

CLASS NOTES - DANIEL

Taught By Robert Stapleton



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DANIEL CLASS INSTRUCTIONS
Robert Stapleton**

CLASS DESCRIPTION:

1. This class seeks to conduct a detailed verse-by-verse study of the Book of Daniel.
 - A. Emphasis will be placed on its historical background.

DANIEL COURSE ASSIGNMENTS:

1. Students are to read the Book of Daniel one time during the quarter and keep a log.
 - A. Instructions concerning log.
 1. Keep a typewritten log of your reading, with dates and chapters read.
 2. Your log should be turned in to the instructor no later than the beginning of class day during the finals week.
2. Two tests will be given.
 - A. Each test will account for **40%** of your total grade.
 - C. Any additional credit will be at the instructor's discretion.
3. Each student is to write a term paper on the Book of Daniel, or the person of Daniel.
 - A. Your term paper should be between five and ten double-spaced typed pages.
 - B. Watch for misspelled words and check your grammar.
 - C. Term paper should be turned in to the instructor no later than the beginning of class day during the finals week.
 - D. Term paper will account for **20%** of your total course grade.
4. Recommended Reading:
 - A. The Prophecy of Daniel, Edward J. Young.
 - B. The Book of Daniel, The Thirteenth Annual Southwest Lectures.
 - C. The Book of Daniel, Jim McGuiggan.
 - D. Daniel, Robert Harkrider.
 - E. Daniel, A Man Who Trusted In God, Paul Vaughn.
 - F. The Histories and Prophecies of Daniel, G.H. Lang
 - G. Daniel In The Critics' Den, Josh McDowell

THE LIFE OF DANIEL:

1. Little is known of Daniel (God is my Judge) outside the writings of the Book of Daniel.

- A. There are four men by the name of Daniel mentioned in the Bible.
 1. The second son of David and Abigail the Carmalite - 1 Chron. 3:1.
 - A. He is also called Chileab - 2 Sam. 3:3.
 2. A priest of the family of Ithamar who returned with Ezra from the Captivity - Ezra 8:2.
 3. A wise (Ezek. 28:3) and righteous man (perhaps non-Israelite), mentioned together with Noah and Job (Ezek. 14:14,20).
 4. The fourth of the "great prophets."
2. Daniel's family history is not mentioned in the Bible.
 - A. At the beginning of the book he is a boy in his teens.
 1. At the end of the book he is a man of foreshore and more years.
 - B. He was probably from an upper-class family in Jerusalem, as it would seem unlikely that Nebuchadnezzar, the king of Babylon, would have selected a trainee for his court from the lower class.
 1. It may have been that he was from a royal class - Dan. 1:3; Josephus, Book X, chapter X, #1.
 - C. He was taken to Babylon in "the third year of Jehoiakim" (604, 605 B.C.), and trained for the king's service.
 - D. No record of whether Daniel was married and or had children.
3. Daniel was a contemporary of Jeremiah and his fellow exile Ezekiel.
 - A. Ezekiel refers to Daniel establishing Daniel's historicity.
 - B. There is some evidence that he, together with Hananiah, Mishael, and Azariah, was made a eunuch at the time of his deportation (2 Kings 20:18).
 1. This may be seen from the following:
 - A. The mention of the master of eunuchs (Dan. 1:3).
 - B. The mention of the chief of eunuchs (Dan. 1:7-11, 18), to whom the four Hebrews were committed for preparation for service in the courts.
 - C. The absence of any mention of family life or offspring for Daniel.
 - D. The prophecy of Isa. 39:6, 7.
 1. The Hebrew term here translated "eunuch," *saris*, may sometimes mean simply "official," as in Gen. 37:36; 39:1; 40:2,7; 1 Kings 22:9; 1 Chron. 28:1; Jere. 52:25.
4. He remained in governmental service through the reigns of the kings of Babylon and into the reign of Cyrus of Persia, after the Persians became the dominant world power - Dan. 1:21; 10:1.
5. He was a prophet during the period of the captivity of God's people in Babylon and Persia - Dan. 1:6-12:9; Matt. 24:15.

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- A. He was probably in his 80's when he received the vision of the prophecy of the 70 weeks - Dan. 9.
- B. Under Evil-Merodach, Nebuchadnezzar's successor/son, Daniel appears to have been forgotten as there was no mention made of him during that time.
 1. The same is true of Evil-Merdodach's successor - Neriglissar.

