Belshazzar's feast and the writing on the wall (5:1–30)
 - E. Daniel in the lions' den (6:1–28)
 - F. Daniel's vision of the four beasts, the Ancient of Days, and the Son of Man (7:1–28)
- III. God's People in the Times of the Gentiles (8:1–12:13)
 - A. Daniel's vision of the ram and the male goat (8:1–27)
 - B. Daniel's prayer and vision of the seventy weeks (9:1–27)
 - C. Daniel and his final visions (10:1–12:13)

Chiastic Structure

Daniel's structure also follows a chiastic arrangement, meaning that a sequence of ideas is presented and then repeated in the reverse order. The result is a "mirror" effect as the ideas as "reflected" back in a passage. Each idea is connected to its "reflection" by a repeated word, often in a related form. The term chiasm comes from the Greek letter chi, which looks like our letter X. Chiastic pattern is also called "ring structure."

The structure of a chiasm is usually expressed through a series of letters, each letter representing a new idea. For example, the structure ABBA refers to two ideas (A and B) repeated in reverse order (B and A). Often, a chiasm includes another idea in the middle of the repetition: ABXBA. In this structure, the two ideas (A and B) are repeated in reverse order, but a third idea is inserted before the repetition (X). By virtue of its position, the insertion is emphasized.

Section	Reference	Literary Type	Language
Prologue	Chapter 1	Story	Hebrew
First Structure			
A. Nebuchadnezzar dreams of four kingdoms and God's kingdom	Chapter 2	Dream Story	Aramaic
B. Nebuchadnezzar sees God's servants rescued	Chapter 3	Story	Aramaic
C. Judgment on Nebuchadnezzar	Chapter 4	Dream Story	Aramaic
C'. Judgment on Belshazzar	Chapter 5	Vision Story	Aramaic
B'. Darius sees Daniel rescued	Chapter 6	Story	Aramaic
A'. Daniel has a vision of four kingdoms and God's kingdom	Chapter 7	Vision	Aramaic
Second Structure			
D. Details on the post-Babylonian kingdoms	Chapter 8	Vision	Hebrew
E. Jerusalem restored	Chapter 9	Vision	Hebrew
D'. More details on the post-Babylonian kingdoms	Chapter 10-12	Vision	Hebrew



Chapter 1



TIME + PLACE

According to verses 1 & 2, what is the setting for Daniel Chapter 1?
(c.f. the chart of Judean kings and timeline on pages 2-4 of this study guide as well as **2 Kings 23:36-24:7** & **2 Chronicles 36:5-8**)

Isaiah 39:5-7 records: "Then Isaiah said to Hezekiah, "Hear the word of the LORD Almighty: The time will surely come when everything in your palace, and all that your predecessors have stored up until this day, will be carried off to Babylon. Nothing will be left, says the LORD. And some of your descendants, your own flesh and blood who will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon." Nearly a century and a half earlier, the LORD had warned the Judean kings that this would happen. Remember that the temple articles were taken when we get to Daniel chapter 5.

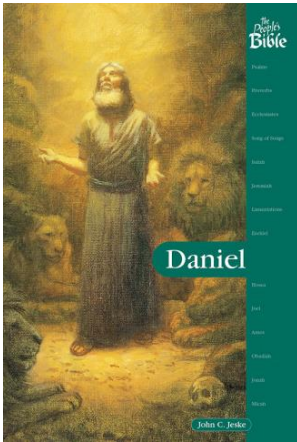


Who is Nebuchadnezzar?

The year was 605 B.C. In the Middle East the Assyrian Empire was in decline; a half-dozen years earlier its proud capital, Nineveh, had fallen. For more than a decade, Babylon and Egypt had each been struggling to replace Assyria as the leading world power. In early summer of 605 B.C. these two powerful enemies met in battle at Carchemish (**2 Chronicles 35:20; Jeremiah 46:2**), an important city situated on what is today the border between Turkey and Syria. Babylon won a decisive victory over Egypt (**2 Kings 24:7**). This changed the entire course of world history and greatly affected God's people.

The Babylonian commander who engineered the crushing defeat of Egypt was the young crown prince, Nebuchadnezzar, destined to become king after his father's death later that summer. Shortly after the battle, he led his armies south about 400 miles (perhaps following retreating remnants of the Egyptian army) and attacked Jerusalem.

Nebuchadnezzar's purpose in his first campaign against Judah and Jerusalem was not to destroy the nation and its capital, but rather to frighten the people into surrendering their independence and thus to make Judah a vassal state of Babylon. It was in Babylon's interest to have a reliable buffer state between her and Egypt.



PEOPLE'S BIBLE COMMENTARY: What Year in Daniel 1?

Daniel identifies the year as “the third year of the reign of Jehoiakim,” king of Judah at that time. Critics of the Bible claim to have found a contradiction between this statement and the statement of the prophet Jeremiah that the battle of Carchemish took place “in the fourth year of Jehoiakim” (**Jeremiah 46:2**). According to one explanation, Jeremiah used a system that calculated a king’s first year of reign from his first day in office. By contrast, the Babylonian method calculated the king’s first year from New Year’s Day to New Year’s Day. Any part of his reign prior to his first New Year’s Day in office was not counted in his first official year. It is evident that a difference of one year in the length of a king’s reign will result, depending on which of the two

systems a Bible writer is using. An alternate explanation is that two different calendars were in use among the Jews. One was their religious calendar, with its first month (Nisan) in the spring. Writing from Jerusalem, the religious center of the nation, Jeremiah used this calendar to date the king’s reign. The other calendar was the agricultural calendar, with its first month (Tishri) in the fall, the beginning of the Israelite agricultural season. Daniel used this one, resulting in an apparent, but not actual, difference in dating the battle of Carchemish.



Jewish Life In Exile



The prophet Ezekiel (who is exiled in the second deportation of 597 BC) speaks about a settlement of Jewish exiles near the Kebar River, an important irrigation canal. It seems possible that farming was the livelihood of many of the exiles. They had their own homes, enjoyed freedom of movement, and carried on correspondence with people in their homeland. The Babylonians granted their captives a considerable measure of liberty. They were permitted to form colonies and to keep their

religious institutions of priest and prophet. Before Jerusalem fell to the armies of Babylon, the prophet Jeremiah had urged the citizens to prepare for an exile of 70 years. He told them, "Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters.... Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper" (**Jeremiah 29:5-7**). Many of the Jews actually grew so prosperous during the exile that years later when they had the opportunity to return to Jerusalem, they chose to stay in Babylon.

Looking at verses 3 to 7, what was part of Babylon's policy when it came to conquered people?

What's in a name?

Daniel and his three friends had their names changed. What is the significance of the name changes?

Daniel (דָּנִיֵּאל , DAHN-nee-yel) = "God is (my) Judge"

Changed to **Belteshazzar** (בֵּלְטַשְׁאֲצַר , bel-tuh-SHAZ-er) = "Bel (Marduk), protect his life!" Marduk was the chief Babylonian deity, worshiped as the god of storms and fertility.

Hananiah (חַנַּנְיָהּ , han-uh-NAI-uh) = "The LORD shows grace"

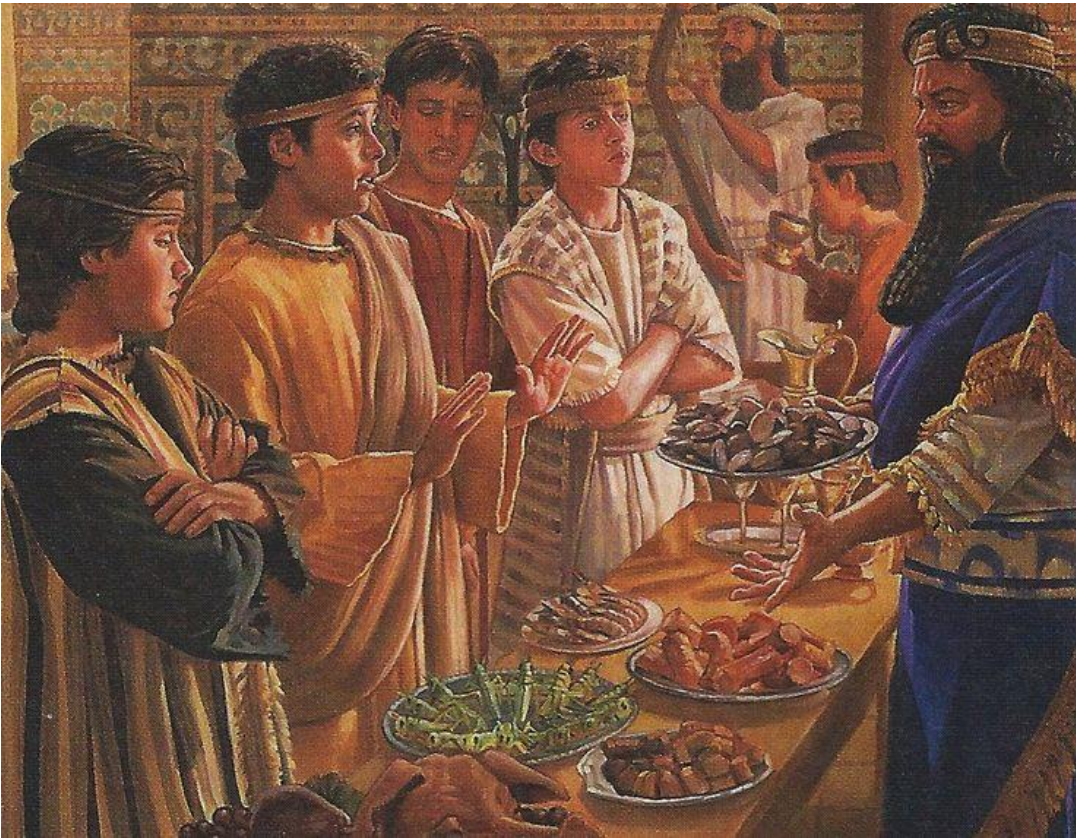
Changed to **Shadrach** (שַׁדְרָךְ , SHAY-drak) = "Command of Aku" Aku is the Sumerian moon-god.