- A. Evil-Merodach was murdered by Nebuchadnezzar's son-in-law, Neriglissar (or Nergalsharezer).
- C. It was not until the last king of Babylon, Belshazzar that we find Daniel being mentioned in connection with the closing scene of his life - Dan. 5.
- D. Following the conquest of Babylon by the Medes and the Persians, under the reign of Darius, or Cyrus, Daniel was once again raised to an exalted station.
 - 1. During this time he was placed over the three presidents or chief governors who presided over the 120 provinces that the kingdom was divided into - Dan. 6:1-3.
- E. In the third year of Cyrus Daniel had a vision, or series of visions (Dan. 10-12), concerning the history and sufferings of his nation to the time of the Roman Empire and the destruction of Jerusalem - Dan. 12.
 - 1. Beyond this, nothing else certain is known of him.
- 6. There are three words, which characterize Daniel's life.
 - A. Daniel was a man of *purpose* (Dan. 1:8; 6:10).
 - B. Daniel was a man of *prayer* (Dan. 2:17-23- 6:10; 9:3-19).
 - C. Daniel was a man of *prophecy*.
 - 1. The Book of Daniel divides itself equally: the first half is history, and the second half is prophecy.

AUTHORSHIP:

- 1. The authenticity of Daniel has been furiously assailed by critics, perhaps more so than any other Biblical book.
 - A. The primary reasons are:
 - 1. The book is said to make several historical mistakes.
 - 2. The language of the book includes Aramaic, Persian, and Greek words, which are said to be characteristic of a later period of time.
 - 3. The claim is made that the position of the book in the third part or the threefold division of the O.T. Canon (Law, Prophets, and Writings) shows that it was written too late to be placed in the collection of the Prophets.
 - 4. It is claimed that the book contains many examples of historical events that occurred long after the time of the traditional date for Daniel.
 - A. Involved in this process is a reediting of Daniel's writing to about 165 B.C.
 - 1. This is done to avoid the conclusion that Daniel wrote detailed predictive prophecy.
 - B. The arguments for the book's authenticity however are quite convincing and answer well the negative doubts:

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- 1. The charges of historical mistakes have been proven to be false in the past (e.g., the mention of Belshazzar, now firmly established by the discover of the Nabonidus Chronicle, was once thought to be a mistake.).
- 2. Not only do the international contacts of the Neo-Babylonian Empire account for the presence of foreign words but also recent linguistic research has

rendered obsolete the argument concerning the supposed lateness of Daniel's language.

3. Daniel was a statesman as well as a prophet, and could thus easily be included in the writings.
4. Since God is the Sovereign of history, He can inspire men to record accurate predictions of events both near and far.
5. Jesus quoted Daniel as a prophet - Mt. 24:15; Mk. 13:14.
6. Daniel's contemporaries mention him as a person known for his righteousness and wisdom - Ezek. 14:14, 20; 28:3.
7. Ancient authorities, both Jewish and "Christian," accepted the book's authenticity.

DATE:

1. The Book of Daniel has been a battlefield between conservative and liberal scholars for years.
 - A. Much of the controversy has had to do with the dating of the writing of the book.
 1. Porphyry, a heretic in the 3rd century B.C. declared that the Book of Daniel was a forgery written during the time of Antiochus Epiphanes and the Maccabees ("A family of Jewish patriots of the second and first centuries B.C., active in the liberation of Judea from Syrian rule." Yourdictionary.com).
 - A. This would have placed the writing around 170 B.C., nearly 400 years after Daniel lived.
 2. Many of the German scholars seized upon this theory and developed this type of criticism of the book.
 - B. It is interesting to note that the Septuagint, the Greek version of the O.T., was translated before the time of Antiochus Epiphanes, and it contained the Book of Daniel.
 - C. The liberal scholars have also ignored the testimony from the Dead Sea Scrolls.
 1. The incredible discovery of the scrolls in the Qumran cave in 1947 has demonstrated that the book of Daniel is much older than many had thought.
 - D. Josephus (Antiquities of the Jews) also records an incident during the time of Alexander the Great that supports the early authorship of Daniel.
 - E. Jesus called the Pharisees "hypocrites," but He called Daniel "the prophet" - Mt. 24:14; Mk. 13:14.
2. If the claims of the book are taken at face value, it was written during the lifetime of Daniel at various periods between the time he was captured and the third year of Cyrus (605-536 B.C.).
 - A. The dates of the three kings mentioned in the book are well known:

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1. Nebuchadnezzar - 605-562 B.C.
2. Belshazzar - 553-539 B.C.
3. Cyrus - 539-529 B.C.
 - A. Cyrus's reign over Babylon, the scene of the later chapters of Daniel, began in 539 B.C.

CHARACTERISTICS:

1. Because much of the contents deal with dreams and visions (chs. 2; 4; 7; 8; 10), Daniel comes under the category of vision or apocalyptic literature.
 - A. This accounts for the abundance of symbolism and other imagery.
2. Much of Daniel is straightforward historical narrative (chs. 1; much of 2; 3; 5; 6; 9).
 - A. The rest is predictive prophecy brought to Daniel by an angel - chs. 11, 12.
 1. Nebuchadnezzar's personal history - ch. 4.
 2. The fall of Babylon - ch. 5.
 3. A succession of four world empires and the coming kingdom of God - chs. 2-7.
 4. The movements of the Seleucids and the Ptolemies as they would affect Israel's future - ch. 11.
 5. The coming of the Messiah - ch. 9.

STRUCTURE OF THE BOOK:

1. Daniel's 12 chapters may be divided naturally into three major sections.
 - A. Introductory information about Daniel - ch. 1.
 1. This chapter sets the stage for the rest of the book by introducing Daniel and his three friends, Hananiah, Mishael, and Azariah.
 - B. Narratives about Daniel and his friends during their days of captivity among the Babylonians and the Persians - chs. 2-7.
 1. Here Daniel and his friends met several additional tests to prove that although a pagan people were holding them captive, the God whom they worshipped was still in control.
 - C. Daniel's dreams and visions concerning the future of Israel and the end - chs. 8-12.
 1. The final section of Daniel's book consists of a series of visions about succeeding kingdoms and the end of Judaism.

COMMENTARY:

CHAPTER ONE

Verse 1

1. In the third year...
 - A. In the year 605 B.C.
 1. Some critics have questioned the accuracy of this statement pointing to the apparent conflict with Jeremiah's battle at Carchemish, shortly prior to coming into Israel, as being the fourth year of Jehoikim's reign.

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- A. The answer to this conflict lies in a determination of which mode of reckoning is used.
 1. The Babylonian style would state the third year, while the Palestinian style would say the fourth year.
2. ...Jehoiakim king of Judah...

- A. "Jehovah raises up."
- B. Son of King Josiah and Zebudah - 2 Kings 23:34-36.
 - 1. At the death of Josiah, Jehoahoz, a younger brother of Jehoiakim was anointed as king.
 - A. However, his reign lasted only three months, when he was deposed by the king of Egypt, who appointed Jehoiakim (original name - Eliakim - "God is setting up" or "Doth Establish") to be king and changed his name - 2 Kings 23:30-37; 2 Chron. 36:1-8.
- C. Judah is a designation of the southern kingdom, comprised of the tribe of Judah and most of Benjamin, which remained true to David's house at the time of Jeroboam's schism - 1 Kings 12:16-19; 2 Chron. 10:16-19.
- 3. ...Nebuchadnezzar king of Babylon...
 - A. "Nebo" (i.e. height) or "Defend the boundary."
 - B. Nebuchadnezzar was called king even though he had not yet taken the throne.
 - C. In 605 B.C. Nebuchadnezzar, after besieging Jerusalem, ascended the throne of Babylon.
 - D. In response to the critics concerning this statement it should be seen that it is proleptical in nature (From prolepsis meaning the representation or assumption of a future act or development as if presently existing or accomplished.).
 - 1. Example of proleptical statement - "King David killed Goliath," even though he was not king at the time of killing Goliath.
- 4. ...and besieged it.
 - A. The length of the siege is not known.
 - B. Prior to this he had defeated the Assyrians and their allies, the Egyptians, at the Battle of Carchemish in 605 B.C.
 - 1. All of this led to the beginning of the Neo-Babylonian Empire.

Verse 2

- 1. And the Lord gave Jehoiakim king of Judah into his hand,...
 - A. Nebuchadnezzar probably thought that he was solely responsible for his victory - Hab. 1:11.
 - 1. In reality, God's providential dealings with His wayward children, the Jews, was being carried out by this great leader.
 - 2. God had already promised judgment to come for Judah through Huldah the prophetess - 2 Chron. 34:22-28.
 - 3. Thus, God permitted this action because it ultimately was for the good of His people.
- 2. ...with part of the vessels...
 - A. Nothing is said of the entire city being taken.

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- 1. Only the king and a part of the vessels.
- B. Various vessels from Solomon's temple were seized as prizes and carried away to Babylon.
 - 1. Nearly seventy years later these vessels were desecrated by Belshazzar, at his drunken feast, and God brought his kingdom to a close.

2. Under Cyrus (Ezra 1:7) a portion of the treasures were returned, and again under Darius (Ezra 6:5).
3. ...of the house of God...
 - A. This is the temple of the true God, in opposition to the false deities of the Babylonian court.
4. ...land of Shinar...
 - A. Babylonia.
5. ...to the house of his god.
 - A. Marduk.
 1. A thank offering - Ezra 1:7; 5:14.

Verse 3

1. ...Ashpenaz...
 - A. Possible meaning “horse-nose,” although the etymology is uncertain.
2. ...master of his eunuchs...
 - A. This officer was chief-marshal of the court.
 - B. The word translated “eunuch” may be used in a broader sense, as of Potiphar, who was married (Gen. 37:36).
 1. Etymologically, the word may represent the Babylonian sha reshi (of the heads) i.e., leading men.
 - C. Some suggest that this passage presents a fulfillment of Isa. 39:7.
3. ...children of Israel...
 - A. Not restricted to the southern kingdom, or of the ten tribes.
 1. Probably used as the theocratic name of the chosen people of God.
4. ...of the kings seed, and of the princes;
 - A. Most likely from the Israelites, both of the royal seed and the nobles.