Michael (מִישָׂאֵל , miy-SHAA-ehl) = "Who is what God is?"

Changed to **Meshach** (מִישַׁךְ , MEE-shak) = ""Who is what Aku is?"

Azariah (עֲזַרְיָהּ , az-uh-RAI-uh) = "The LORD helps"

Changed to **Abednego** (עֶבֶד נְגוּ , uh-BEHD-nee-go) = "Servant of Nego/Nebo" Nego/Nebo/Nabu was the patron Assyro-Babylonian deity of the art of writing and a god of vegetation. His symbols were the clay tablet and stylus.



Defiled Diet

Why would Daniel be defiled (made unclean or impure) if he ate the royal food and wine? One reason is that the diet may have conflicted with the food restrictions God gave his people (c.f. **Leviticus 11 & Deuteronomy 14**). The meat may not have been of a clean animal or properly slaughtered. Another reason could be that the first portion of the food was offered to idols. Partaking in this food would have been tantamount to idol worship.

Are there activities run by our government that we, as Christians, cannot in good conscience partake in? Name some examples and explain why Christians ought not participate in said activities.



The Daniel Fast is a partial fast based on two accounts of the prophet Daniel fasting. When done as a fast, it is intended to be a time of drawing closer to God. The Daniel Fast, or perhaps more properly the “Daniel Diet,” has also been popularized as a healthy eating regime. In either case, the fast usually lasts ten to twenty-one days. Some adopt principles of the food plan into their lifelong diet.

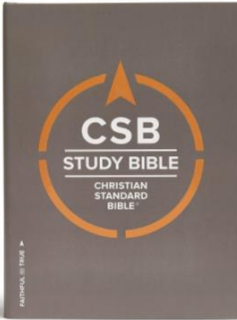
The Daniel Fast is so called because it is based on the way the prophet Daniel is recorded to have eaten in Daniel 1 and Daniel 10. Since the Daniel Fast is only styled after Daniel’s eating pattern, which is not elaborated on in the Bible, different resources have different regulations for what can and cannot be consumed while on the fast. Generally speaking, the eating plan is comparable to a vegan diet, though with more restrictions. All meat and animal products are disallowed (meat, eggs, fish, dairy), as are sweeteners (added sugar and natural sweeteners like honey or agave), solid fats, yeast, caffeine, alcohol, additives, and processed foods. The Daniel Fast includes vegetables, fruits, legumes, whole grains, nuts, seeds, and water. These guidelines are based on Daniel’s requesting “nothing but vegetables to eat and water to drink” (**Daniel 1:12**) and eating “no choice food; no meat or wine” (**Daniel 10:3**). The Hebrew word for “vegetables” is sometimes translated as “pulses” and is thought to refer to food that comes from a seed. “Choice food” is seen to include things like sugar and sweeteners.

Those following the Daniel Fast are not limited in the amount of the approved foods they can eat. That being said, part of the benefit of a fast from a spiritual perspective is spending less time with food and more time focused on God. In fasting the intent is to deny the flesh and be reminded of our need for God and to draw near to Him. Those using a Daniel Fast primarily as a healthy-eating program often find unprocessed food to be more satiating, and thus they naturally eat less.

The medical community seems to agree that the Daniel Fast is well-tolerated and can have some health benefits for people. Our bodies ultimately belong to God; we should steward them wisely, which includes taking care of our physical health. **(1 Corinthians 6:19-20)**

From a spiritual perspective, a Daniel Fast can be a helpful way to focus on God. Changing our habits and not relying so much on the comforts of food can be a physical reminder that we rely on God. True satisfaction is found only in Him. Those wanting to use the Daniel Fast in this way should be certain of their motives and make steps to use the fast in a way that will be spiritually beneficial. For example, spend more time with God in prayer and in reading His Word while on the fast. Also, be certain to prepare in advance for the dietary changes. Without proper preparation, the Daniel Fast could cause an overemphasis on food instead of being a tool for spiritual growth, particularly in cultures where fad diets abound and where processed or prepared foods are popular. There are ample resources online and in book form to help people complete a Daniel Fast. Pray for God's wisdom before beginning, and then trust Him to guide along the way.

Daniel, Hananiah, Mishael, and Azariah entered the king Nebuchadnezzar's service and did so in good conscience. How can we apply this into our lives as Christians? (C.f. Genesis 39-41, 45; Romans 13:1-7; Acts 5:25-32; Matthew 22:15-22.)



CHRISTIAN STANDARD BIBLE STUDY BIBLE: Magicians & Enchanters of Babylon

Throughout the book of Daniel, there are six different expressions for the king's counselors. The first two, used here, are magicians and mediums. The word for "magicians" comes from a root that means "engraver." It refers to those who engraved Babylonian religious activities and astrological movements of the stars on clay tablets. The word "mediums" means "conjurers." It refers to those who used spells and incantations to communicate with the spirit world.

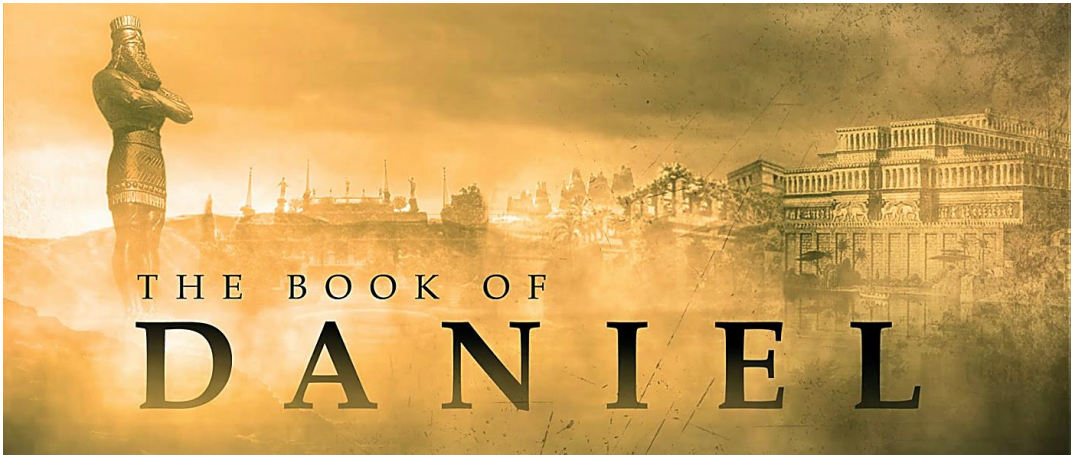
From this first chapter, what do we understand about the character and abilities of these 4 Jewish men?



How do you see God's hand controlling everything in Daniel chapter 1?

"So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' But seek first his kingdom and his righteousness, and all these things will be given to you as well."

- Jesus in **Matthew 6:31, 33**

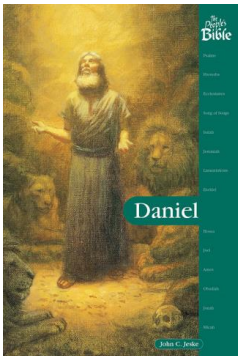


Chapter 2



TIME + PLACE

According to verse 1, what is the setting for Daniel Chapter 2? (c.f. the timeline on pages 2-4 of this study guide for help.)



PEOPLE'S BIBLE COMMENTARY: Magicians, Enchanters, Sorcerers, & Astrologers

To understand who these people were, we'll have to remember that the Babylonians worshiped many gods, perhaps as many as four thousand different ones. There was a father of all the gods, as well as a mother goddess. The Babylonians worshiped a sun god and a moon god, a god of the sky and a god of the earth, a god of the water and a goddess of love, to name just a few. To learn what the will of the gods was, the Babylonians consulted people who specialized in finding out such information).

To a Babylonian, living in a world of gods and demons, it was also important to have a means of frustrating the forces of evil; this required another kind of specialist. Still another group of religious officials were the enchanters, who claimed to be able to soften the heart of the gods

with song. Four different groups of the king's wise men are mentioned here, and several more are named elsewhere in the book of Daniel. These religious advisers were highly respected; they were consulted on matters relating to everything from Babylon's agriculture to her foreign policy. Ancient kings regularly consulted them before making major decisions. This is what King Nebuchadnezzar now did when his dream disturbed him

What extraordinary demand does King Nebuchadnezzar put to his wise men? Why do you think he did this? What does their answer (verses 10-11) prove about their abilities? What is the consequence of their answer?