Verse 4

1. Children...
 - A. Literally, youths, young men.
 1. Possibly the age of 14 or 15.
2. ...in whom was no blemish...
 - A. Physical imperfections - Lev. 21:17, 18.
3. ...to stand in the king's palace...
 - A. This refers to their service in attendance to the king's commands.
4. ...whom they might teach...
 - A. Literally, they were teachable.
5. ...the tongue of the Chaldeans.
 - A. Probably in reference to the language of Babylon.
 - B. The kingdom of Babylon was composed mainly of Chaldeans, and that kingdom

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was called “the realm of the Chaldeans” - Dan. 9:1.

1. Of that realm, or kingdom, Babylon was the capital.
2. To speak of one was to speak of the other.

Verse 5

1. ...daily provision...

A. A daily provision - literally the thing of a day in its day - Jer. 52:34; 1 Chron. 16:37.

2. ...three years...

A. Three years were needed to teach them a new language and the other necessary skills to carry out their responsibilities.

Verse 6

1. ...Daniel...

A. "God is my judge."

2. ...Hananiah...

A. "Jehovah is gracious" or "gift of the Lord."

3. ...Mishael...

A. "High place" or "who is what God is (who is like God)."

4. ...Azariah...

A. "Jehovah is keeper" or "Jehovah hath helped."

Verse 7

1. ...prince of the eunuchs...

A. Literally, "chief of the eunuchs."

2. ...Belteshazzar...

A. Represented the Babylonian god Balatusu-usur, meaning, "protect his life."

3. ...Shadrach...

A. A form of the Babylonian Kuduru-Aki, meaning "servant of sin."

4. ...Meshach...

A. A form of the Babylonian Sil-Asharidu, meaning "the shadow of the prince."

5. ...Abednego...

A. A corruption of Nebo, the name of a Babylonian god, thus meaning "the servant of Nebo."

Verse 8

1. ...But Daniel purposed...

A. Probably based on the dietary regulations of Lev. 11.

1. Also, the possibility that their food may have been dedicated to the gods of the Babylonians.

Verse 9

1. ...favour and tender love...

A. God did not fail to do His part.

Verse 10

1. ...fear...

A. Mentally disturbed over his possible plight.

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Verse 11

1. ...Melzar...

A. Only occurs in this chapter in the Bible.

B. Unsure as to whether it speaks of the name of a person, or refers to the office of guardian.

1. If in reference to a specific person, then it refers to one of the seven princes of Persia and Media who had the care of Daniel and his companions.

Verse 12

1. Prove thy servants...
 - A. It seems that Daniel's request to the chief eunuch was denied and he then appeals to a subordinate for help.
2. ...ten days...
 - A. Possibly just a round number - 1:20; 7:7; Amos 5:3; Zech. 8:23.
3. ...pulse...
 - A. Vegetable food in general.

Verse 13

1. ...countenance...
 - A. Appearance.

Verses 14-16

1. God continues to be with them.

Verse 17

1. ...Daniel had understanding in all visions and dreams.
 - A. All four made progress in literature and wisdom.
 1. Daniel, though, was additionally favored with visions and dreams.
 - B. The term vision is used as a synonym for revelation - Isa. 1:1.
 1. What Daniel received was the ability to tell whether a vision was from God and thus true.

Verses 18-20

1. Nebuchadnezzar was the final judge and he found them "ten times better" than the others.

Verse 21

1. ...Daniel continued unto the first year of King Cyrus.
 - A. A problem arises here due to Daniel 10:1 where a revelation was made to him in the third year of Cyrus.
 1. Some critics assert that Daniel died during the first year of Cyrus' reign, and therefore, could not have received the revelation of Daniel 10:1.
 - B. What needs to be seen is that Daniel lived on after the first year of Cyrus.
 1. All that 1:21 is saying is that he survived on unto the new empire.
 - C. As to the importance of the first year it represented the beginning of a new era for the Jews - Isa. 44:28; 45:1, the year of their deliverance.

CHAPTER TWO

Verse 1

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1. ...the second year...
 - A. Some see this as a contradiction with 1:5.
 1. What needs to be seen is that the three years need not be three complete years.
 - A. Fractions of years would fit the Hebrew usage as they were considered as full units.

2. It is possible that the third year of training might fall in the second year of the kingship of Nebuchadnezzar.

A. This would result in the first and third years not being regarded as full years.

3. Chart:

A. Years of Training	Nebuchadnezzar
First year	Year of Accession
Second year	First year
Third year	Second year

2. ...dreamed dreams...

A. Literally, Nebuchadnezzar had dreams.

Verse 2

1. ...magicians...

A. Workers of magic, perhaps Egyptian magic.

1. Perhaps in reference to those who were acquainted with the occult.

2. ...astrologers...

A. A Babylonian term used to represent Babylonian magic.

3. ...sorcerers...

A. Enchanters of Babylon.

B. Throughout the O.T. this profession is condemned - Deut. 18:10.

1. Most likely refers to those who were Babylonian reciters of incantations.

4. ...Chaldeans...