Switch to Aramaic

The narrative language switches from Hebrew to Aramaic in **verse 4** and continues in Aramaic until **7:28**. This is probably done because **chapters 2-7** pertain to God's revelations about the Gentile nations. Aramaic was the more universal language of business at Daniel's time.

What more do we see of Daniel's character in this chapter?

Joseph & Daniel

As cool as Daniel is, he is not unique in interpreting dreams. Take time comparing the parallels of Daniel and Joseph from **Genesis 39-41, & 45**.

How can we incorporate some of Daniel's godly character to ourselves?

The Book of Daniel & God's Kingdom

(The Church)

ANCIENT EMPIRES OF MESOPOTAMIA
AND THE MEDITERRANEAN

DANIEL'S PROPHECY & INTERPRETATION

GOLD	<p>Babylonian (625 B.C. - 539 B.C.)</p>	<p>"This image's head was of fine gold... The God of heaven has given you a kingdom...you [Nebuchadnezzar of Babylon] are this head of gold"</p> <p>(Daniel 2:32, 37, 38; cf. 1:1).</p>
SILVER	<p>Medo-Persian (539 B.C. - 331 B.C.)</p>	<p>"Its chest and arms of silver... after you [Nebuchadnezzar] shall arise another kingdom inferior to yours"</p> <p>(Daniel 2:32, 39; cf. 8:20).</p>
BRONZE	<p>Greek (331 B.C. - 63 B.C.)</p>	<p>"Its belly and thighs of bronze... then another, a third kingdom of bronze, which shall rule over all the earth"</p> <p>(Daniel 2:32, 39; cf. 8:21).</p>
IRON & CLAY	<p>Roman (146 B.C. - A.D. 476)</p>	<p>"Its legs of iron, its feet partly of iron and partly of clay...and the fourth kingdom shall be as strong as iron, ...that kingdom will break in pieces and crush all the others"</p> <p>(Daniel 2:33, 40, 42, 43).</p>



Kingdom of God Established (approx. A.D. 33)

"And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever"
(Daniel 2:44).

The New Testament reveals that Jesus and John the Baptist preached the establishment of God's kingdom by saying it was "at hand" (Matthew 3:2; 4:17, 23). Since the church and the kingdom are one and the same (Matthew 16:18-19; Mark 9:1; Acts 1:3; 2:38, 47; 8:12; Colossians 1:13), and the church was established in the first century during the days of the Roman empire, it follows that the kingdom of God was established in the first century following the earthly ministry of Jesus. The church/kingdom is comprised of people from all nations (Isaiah 2:1-2) and thus consumes "all these kingdoms" (Daniel 2:44) and is spoken of in the New Testament as having been in existence during the first century A.D. (Colossians 1:13; 2 Thessalonians 1:5; Revelation 1:9). This kingdom still exists today, and all penitent sinners can choose to become a part of it by being immersed into Christ. Jesus, as the head of His church and the King of all kings (Colossians 1:18; 1 Timothy 6:15), is now reigning over His kingdom—His people (Acts 2:36; Luke 17:21).



How do you see God's hand controlling everything in Daniel chapter 2?

"[God] reveals deep and hidden things; he knows what lies in darkness, and light dwells with him."

- Daniel in **Daniel 2:22**



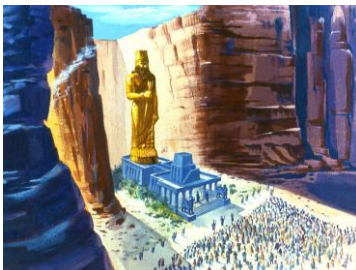
Chapter 3



TIME + PLACE

What is the setting for Daniel Chapter 3?

Image of Gold



Although some conjecture that the gold statue was of Nebuchadnezzar himself, this is unlikely because the Babylonians did not believe their king was divine. More likely, the image was of a Babylonian god, perhaps Nebuchadnezzar's patron Nabu or the chief Babylonian god Marduk (Bel). Nebuchadnezzar made this demand as some form of loyalty oath to him personally.

The dimensions described here have been criticized for being out of proportion. It has been argued that the statue would be ten times as tall as it was broad (compared to the 6:1 proportion of the human figure). To this it may be answered that the 90-foot dimension may very well include the pedestal on which the statue was mounted. It also could be that the statue was not made out of solid gold but was plated with gold. Interestingly, on one of the mounds of ancient Babylon, archaeologists some years ago discovered an actual brick platform, 45 feet square and 20 feet high.

A Fiery Punishment

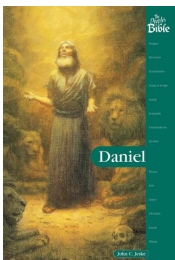
Incineration in a furnace of blazing fire - a punishment that Nebuchadnezzar had also used on two Judean false prophets, Zedekiah and Ahab (Jeremiah 29:22) - was a normal Babylonian penalty as seen in the Code of Hammurabi, Sections 25, 110, and 157. Perhaps this furnace was built to smelt the gold for the image Nebuchadnezzar had made.

Astrologers came forward and denounced the Jews for not bowing down to the statue. Why do you think they did it? (c.f. Psalm 83:2-5 & Esther 3:5-6)

A Son of the Gods

Who was the 4th man with Shadrach, Meshach, & Abednego? It was either a regular angel or the Angel of the LORD, basically the pre-incarnate Son of God.

**What is Nebuchadnezzar's reaction to this news?
What is the unified response from Shadrach, Meshach, & Abednego?**



PEOPLE'S BIBLE COMMENTARY: Where was Daniel?

The Bible does not answer these questions. Did Daniel occupy so high a position in the government that no loyalty oath was required of him? Was he ill on the day of the dedication? Or was he perhaps out of town on the king's business? It is enough for us to know that Daniel himself recorded this account and that he omitted mention of his absence because it had no bearing on the case.

“The fire had not harmed their bodies, nor was a hair of their heads singed; their robes were not scorched, and there was no smell of fire on them.” (**Daniel 3:27**) God performed an amazing miracle of deliverance for these 3 men. What does God promise in the way of protection for us?

Isaiah 43:1–3 (NIV) ¹ But now, this is what the LORD says— he who created you, Jacob, he who formed you, Israel: “Do not fear, for I have redeemed you; I have summoned you by name; you are mine. ² When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze. ³ For I am the LORD your God, the Holy One of Israel, your Savior.

Psalms 91:11 (NIV) ¹¹ For he will command his angels concerning you to guard you in all your ways.

Hebrews 11:32–34 (NIV) ³² And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets, ³³ who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, ³⁴ quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.



How do you see God’s hand controlling everything in Daniel chapter 3?

“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care. And even the very hairs of your head are all numbered. So don’t be afraid; you are worth more than many sparrows.”

- Jesus in **Matthew 10:28-31**



Chapter 4



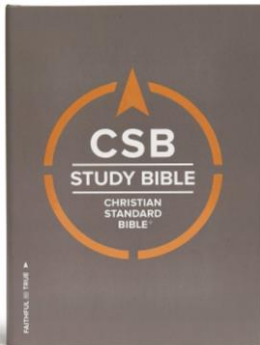
TIME + PLACE

What is the setting for Daniel Chapter 4?

Although we don't know the exact year that Daniel chapter 4 and Nebuchadnezzar's dream takes place, we do know that it happens before his reign is over. If we understand that the 7 times refers to 7 years, then this has to happen 8 years prior to his death in 562 BC since a year passed before the 7 times took place.



What is this vision that Nebuchadnezzar received? Why did he receive it?

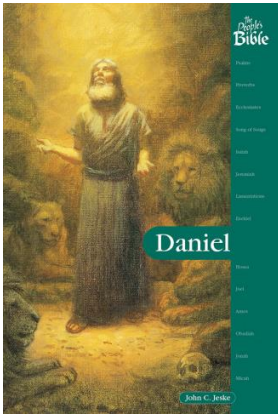


CHRISTIAN STANDARD BIBLE STUDY BIBLE: Boanthropy

Nebuchadnezzar may have suffered from boanthropy, a rare mental illness in which people believe they are actually cattle. One modern case of boanthropy resulted in the patient growing long matted hair and thickened fingernails, much like Nebuchadnezzar, whose hair grew like eagles' feathers and his nails like birds' claws.

Critics contend that secular history has no record of Nebuchadnezzar's mental illness. However, it is questionable as to whether an ancient Near Eastern despot would mention his bout with insanity in official court records which were typically devoted to highlighting his accomplishments. Silence about an embarrassing episode is understandable. Moreover, the church historian Eusebius cited Abydenus, a third-century BC Greek historian who referred to a time when Nebuchadnezzar was "possessed by a god." Also, the third-century BC historian Berosus possibly referred to these events when he spoke of an illness that befell Nebuchadnezzar just before his death.

Boanthropy does not render its victims entirely unable to reason or understand what has happened to them, so it was possible for the king to realize that his own pride had caused his insanity. Realizing the cause of his state, Nebuchadnezzar repented of his pride and acknowledged the Most High God. His sanity returned to him instantly, a signal that God had lifted his sentence



PEOPLE'S BIBLE COMMENTARY: Who's Ruling?

Others have argued that a revolution would almost surely have broken out in Babylon if the empire had been without a ruler for seven years. It is well to note, however, that the text before us does not say Nebuchadnezzar's mental illness lasted for seven years. And surely we can assume that while the king was serving his sentence out in the pasture, his royal advisers temporarily took charge of the affairs of government. It ought not be forgotten, either, that Daniel, the king's chief adviser, knew how long the king's madness would last. He may very well have shared this information with other members of the king's cabinet, so that temporary arrangements could be made for running the government.

Mary, the mother of Jesus, praised God saying, "He has brought down rulers from their thrones but has lifted up the humble." (**Luke 1:52**) That certainly happened here with King Nebuchadnezzar. While I doubt that anyone going through this Bible study has suffered from boanthropy, how does God keep us humble to then later exalt us? Read **Hebrews 12:3-11**.

Someone once told me that Nebuchadnezzar must have truly repented and become a believer after this event because his words are recorded in the Bible. What words from Nebuchadnezzar point to a genuine repentance? How could his words be understood as not being a confession of a Christian? Can an unbeliever's words be recorded in the Bible? (c.f. Numbers 22-24 & John 11:45-53)



How do you see God's hand controlling everything in Daniel chapter 4?

"As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways!"

- **Ezekiel 33:11**



Chapter 5

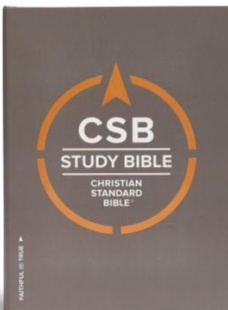


What is the setting for Daniel Chapter 5? (c.f. the timeline on pages 2-5 of this study guide)

TIME + PLACE

Why do you think Belshazzar use these goblets from the temple in Jerusalem?

CHRISTIAN STANDARD BIBLE STUDY BIBLE: Who is King Belshazzar?



Nebuchadnezzar had died in 562 BC, shortly after his time of madness and subsequent repentance. After his death, a series of intrigues and assassinations resulted in several obscure kings ruling Babylon until Nabonidus took the throne (556–539 BC). Until the latter half of the nineteenth century, Belshazzar’s name was unattested except for the book of Daniel and works dependent on it (Baruch, Josephus). However, during the past 150 years abundant evidence has come to light demonstrating that Belshazzar was a real person, the son of Nabonidus and ruler of Babylon during his father’s extended absences.

This coregency lasted until 539 B.C., when Babylon fell before the attack of Medo-Persian armies under King Cyrus. It was in the year 539 B.C., the year Babylon fell, that Belshazzar gave the great banquet described here.



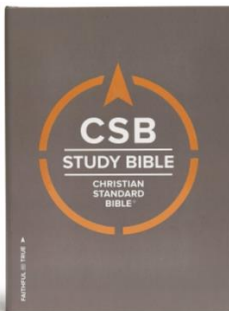


The Queen

This queen was not the wife of King Belshazzar since all his wives were already present. Although we don't know the exact identity of this woman, three ideas are plausible: she could have been (1) the wife of Nebuchadnezzar, or (2) the daughter of Nebuchadnezzar and wife of Nabonidus, or (3) the wife of Nabonidus but not the daughter of Nebuchadnezzar.

What was the meaning of the writing?

CHRISTIAN STANDARD BIBLE STUDY BIBLE: The Gold Head Falls

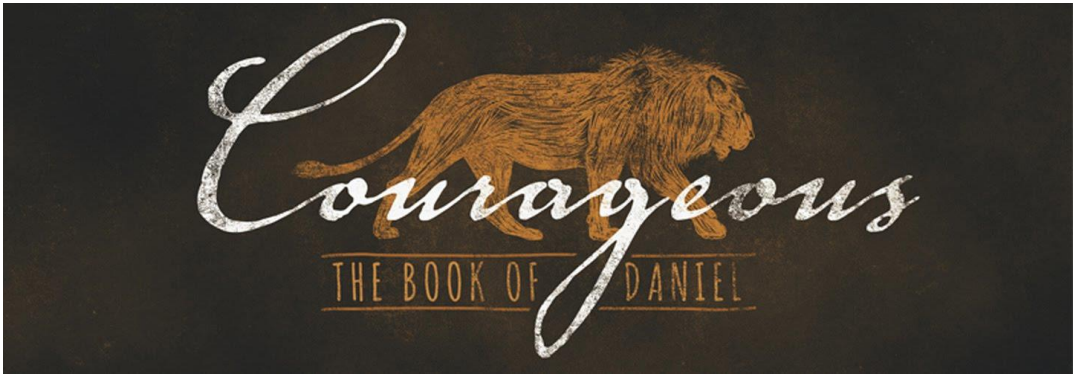


Having lost a brief skirmish outside the walls of Babylon, Belshazzar retreated to the city and made light of the coming Persian siege. The Babylonians had twenty years of provisions, and the city was a seemingly impregnable fortress. Nevertheless, Darius diverted the waters of the Euphrates River so his forces could enter through the channel, passing below the water gates. He took the city that very night without a battle and killed Belshazzar, who was engaged in a drunken feast. The kingdom of Babylon fell just as foretold by Daniel (2:39). (The fall of Babylon was also foretold by **Jeremiah 50:2,24;**

Isaiah 13:19-20; & Isaiah 14:13-14) The colossus's head of gold (Babylon) had fallen. It was replaced by the chest and arms of silver, representing Medo-Persia (see **2:40**).



How do you see God's hand controlling everything in Daniel chapter 5?



Chapter 6



TIME + PLACE

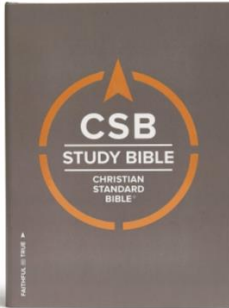
According to Daniel 5:31, what is the setting for Daniel Chapter 6?

Darius the Mede



This person Not mentioned in any other ancient document. His age is specifically given to distinguish him from the more famous Darius I, king of Persia (522–486 BC). The name Darius may be a title of office, perhaps meaning “holder of the sceptre” (Wood, page 155). A more likely solution is found in the fact that in ancient times men often went under more than one name. Some scholars think that Darius is another name for Gobryas (or Gubaru), whom Cyrus appointed as governor over Babylon when the city fell. According to this theory, Darius then ruled over what had been the center of the Babylonian Kingdom; as the Bible says, he “took over the kingdom.” A study by D. J. Wiseman argues persuasively that Darius is simply another name for Cyrus himself. Although we do not know the exact identity of Darius, this does not give us the right to question whether he ever existed. Our ignorance regarding the identity of this king is no reason to question the truthfulness of the historical record Daniel gives us here.

CHRISTIAN STANDARD BIBLE STUDY BIBLE: Satraps



Satrap is an old Persian word meaning “protector of the realm.” Darius began organizing the newly conquered Babylonian Empire and immediately decided to appoint 120 satraps over the kingdom. These 120 satraps were lower tier officials who helped rule the entire empire or just over the part of the empire that was formerly under Babylonian control. The king also appointed three administrators over the 120 satraps to assure that taxes would be properly collected without any embezzlement or corruption by the 120 government officials. For these positions, the king needed men with trustworthy reputations. So

he chose Daniel as one of these officials. He must have heard of Daniel’s reputation; perhaps he was even aware of Daniel’s interpretation of the writing that had appeared on the wall the night Babylon fell.



How did the administrators and the satraps set a trap for Daniel? Why would they do this?

Read 1 Kings 8:46-51.

⁴⁶ “When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to their enemies, who take them captive to their own lands, far away or near; ⁴⁷ and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captors and say, ‘We have sinned, we have done wrong, we have acted wickedly’; ⁴⁸ and if they turn back to you with all their heart and soul in the land of their enemies who took them captive, and pray to you toward the land you gave their ancestors, toward the city you have chosen and the temple I have built for your Name; ⁴⁹ then from heaven, your dwelling place, hear their prayer and their plea, and uphold their cause. ⁵⁰ And forgive your people, who have sinned against you; forgive all the offenses they have committed against you, and cause their captors to show them mercy; ⁵¹ for they are your people and your inheritance, whom you brought out of Egypt, out of that iron-smelting furnace.

What could Daniel have done in this situation? Why could Daniel be counted on to pray towards Jerusalem?

DIFFERENT WAYS TO PRAY



How does Darius' reaction to Daniel compare to Nebuchadnezzar's reaction to Shadrach, Meshach, & Abednego (Daniel 3:13-23)?

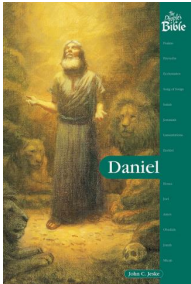
How did Daniel live his faith?

Innocent

The term translated "innocent: in verse 22 often designates a sacrificial animal as spotless, without blemish. When used of a human, it means personal integrity, not sinless perfection (Joshua 24:14; Judges 9:16, 19).

The blameless person walks closely with God (Genesis 17:1) and delights in obeying God's Law (Psalm 119:1). This does not mean that Job was sinless, for later he admits he is a sinner (6:24; 7:21; 42:6). Even Job's first recorded act—offering sacrifices for sin (1:5)—indicates his understanding that he is a sinner.