A. Generally used in an ethnic sense, as the name of a race of people throughout the O.T.

1. In the book of Daniel, it is also used to denote a class of wise men.

A. It is in this sense that we see verse two.

5. ...to shew the king his dreams.

A. Literally, to make known.

Verses 3, 4

1. ...know the dream.

A. Nebuchadnezzar was having difficulty in understanding the dream and what it meant.

2. ...live for ever...

A. A common greeting in Babylonian times.

3. ...in Syriack...

A. Add "in Aramaic" to the text of the K.J.V.

1. The king had addressed the Chaldeans in Hebrew in verse three, although in verse twenty-seven he speaks to Daniel in Aramaic.

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B. It seems that from verse 4 to 7:28 Daniel was written in Aramaic.

Verse 5

1. ...gone from me...

A. Not that he had totally forgotten the dream, but that the interpretation was beyond him.

- B. May refer to the edict that they produce the dream, and its interpretation, or they would die.

- 1. This may have been done to make sure he was getting the right interpretation.

Verse 6

- 1. ...shew the dream...

- A. Nebuchadnezzar wants to be sure that his “wise” men can correctly interpret the dream for him.

Verse 7

- 1. Request repeated more respectfully.

Verse 8

- 1. ...gain the time...

- A. Literally, buy the time.

- 1. They are trying to put off the inevitable moment when their ignorance and inability would be revealed.

- 2. ...because ye see the thing is gone from me.

- A. See foot note in A.S.V. - “the word is gone forth from me.”

- 1. I.e. the word concerning the decree.

- B. See N.I.V. - “because you realize that this is what I have firmly decided.”

Verse 9

- 1. ...one decree...

- A. Here it is - the decree of verse 8.

Verse 10

- 1. Defeat!

Verse 11

- 1. ...whose dwelling is not with flesh.

- A. An attempt to excuse themselves and their inability to come up with the dream.

Verse 12

- 1. ...Babylon.

- A. The city and not the province or the whole realm.

Verse 13

- 1. ...Daniel...

- A. Nothing in the Hebrew text to suggest that Daniel had been appointed or ordained as a wise man, except in the broadest sense.

- 1. A reference to the fact that Daniel had been trained under the “wise” men and, therefore, could be designated as such.

- B. From what can be seen in the book of Daniel, it is not possible to believe that he had become a heathen priest.

Verse 14-18

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- 1. ...Arioch...

- A. “Lion-like” or “servant of the moon-god.”

Verses 19, 20

- 1. ...in a night vision...

- A. Daniel’s prayer of faith was answered.

- B. This vision is the type that would come to someone in a waking condition - Job 4:13; 7:14; 20:8; 33:15; etc.

Verse 21

- 1. ...he removeth kings, and setteth up kings.
 - A. God has sovereign determination of all political changes.
 - 1. He places on the thrones whom He wills and removes those whom He wills so long as His will is carried out by man.

Verse 22

- 1. ...deep and secret things...
 - A. The deep things are those that pertain to God while the secret things have reference to those things in the future and which the prophets predict.
- 2. ...light dwelleth with him.
 - A. Light dwells with God as though it were a person - Prov. 8:30; 1 Tim. 6:16; 1 John 1:5.

Verses 23-27

- 1. ...shew unto the king; v. 27
 - A. Daniel points out to Nebuchadnezzar that the revelation of his dream was beyond the capabilities of the “wise” men of Babylon.

Verses 28, 29

- 1. ...latter days...
 - A. This phrase has three applications within the Bible:
 - 1. Later (i.e. the future) - Gen. 49:1; Num. 24:14.
 - 2. The phase of Jewish history from 586 B.C. to 70 A.D. - Zech. 1:7; 7:7, 12; 8:9-11; Joel 2:28-32; Acts 2:17.
 - 3. The Christian era - Heb. 1:1, 2.
 - B. Here in reference to what would happen “hereafter” - v. 29.

Verse 30

- 1. ...any wisdom that I have more...
 - A. Daniel gives all the glory to God.
 - 1. The dream is not revealed to Daniel due to his wisdom being far above others, as this was not the case.

Verse 31

- 1. ...great image...
 - A. One large image.
 - B. Here Daniel begins to set forth the dream.
 - 1. His interpretation will come later.
- 2. ...brightness...

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- A. Due to its size and brightness (due to it being made of metal), it inspired terror.

Verses 32, 33

- 1. A description of the image is given.

Verse 34

- 1. ...stone was cut out without hands...

A. The stone here seems to be self-moved.

Verse 35

1. ...become a great mountain...

A. The stone appears to begin small but soon fills the entire earth.

Verses 36-38

1. ...Thou art this head of gold v. 38

A. The head of gold represents Nebuchadnezzar as the sovereign of a vast empire.

1. This was the Neo-Babylonian Empire, which began in 605 B.C.

Verse 39

1. ...another kingdom...

A. The Medo-Persian kingdom which began in 539 B.C. - Dan. 5:25-28.

2. ...another third kingdom...