PEOPLE'S BIBLE COMMENTARY: Comeuppance



The Greek historian Herodotus gives us this description of Persian laws: "Some laws are abominable, through which, because of the crime of one person, all his relatives are put to death." The king's decree now cost the lives of many of his top government people—probably not all 120 satraps, but at least the ringleaders in the plot against Daniel. But the king apparently felt that anyone who would sentence an innocent man to death was not to be trusted with government office.



How do you see God's hand controlling everything in Daniel chapter 6?

"The angel of the LORD encamps around those who fear him, and he delivers them."

- **Psalm 34:7**

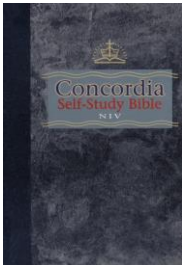


Chapter 7



TIME + PLACE

According to verse 1, what is the setting for Daniel Chapter 7?



CONCORDIA SELF STUDY BIBLE: The Beasts

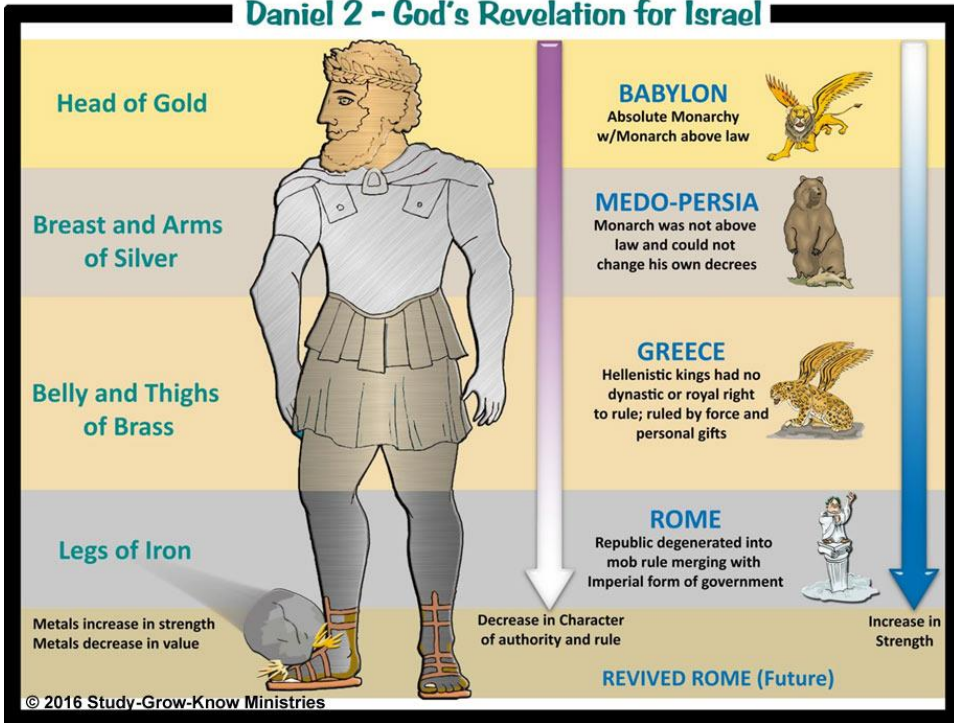
The lion with an eagle's wings symbolizes the Neo-Babylonian empire. The rest of verse 4 perhaps reflects the humbling experience of Nebuchadnezzar, as recorded in chapter 4.

The bear, raised up on one of its sides, refers to the superior status of the Persians in the Medo-Persian federation. The three ribs may represent the three principal conquests: Lydia (546 B.C.), Babylon (539) and Egypt (525).

The leopard with four wings represents the speedy conquests of Alexander the Great (334–330), and the four heads correspond to the four main divisions into which his empire fell after his untimely death in 323 (see **8:22**): Macedon and Greece (under Antipater and Cassander), Thrace and Asia Minor (under Lysimachus), Syria (under Seleucus I), Palestine and Egypt (under Ptolemy I).

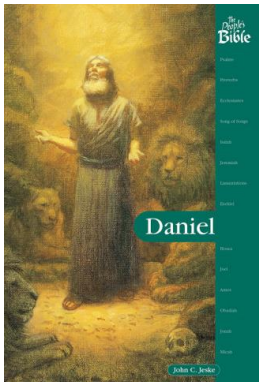
The fourth, unnamed, beast, with its irresistible power and surpassing all its predecessors, points to the Roman empire. Its ten horns correspond to the ten toes of **2:41–42**.

Daniel 2 - God's Revelation for Israel



Who is the one like a Son of Man? (c.f. Revelation 1:7,13; Mark 14:62; Luke 1:32-33; Genesis 49:8-10; 2 Samuel 7:11-16)

PEOPLE'S BIBLE COMMENTARY: The Books Were Opened



In the language of Scripture, God's book is, first of all, his family register, in which are written the names of those who belong to him (Exodus 32:32; Psalm 69:28). To have one's name in that book means to be saved; to have one's name blotted out means to be lost. In Revelation 20:12 other books of God are mentioned, books in which deeds are recorded according to which God will judge people. Both types of books may be referred to in Daniel's dream. The Ancient of Days had witnessed the deeds of people and nations. He possessed all of the evidence when he made his decisions. As he prepared to announce his judgment on the four beasts and the little horn, he did not judge arbitrarily or unfairly.



How do you see God's hand controlling everything in Daniel chapter 7?

"Do not be afraid, little flock, for your Father has been pleased to give you the kingdom."

- Jesus in **Luke 12:32**



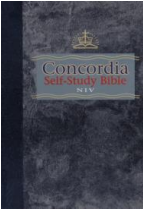
Chapter 8



According to verse 1, what is the setting for Daniel Chapter 8?

TIME + PLACE

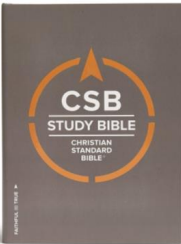
Who is the ram? Who is the goat?



CONCORDIA SELF STUDY BIBLE: Son of Man

A term used 93 times in Ezekiel, emphasizing the prophet's humanity as he was addressed by the transcendent God. **Daniel 7:13** and **8:17** are the only other places where the phrase is used as a title in the Old Testament. Jesus' frequent use of the phrase in referring to himself showed that he was the eschatological figure spoken of in **Daniel 7:13**.

CHRISTIAN STANDARD BIBLE STUDY BIBLE: Seal Up the Vision



The Angel Gabriel instructed Daniel to seal up the vision not for the purpose of hiding its meaning from faithful readers of Scripture but rather to secure the document for safekeeping into the distant future, meaning the time of Antiochus (some four hundred years after the vision was given) and the time of the antichrist which is yet future and is typified by Antiochus.



How do you see God's hand controlling everything in Daniel chapter 8?

They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

- **Revelation 6:10**



Chapter 9



TIME + PLACE

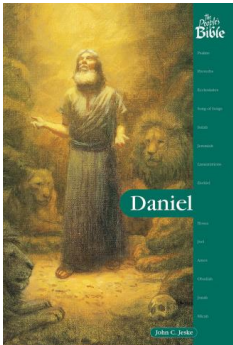
According to verse 1, what is the setting for Daniel Chapter 9?

How was Daniel aware that the desolation of Jerusalem was almost over?

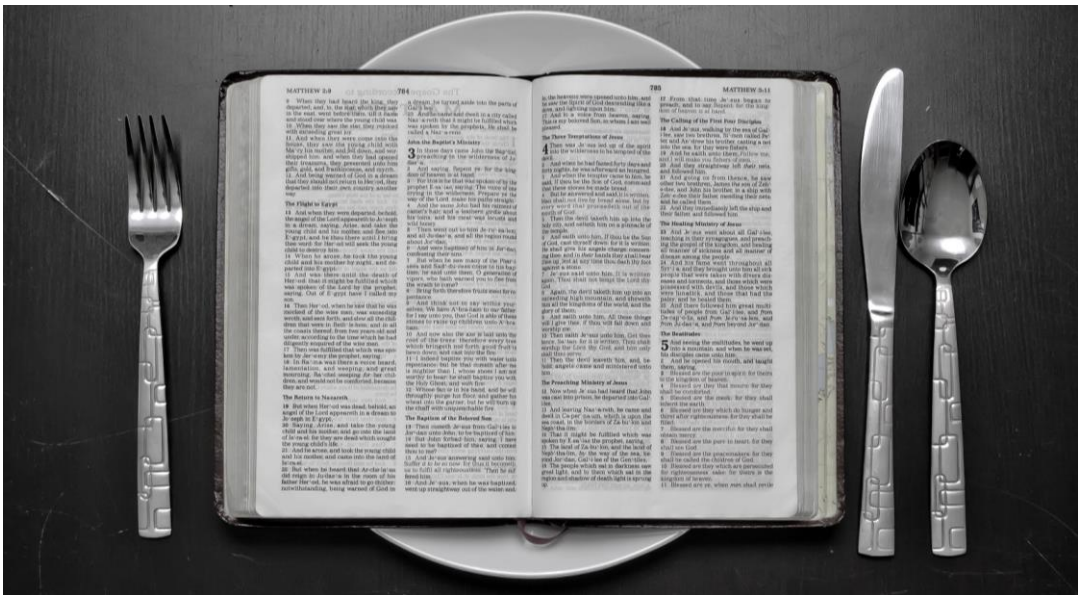
Jeremiah 25:11–13 (NIV) ¹¹ This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years. ¹² “But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt,” declares the LORD, “and will make it desolate forever. ¹³ I will bring on that land all the things I have spoken against it, all that are written in this book and prophesied by Jeremiah against all the nations.

Jeremiah 29:10–14 (NIV) ¹⁰ This is what the LORD says: “When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. ¹¹ For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. ¹² Then you will call on me and come and pray to me, and I will listen to you. ¹³ You will seek me and find me when you seek me with all your heart. ¹⁴ I will be found by you,” declares the LORD, “and will bring you back from captivity. I will gather you from all the nations and places where I have banished you,” declares the LORD, “and will bring you back to the place from which I carried you into exile.”

PEOPLE'S BIBLE COMMENTARY: 70 Years



About 605 B.C. Babylon's King Nebuchadnezzar deported the first contingent of Jewish citizens into exile. Seventy years from that date would mark the approximate date of the return to Jerusalem of the first group of exiles. Others prefer to take 586 B.C., the date when Jerusalem fell to the Babylonians, as the beginning of exile for the main body of Jews. Seventy years from that date takes us to 516 B.C., the date when the returning exiles finished the work of building the new temple in Jerusalem. Jeremiah referred to the 70 years as being the period of "the desolation of Jerusalem." It surely is not improper to think of Jerusalem as being desolate as long as its temple lay in ruins.



THE LUTHERAN STUDY BIBLE: Fasting

The modern Jewish calendar has 28 fasting days, but in the Old Testament, God commanded only one annual fast. In **Leviticus 16:29-31**, Moses gave God's dictum to "afflict [deny] yourselves" on the Day of Atonement (Yom Kippur). In response to the atonement for Israel's corporate sin, devout Israelites would fast from morning until evening on the tenth day of the seventh month. Before the exile to Babylon, Israelites fasted during times of impending danger, mourning, sickness, threat of war, distress, and sorrow. Religious leaders also mandated periods of fasting at times of great national crisis. These examples show that fasting was an expression of sorrow and, most important, an expression of repentance.

For God's people, the Babylonian exile and the destruction of the first temple by Nebuchadnezzar (587 BC) was a turning point in history rivaled only by the Roman destruction of Herod's temple (AD 70). As a result of the exile, four new fasts were added to the Jewish calendar, each marking key historical dates leading up to and including the exile (**Zechariah 8:18–19**). For instance, a fast in the fourth month laments the breach of Jerusalem's outer wall by Nebuchadnezzar (**Jeremiah 52:6–7**). A fast in the fifth month commemorates the burning of God's holy temple and other buildings (**2 Kings 25:8–9**), while a fast in the seventh month marks the assassination of Gedaliah, whom the king of Babylon had placed as governor over Judah (**Zechariah 7:5**). Finally, a fast during the tenth month is held in memory of Nebuchadnezzar's siege of Jerusalem (**2 Kings 25:1**). These fasts served a holy purpose: they reminded the Israelites of the sorrows brought by neglecting God's Word. However, over time fasting became another way the Israelites abused God's Word.

In the hope of preventing any further captivity, Jewish scholars pored over the writings of Moses, frantically searching for a reason why God exiled them. They determined to apply the Law more vigorously. What followed was a fundamental shift in their belief system. To this day, many people still believe that if they keep all the laws perfectly, they will gain salvation. Fasting changed from an expression of repentance to compulsory appeasement of a legalistic code. This deception led many astray to spend eternity apart from the Lord.

Before the birth of Jesus, the Pharisees mandated twice-weekly fasting (**Luke 18:9–12**). The Essenes, a splinter group that may have lived at Qumran, centered much of their lives on fasting. For the unfaithful, fasting was something done to curry God's favor - a duty, a work, a law. But for the faithful, fasting continued as an expression of repentance and reverence for the Lord, who created them and promised to redeem them.

After Jesus' Baptism, He went into the wilderness and fasted for 40 days and 40 nights (**Matthew 4:2**). During this fast, Satan repeatedly tempted Jesus, but He used God's precious Word to defend Himself. However, during the Sermon on the Mount, Jesus spoke against fasting as a means of salvation. Instead, He commended fasting as a private, voluntary act of humility before God (**Matthew 6:16–18**).

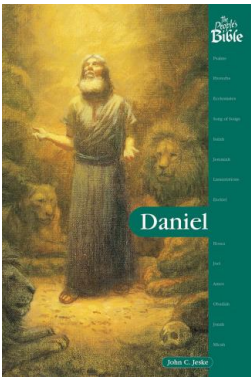
If you are like most people, you have thought more about dieting than fasting. It is hard to imagine a daylong fast. No doubt fasting for 40 days like Jesus did after His Baptism is out of the question. Yet our Lord's words clearly reveal that fasting should be part of a Christian's life: He said, "When you fast" (Matthew 6:16), not "If you fast" (cf **Matthew 9:14–15**). The early Christians fasted (**Acts 13:2–3; 14:23**). Why shouldn't a twenty-first-century Christian do likewise?

As you fast, let the feelings of hunger you experience remind you to pray. Spend the time you would normally spend eating by reading God’s Word and meditating on the Gospel of Jesus Christ. Through His Word, the Lord will bless and nourish you.

What is the bulk of Daniel’s prayer? Why should God answer his prayer?

What of Daniel’s prayer should we incorporate into our own prayers?

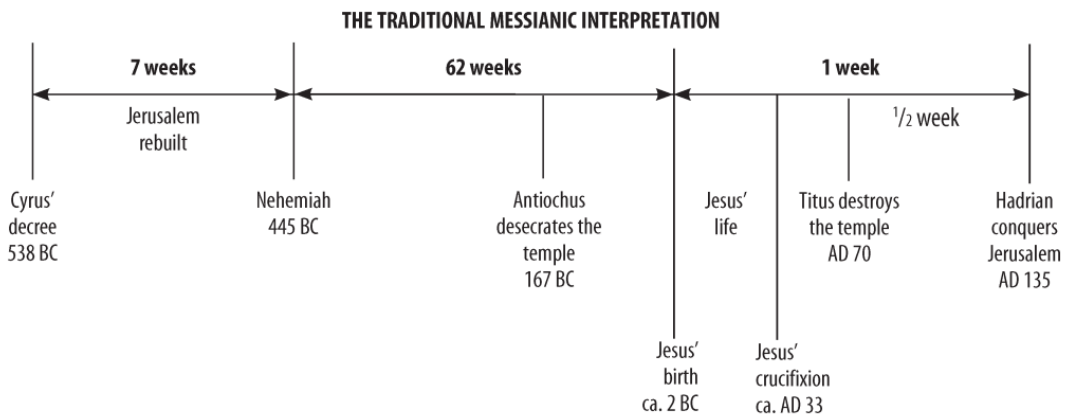
PEOPLE’S BIBLE COMMENTARY: The Seventy “Sevens”



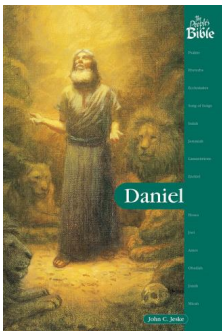
There are three main interpretations for the seventy “sevens.” The first is the most ancient and the one favored by most Lutheran interpreters. This interpretation calculates the period of the 70 “sevens” as beginning with the time of the edict that permitted the Jews to return and rebuild Jerusalem and its temple, and concluding with the time when Christ came and finished his redemptive work. According to this view—and it is the one favored in this commentary—the 70 “sevens” represent a period of about 500 years. The 7 “sevens” represent the period during which Jerusalem’s temple and its city walls were rebuilt at the time of Ezra and Nehemiah. The 62 “sevens” represent the period from Jerusalem’s rebuilding to the Messiah’s coming and death. The 1 “seven” is the time in which the Messiah will confirm a covenant of grace with many people. Many will be saved through faith in the Messiah before the enemy comes, who will destroy Jerusalem.

The second interpretation is the traditional Jewish interpretation, as well as the one held by negative critical interpreters. This interpretation calculates the period of the 70 “sevens” from the same starting point as the first but extends the period only as far as the Maccabees (165 B.C.). The king referred to is Antiochus Epiphanes, whom we met in chapter 8. According to this interpretation, there is no reference here to the Messiah.

The third interpretation views the period of the 70 “sevens” as extending from the time of Daniel all the way to the end of the world. According to this view, God responded to Daniel’s prayer by saying, “Yes, Daniel, you are correct in concluding that the 70 years of exile Jeremiah wrote about are at an end. Now another period of 70 ‘sevens’ is beginning, during which I will bring all my work to a successful conclusion.” Bible students who believe in a millennium, a 1,000-year earthly reign of Christ, usually favor this third interpretation. The 7 “sevens” represent the period from the return and the rebuilding of Jerusalem until the time of Christ. The 62 “sevens” represent the period during which the New Testament church will be built, in the face of persecution. The 1 “seven” is the period of the great tribulation. The Antichrist will come, who will cause the sacrifice to cease and will usher in the final judgment.