A. Grecian Empire, which began in 331 B.C.

1. This third kingdom began its rule over all the earth in the conquests of Alexander the Great who conquered Asia Minor, the Persians, Syria, Egypt, and into India by 323 B.C.

Verse 40

1. ...the fourth shall be strong as iron...

A. The Roman Empire, which began in 168 B.C.

Verses 41-43

1. ...thou sawest the feet and toes...

A. Reference to the ten kings who ruled simultaneously in the area of Roman dominion.

1. Compare v. 44 to Daniel 7:1-7.

2. ...part of iron, and part of clay...

A. Possibly referring to the strength of authority mixed with the weakness of human opinion.

3. ...mingled themselves with the seed of men...

A. Here an intermingling of an inferior race with the original stock.

1. This would be from the foreign nations that became the allies of Rome.

Verses 44-48

1. ...set up a kingdom v. 44

A. In the days of the ten kings of Daniel 7:24-27.

Verses 49

1. ...made him ruler over the whole province...

A. Daniel is honored and promoted.

CHAPTER THREE

Verse 1

1. ...image of gold...

A. Perhaps due to Nebuchadnezzar's dream he erected this image.

1. No indication that it was designed to look like him.

2. ...threescore cubits...
 - A. Approximately 90 feet tall and nine feet wide.
3. ...plain of Dura...
 - A. Exact location of Dura is unknown.
 - B. The word means “enclosing wall,” and is of common occurrence.
4. ...in the province of Babylon.
 - A. This phrase helps to locate Dura, or, at least, it helps to rule out certain locations.
 1. A Dura is located at the mouth of the Chaboras where it empties in the Euphrates River.
 - A. However, it is too far from the province of Babylon.
 2. Dura is also mentioned as being beyond the Tigris, not far from Appollonia.
 - A. This one would also be too far from Babylon.
 3. A third location, Bavaria near Munich, would have been located in the area mentioned as being of the province of Babylon.

Verses 2-4

1. ...O people, nations, and languages. v. 4
 - A. Officials from throughout the entire Babylonian Empire were present.

Verse 5

1. ...cornet...
 - A. This is a Chaldee word which means a horn, from an ox, stag, or ram - Josh. 6:16.
2. ...flute...
 - A. The Chaldee word used here is only used in this chapter - vrs. 5, 7, 10, 15.
 - B. It probably represented all of the instruments of the pipe or flute class in use among the Babylonians.
3. ...harp...
 - A. The harp was one of the earliest musical instruments invented - Gen. 4:21.
 1. Its design was more like a guitar than a modern harp.
 2. According to Josephus (Antiquities B. X chapter 12:3) it originally had ten strings.
4. ...sackbut...
 - A. A stringed instrument similar to the harp.
 1. Probably triangular in shape with four strings.
5. ...psaltery...
 - A. Of the harp design.
 1. Probably triangular in shape with ten strings.
6. ...dulcimer...
 - A. Word occurs only here, verse 10, and verse 15.
 1. Probably a bagpipe type instrument.

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Verses 6, 7

1. And whoso falleth not down...
 - A. Here the edict is issued.

Verses 8-18

1. ...Chaldeans... v. 8

- A. Used in an ethnic sense.
 - 1. Chaldeans in a contrast to Jews.
- 2. ...God... v. 15
 - A. Had Nebuchadnezzar stopped to think he probably would have realized that the God of the Jews was unlike his own gods.
 - 1. That had just been proven with Daniel and Nebuchadnezzar's dream.
- 3. ...we are not careful to answer... v. 16
 - A. Shadrach, Meshach, and Abednego acknowledged that Nebuchadnezzar was correct in his charges against them.

Verses 19, 20

- 1. ...form of his visage... v. 19
 - A. Nebuchadnezzar's attitude changes.
- 2. ...seven times... v 19
 - A. Beyond the point of which it was normally heated.
 - 1. An intense heat.

Verses 21-27

- 1. ...hosen... v. 21
 - A. Trousers.
- 2. ...four men loose... v. 25
 - A. The fire had burned away the ropes that bound Shadrach, Meshach, and Abednego.
- 3. ...and the form of the fourth is like the Son of God. v. 25
 - A. The rendering as found in the K.J.V. is incorrect.
 - 1. See A.S.V. - "and the aspect of the fourth is like a son of the gods."
 - 2. Thus it should read a son of deity, or a Divine Person.
 - B. As to who this fourth man was there is no way we can say for sure.
 - 1. It has been suggested that it was the Lord appearing in what is called a Theophany.
 - A. This would be who I would suggest.
 - 2. Others have suggested an angel due to verse 28.

Verse 28

- 1. ...who had sent his angel...
 - A. At the very least an acknowledgment from Nebuchadnezzar of the fact that there is a god who can deliver from his hands.
 - 1. Seems to answer Nebuchadnezzar's question of verse 15, doesn't it?!
 - B. Keep in mind this is how Nebuchadnezzar viewed the fourth person.
 - 1. So it seems best to not be too dogmatic about it one-way or the other.

Verses 29-30

- 1. ...God of Shadrach, Meshach, and Abednego... v. 29
 - A. Interesting to note that Nebuchadnezzar does not acknowledge God as his God.
 - 1. He fails to rise above Paganism.

Verse 1

1. In th

- ## Verse 2

- ### Verse 3

- ### Verses 4-9

- ## Verse 10

- Verse 11

B. In the eyes of Nebuchadnezzar both he and Babylon were becoming larger and greater.

1. ...and in it *was* meat for all...

- A. A great dependency is seen here of those whom the tree represented.

1. In other words, all those under the power of Nebuchadnezzar would turn to him for sustenance.

Verse 13

1. ...a watcher and an holy one come down from heaven.
 - A. This “watcher” was holy.
 - B. The statement represents a pagan thought which was common to both Babylon and Persia.
 - C. The word “watcher” used only in this chapter - verses 13, 17, 23.
 1. Possibly in reference to an angelic being.
 2. The Septuagint Version states, “...and an angel was sent in power from heaven.”

Verse 14

1. ...hew down the tree...
 - A. To whom was this proclamation addressed?
 1. Some have suggested subordinate angels.
 2. Others suggest that this is simply a statement of what was going to happen.
 - A. I.e. the tree shall be cut down...
 - B. Perhaps a combination of both.

Verse 15

1. ...leave the stump...
 - A. The “stump,” or trunk, was to remain.
 1. Probably pointing to the fact that even though there was to be a separation of Babylon and Nebuchadnezzar, it would not be total.
2. ...band of iron and brass...
 - A. Reference to what was to come upon Nebuchadnezzar in the not too far off future.

Verse 16

1. ...and let seven times pass over him.
 - A. When Nebuchadnezzar’s heart is changed we see the means by which he is to be brought into the condition described in verse 15.
 - B. The seven times expresses the length of Nebuchadnezzar’s insanity.
 1. It is difficult to determine the length of his period of insanity.
 2. It is best to see this as seven periods that must pass before his reason returns to him.

Verse 17

1. ...watchers...
 - A. Keep in mind Daniel is recording Nebuchadnezzar’s thoughts that came from a Pagan background.

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- B. Here a plural indicating more than one angel involved in this event.

Verse 18

1. This dream...
 - A. Once Nebuchadnezzar had revealed the dream he commands Daniel to interpret it.

Verse 19

1. ...astonished for one hour...
 - A. Daniel was perplexed over the interpretation of the dream.
 1. He was now compelled to give Nebuchadnezzar bad news.
 2. ...trouble thee...
 - A. The king seeks to put Daniel at ease so he would relate the interpretation.
- Verses 20-27
1. It is thou, O king... v. 22
 - A. Now we know for sure what the tree represents.
 2. ...till thou knowest that the most High ruleth... v. 25
 - A. Even with what all Nebuchadnezzar had already seen he still needed a lesson on who God is.
 3. ...thy kingdom shall be sure unto thee... v. 26
 - A. Nebuchadnezzar was not to be removed from the kingdom for good.
 4. ...break off thy sins... v. 27
 - A. Daniel urges Nebuchadnezzar to repent in order that the judgment that was predicted would not come - Jonah 3:10; 2 Kings 20:1-5; Jere. 18:7,8.
- Verses 28 - 30
1. At the end of twelve months... v. 29
 - A. A year passes - plenty of time for Nebuchadnezzar to repent.
 2. ...Is not this Babylon, that I have built... v. 30
 - A. Pride, indeed, goeth before destruction...- Prov. 16:18.
 3. ...the kingdom is departed from thee. v. 31
 - A. His reign was over, at least for a while.
- Verse 34
1. ...at the end of the days...
 - A. After the expiration of the seven times previously mentioned.
- Verse 35
1. ...the army of heaven...
 - A. I.e. the host of heaven - angels.
- Verse 36
1. ...I was established in my kingdom...
 - A. His kingdom is returned to him.
- Verse 37
1. ...honour the King of heaven...
 - A. Compare to 2:47 and 4:1-3.

CHAPTER 5

Verse 1

1. Belshazzar the king...
 - A. "Bel protect the king of the Lord's Leader."
 - B. Prior to 1853 critics doubted the historicity of Belshazzar.