PEOPLE’S BIBLE COMMENTARY: Confirm a Covenant



Now on to the details of the information Gabriel brought to Daniel in answer to his prayer. Gabriel announced that God had decreed a definite period of time (70 “sevens”) to accomplish his great work of rescuing the human race from the consequences of sin. The number 7 represents completeness: 70 “sevens” cover the time it would take for God to fulfill and complete his plan of salvation.

God’s magnificent rescue operation is described in six terms, three negative and three positive. In his prayer Daniel had confessed sin—his own and Israel’s—and had repeatedly asked God to forgive. Viewed negatively, God’s redemptive work will “finish transgression,” will “put an end to sin,” and will

“atone for wickedness.” This work, to be accomplished during the period of the 70 “sevens,” points to Jesus Christ. He is the one who “has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself” (Hebrews 9:26). As a result of Christ’s work, sin’s ruthless advance has been checked, the damage sin had done has been undone, the guilt of a whole world of sinners has been atoned for.

Gabriel’s answer to Daniel also views Christ’s work positively. Christ not only removed an evil that threatened to separate us from God; in its place he introduced something wonderful, again described by Gabriel in three different terms. First of all, Christ will “bring in everlasting righteousness.” “Righteousness” is the Bible word for “being right with God.” It describes the right relationship with God that comes to the sinner through faith in the Savior.

A second work Christ achieved was “to seal up vision and prophecy.” During the many centuries of the Old Testament, God spoke through chosen men called prophets. By means of vision and prophecy, he let them see and describe the work the Savior would do for sinners. When Christ came, there was no longer any need for such visions and prophecies. Since Christ’s coming had fulfilled them, they were discontinued.

The third and final purpose of the Savior’s coming is the most difficult to explain. He will come “to anoint the most holy.” In the period of the Old Testament, the Most Holy was an inner room in the temple where God met his people. Does Gabriel mean to say that, in Christ, God - not symbolically now, but actually - comes to meet his people with his love and his pardon? Or does “the most holy” refer to God’s people, who are solemnly set apart by God’s Spirit to be God’s temple of living stones? (**1 Peter 2:5**). “It is not unreasonable to conclude that the founding of the Holy Christian Church is envisioned in this final objective” (Concordia Self-Study Commentary, page 583).



How do you see God’s hand controlling everything in Daniel chapter 9?

And where these have been forgiven, sacrifice for sin is no longer necessary.

- **Hebrews 10:18**



Chapter 10



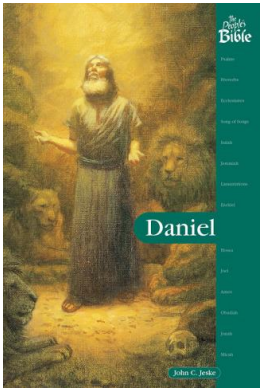
TIME + PLACE

According to verse 1, what is the setting for Daniel Chapter 10?

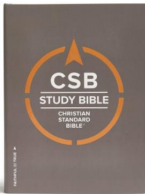
Who is this man who appears to Daniel? (c.f. Ezekiel 1:26-28 & Revelation 1:13-15)

Daniel was wrecked by the vision of this man. How was he comforted? What does this remind us about our God during our times of being overwhelmed?

PEOPLE'S BIBLE COMMENTARY: The Persian Prince



With these words Daniel's visitor gave him a glimpse into a world normally hidden from human eyes, the spirit world where the evil forces of "the prince of this world" (John 12:31) do battle with God's good angels. We learn, first of all, that Satan had assigned an underling to work in the Persian government. This "prince of the Persian kingdom" must refer to an evil angel, whose assignment was to hinder God's will in and through the Persian government. "Our struggle [as Christians] is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (**Ephesians 6:12**).



CHRISTIAN STANDARD BIBLE STUDY BIBLE: Detained

The messenger's delay does not signify that God's will can be thwarted, even temporarily. In this case the delay was permitted within God's divine plan, possibly to accomplish some work in Daniel's spiritual life as he prayed and fasted (**vv. 2-3**).



How do you see God's hand controlling everything in Daniel chapter 10?

Strengthen the feeble hands, steady the knees that give way; say to those with fearful hearts, "Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you."

- **Isaiah 35:3-4**



Chapter 11



TIME + PLACE

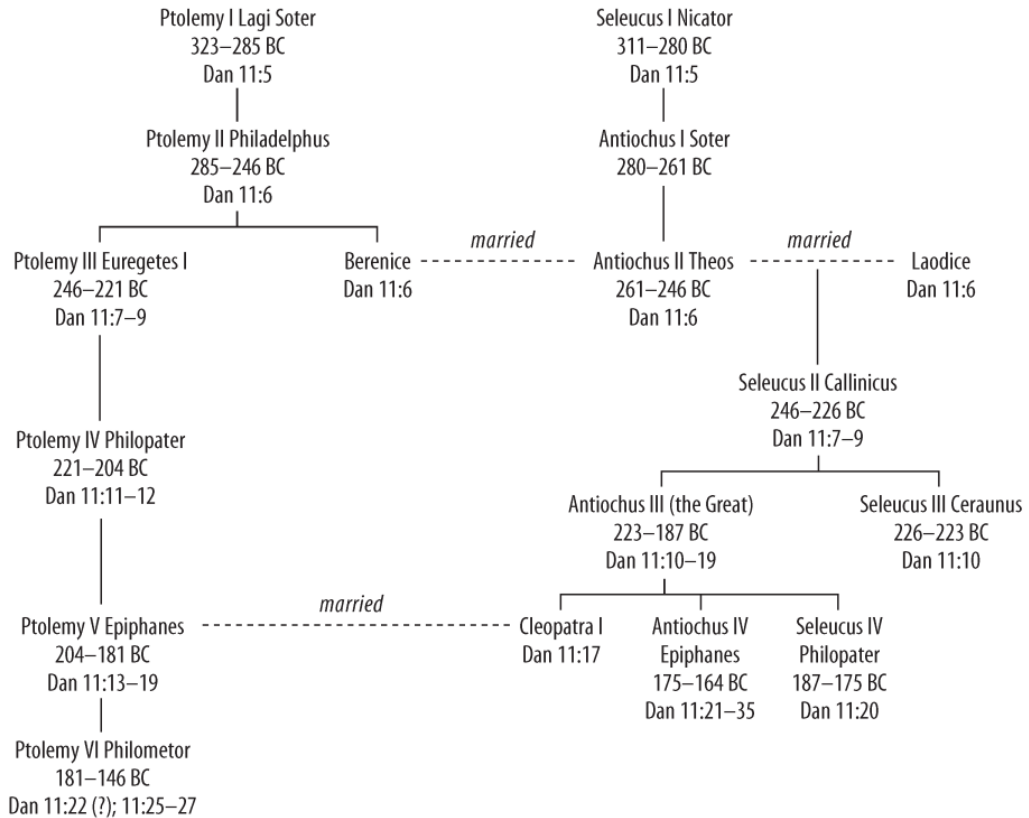
According to verse 1, what is the setting for Daniel Chapter 11?

What follows is an amazing prophecy that gives incredible details to the visions already from chapter 2, 7, 8, & 9.

Verses	King of the North	King of the South	Comments
5	Seleucus Nicator I (312-281)	Ptolemy I (323-285)	Ptolemy moved against Seleucus and occupied Israel.
6	Antiochus II Theos (261-246)	Ptolemy II Philadelphus (285-246)	Ptolemy arranged marriage of Berenice to Antiochus II ends with their death at Laodice's hand.
7-8	Seleucus II Callinicus (246-227)	Ptolemy III Eurgetes (246-222)	Ptolemy III attacked Syria with great success and took home great treasure.

Verses	King of the North	King of the South	Comments
9-10	Antiochus III the Great (223-187)	Ptolemy IV Philopator (222-203)	Antiochus' dad picked-up the fight with Egypt in 240 B.C.
11-12	Antiochus III the Great (223-187)	Ptolemy IV Philopator (222-203)	Battle of Raphia on Jun 22, 217 B.C. Ptolemy wins that initial battle.
13	Antiochus III the Great (223-187)	Ptolemy V Epiphanes (203-182)	Antiochus recovered and in 200 B.C. gained control of Israel back from Ptolemy V.
15-16	Antiochus III the Great (223-187)	Ptolemy V Epiphanes (203-182)	Antiochus III wins great victory at Sidon and settles himself in Palestine .
17	Antiochus III the Great (223-187)	Cleopatra I (182-174)	Antiochus gave his daughter Cleopatra to Ptolemy V in marriage. She sided with her husband.
18-19	Antiochus III the Great (223-187)	Ptolemy VI Philometor (180-145)	Antiochus started annexing parts of Asia Minor and Greek islands. Defeated by Roman consul Luscious Cornelius Scipio in 191 and 190 . Antiochus died in 187 .
20	Seleucus IV Philopator (187-175)	Ptolemy VI Philometor (180-145)	Seleucus imposed heavy taxes so he could pay Rome.
20	Antiochus IV Epiphanes (175-163)	Ptolemy VI Philometor (180-145)	Antiochus is the " Madman " and brother of Seleucus IV. The focus of verses 21-35 .

THE PTOLEMIES AND THE SELEUCIDS



From verse 36-45, the future vision changes from being a direct prophecy of Antiochus IV to a type (prophecy personified) of the Antichrist.

- He is symbolized by horns that were “little” or small at the beginning (8:9); like antichrist (7:8).
- He was “a ruthless king” (8:23); antichrist will have an imposing look (7:20).
- He was a master of “intrigue” (8:23); the brilliance of antichrist is suggested by the “eyes” of the horn (7:8, 20).



- He had great power (**8:24**); antichrist will have even greater power (**11:39; 2 Thessalonians 2:9; Revelation 13:7–8**).
- He was energized by Satan (**8:24**), just as antichrist will be empowered by Satan (**2 Thessalonians 2:9; Revelation 13:2**).
- destroyed thousands (**8:25**); antichrist will destroy more (**Revelation 13:15; 16:13–16**).
- prospered for a short time (**8:25**); likewise with antichrist (**11:36; Revelation 13:7**).
- persecuted the Jews (**8:24**), as will antichrist (**7:21, 25; Revelation 12:13**).
- was a deceiver (**8:25**); antichrist will be a master deceiver (**2 Thessalonians 2:9; Revelation 13:4, 14; 19:11**).
- was proud (**8:25**); antichrist will be a megalomaniac (**7:8, 11, 20, 25; Revelation 13:5**).
- blasphemed God (**8:25**); as will antichrist (**7:25; 11:36**).
- was not killed by human hands (**8:25**); the antichrist will not be either (**2 Thessalonians 2:8; Revelation 19:19–20**).



How do you see God's hand controlling everything in Daniel chapter 11?

Why do the nations conspire and the peoples plot in vain? The kings of the earth rise up and the rulers band together against the LORD and against his anointed, saying, "Let us break their chains and throw off their shackles." The One enthroned in heaven laughs; the Lord scoffs at them. He rebukes them in his anger and terrifies them in his wrath, saying, "I have installed my king on Zion, my holy mountain."

- **Psalm 2:1-6**



Chapter 12



TIME + PLACE

According to verse 1, what is the setting for Daniel Chapter 12? (c.f. Matthew 24:21-22)

What is this book in verse 1?

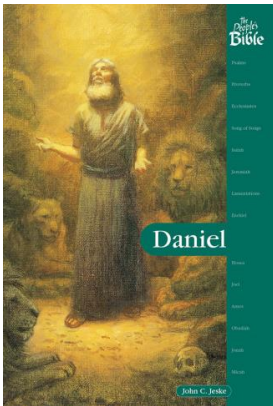
Psalm 69:28 (NIV) ²⁸ May they be blotted out of the book of life and not be listed with the righteous.

Philippians 4:3 (NIV) ³ Yes, and I ask you, my true companion, help these women since they have contended at my side in the cause of the gospel, along with Clement and the rest of my co-workers, whose names are in the book of life.

OT Resurrection

The resurrection of the dead is taught explicitly in the Old Testament of the Bible as well as the New. **Daniel 12:2-3** is the most explicit, but see also **Isaiah 26:19; Job 19:25-27; Psalm 17:15; & Ezekiel 37:11-13.**

PEOPLE'S BIBLE COMMENTARY: The Days



To understand these two time periods, commentators take the days symbolically rather than literally. The starting point for both periods is described as “from the time that the daily sacrifice is abolished and the abomination that causes desolation is set up.” This points almost surely to the time of Antiochus Epiphanes, that difficult period of persecution for God’s ancient people. We have an interesting parallel to this time designation in **Revelation 11:2,3**, where the apostle John was told that the enemies of the church “will trample on the holy city for 42 months,” again a 3 ½ year period. At the same time, however, God gave Saint John this additional promise: “I will give power to my two witnesses, and they will prophesy for 1,260 days.” The Concordia Self-Study Commentary

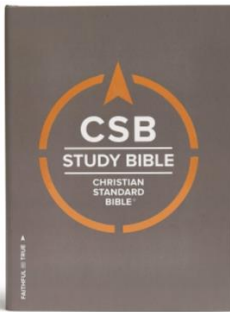
adds this pertinent comment: “The 3 ½ years of the terrible reign of Antiochus IV, when the temple was desecrated, became the measure for the duration of a period of oppression and affliction in Judaic tradition” (page 296). The 1,335 days, then, refer to that period of time - exactly measured out by God - when the church of Jesus Christ will be the suffering church. It includes the entire period of persecution, the whole period of opposition to God’s gracious rule, down to the end of time. The 1,290 days would then represent the most severe phase of this period, including both the persecution under Antiochus and the later persecution which it symbolized, namely, persecution under the Antichrist. It may be that by numbering the days, God is telling us that the suffering he calls us to undergo for his sake is limited. In biblical visions, seven is often the number for symbolizing perfection or completion. The 1,290 days, the worst phase of persecution, amounts to a little more than 3 ½ years. The suffering that God’s people will be called upon to bear will last no longer than about half of a complete time period. It will be bearable.

At the end of this final vision, what is Daniel told to do? How does this apply to us?



How do you see God’s hand controlling everything in Daniel chapter 12?

CHRISTIAN STANDARD BIBLE STUDY BIBLE: Daniel’s Contribution to the Bible



Daniel’s book establishes the validity of predictive prophecy and lays the foundation for understanding end-times prophecy, especially the book of Revelation in the NT. But most importantly, it emphasizes that the Lord has dominion over all the kingdoms of the earth, even in evil days when wicked empires reign. Two key words in the book are “king” (used over 150 times) and “kingdom” (used over 50 times). Above all, Daniel teaches that the God of Israel is the Sovereign of the universe, “for his dominion is an everlasting dominion, and his kingdom is from generation to generation” (4:34).

When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.” “Where, O death, is your victory? Where, O death, is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ. Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

- **1 Corinthians 15:54-58**



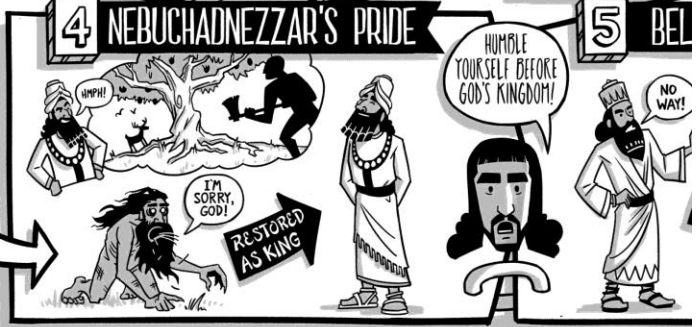
ch. 1-6
STORIES ABOUT
DANIEL & HIS FRIENDS
VISIONS OF
DANIEL
ch. 7-12

DAN

HOPE THAT MOTIVATES



IMAGERY FROM GENESIS 1-2 & PSALM 8
HUMANS:
THE ROYAL IMAGE of GOD
to rule on God's behalf
..... but
WHEN HUMANS REBEL & MAKE
THEMSELVES GOD, THEY BECOME
BEASTS



HEBREW

ARAMAIC

TEKEL

TESTS FAITHFULNESS

THE POINT OF DANIEL:

a Pattern
& a Promise

FOR ALL GENERATIONS

HUMAN BEINGS BECOME
BEASTS
WHEN THEY DON'T ACKNOWLEDGE GOD'S KINGDOM.

GOD WILL ONE DAY CONFRONT THE
BEAST
AND RESCUE HIS WORLD.

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the Bible Project

DANIEL'S DREAM

THE ANCIENT OF DAYS

A KING WHO EXALTS HIMSELF ABOVE GOD & PERSECUTES GOD'S PEOPLE

THE SON OF MAN
AN IMAGE OF GOD'S COVENANT PEOPLE & THEIR KING

8 DANIEL'S 2ND VISION

MEDO-PERSIAN EMPIRE

GREEK EMPIRE

THE EVIL KING:
• ATTACKS JERUSALEM
• EXALTS HIMSELF ABOVE GOD
• DESTROYED BY GOD

LION'S DEN

USUAL TO WORSHIP KING AS A GOD

DANIEL EXALTED

SHAZZAR'S PRIDE

MENE MENE TEKEL PARSHIN

WHAT EVER!

ASSASSINATED

WHAT DOES ALL THIS REFER TO?

EXPLOITS OF THE SYRIAN KING ANTIOCHUS IN THE 160s B.C.

ROMAN EMPIRE'S DESTRUCTION OF JERUSALEM IN 70 A.D.

3 EVENTS YET TO HAPPEN WHEN JESUS RETURNS

2

IN A SENSE, THEY'RE ALL RIGHT

- THE BOOK OFFERS HOPE TO ALL FUTURE GENERATIONS
- JESUS USED DANIEL TO DESCRIBE JERUSALEM'S LEADERS
- JOHN (AUTHOR OF REVELATION) ADAPTED DANIEL TO DESCRIBE ROME & ALL FUTURE EMPIRES

9 DANIEL'S PRAYER

HOW LONG, O LORD?!

JEREMIAH 25:
ISRAEL'S EXILE WILL LAST 70 YEARS

ISRAEL'S SIN HAS CONTINUED
• EXILE & OPPRESSION WILL LAST SEVEN TIMES LONGER (490 YEARS!!!)

10-12 DANIEL'S 3RD VISION

LESSER KINGS

GREECE

ALEXANDER THE GREAT

PERSIA

THE KING OF THE NORTH

...COME TO RUINE.

HEBREW



LIGHT OF THE VALLEY

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