1. They claimed he was a fictitious character made up by Daniel.
 - A. In 1853 an inscription was found in a cornerstone of a temple built by Nabonidas in Ur to a god, which read, "May I, Nabonidas, king of Babylon, not sin against thee. And may reverence for thee dwell in the heart of Belshazzar, my first-born, favorite son."
- C. Later, once it was shown that Belshazzar actually existed, the critics called in question Daniel's statement concerning Belshazzar being king.
 1. This question was settled in 1956, with the finding of the Nabonidus Chronicle which mentions Belshazzar as a co-regent with Nabonidus, his father.
 - A. It has been shown that Belshazzar ruled Babylon while Nabonidus was on campaign during the 7th, 9th, 10th, and 11th year of his reign.
 - B. It has also been shown that Belshazzar performed important functions while Nabonidus was in Tema.
2. The following chart may help with the chronology here:

605	Nebuchadnezzar, who was succeeded by his son
562	Evil-Merodach, who having provoked general indignation by his tyranny and atrocities, was, after a short reign of about two years, assassinated by his brother-in law
560	Nerigilassar, or Nericassolassar, who was regarded as a deliverer, and succeeded by the choice of the nation. He perished in a battle by Cyrus, and was succeeded by his son
555	Laborosoarchod, notorious for his cruelty and oppression, and who was assassinated by two nobles, Gobryas and Gadatas, whose sons he had slain. The vacant throne one was then ascended by.
554	Nabonadius, the Labynetos of Herodotus, the Naboandel of Josephus, and the Belshazzar of Daniel, who was the son of Evil-Merodach, and who now succeeded to the throne of his father
538	father. After a voluptuous reign, his city was taken by the Persians under Cyrus, on which occasion he lost his life.

Verse 2

1. ...golden and silver vessels...
 - A. See chapter 1:2.
2. ...which his father...
 - A. The word "father" was capable of being employed in at least eight different ways.
 - B. Most likely used to show ancestry.
 1. Possibly grandfather - Belshazzar was the son of Evil-Merodach, who was the son of Nebuchadnezzar.

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Verses 3, 4

1. ...praised the gods of gold... v. 4
 - A. They spoke in praise of the Babylonian gods (idols).

Verses 5-9

1. Seems like we have seen something like this before - chapter two.

Verses 10-15

1. ...the queen... v. 10

A. There is some confusion as to this was.

1. Remember, the “wives” were already present - verses 2, 3.
2. Josephus suggests that she was the grandmother of Belshazzar.
3. Origen suggests she was the queen mother - the wife of Nebuchadnezzar.

A. This would explain the knowledge she had of the past events in the life of Nebuchadnezzar - verses 11, 12.

Verse 16

1. ...third ruler...

A. If he had said “second ruler” a problem would have arisen since he was a co-reagent with his father Nabonidus.

Verses 17-24

1. Daniel explains the problem.

Verses 25, 26

1. ...Mene...

A. The end of the Babylonian kingdom was at hand.

Verse 27

1. ...Tekel...

A. Note Job 31:6; Psa. 62:9; Prov. 16:2 - Belshazzar lacked moral worth.

Verses 28, 29

1. ...Peres...

A. Nothing implied about an equal division.

2. ...Medes and Persians.

A. The fall of Babylon came at the hands of the united powers of the Medes and Persians under Cyrus.

B. The naming of the Medes before the Persians shows a historical accuracy - 6:8, 12.

1. From the time of Cyrus on the Persians were named before the Medes - Esther 1:3, 14, 18, 19.

Verses 30, 31

1. ...king of the Chaldeans slain. v. 30

A. Killed during the battle between Cyrus’ army and the Babylonian army.

1. All of this was done under the authority of Darius.

2. ...Darius... v. 31

A. “He that informs himself as king.”

1. Little is known about Darius outside the Bible.

A. Some have suggested that he was Gubaru, who is mentioned in

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extra-biblical texts, an officer in the army of Cyrus.

B. Some commentators end this chapter with verse thirty and include verse thirty-one in chapter six.

1. In the Aramaic this verse begins an entirely new discussion in a new chapter.

A. Note the footnote in the A.S.V. - “Ch. 6.1 in Aram.”

- C. Others treat verse thirty-one and verse one as one verse.
- 3. ...took the kingdom...
 - A. Nothing is said about this being immediate on the night that Belshazzar died.

CHAPTER 6

Verse 1

- 1. ...an hundred and twenty princes...
 - A. Found only in Daniel in the Chaldean form.
 - 1. In the Hebrew form it is found in Esther 3:12; 8:9 9:3; Ezra 8:36.
 - A. In these texts it is translated into a military term - lieutenants.
 - B. These were kingdom protectors who were distributed throughout the kingdom.
 - 1. Some have suggested that the kingdom was divided into 120 satrapies (i.e.. a territory of a satrap. A satrap is “the governor of a province in ancient Persia, a subordinate official.”)
 - A. Yet the text does not say this.
 - 1. If it were, though, it creates no problem.

Verses 2, 3

- 1. ...three presidents...
 - A. Probably given the responsibilities over distinct departments, though not specified.

Verse 4

- 1. ...sought to find occasion against Daniel...
 - A. Due to Daniel’s spirit he had distinguished himself above the others.
 - B. Their desire to “find occasion” against him was undoubtedly due to their jealousy.

Verse 5

- 1. ...law of his God...
 - A. Nothing was found wrong in his governmental dealings.
 - 1. Ezekiel classified Daniel with Noah and Job due to his outstanding godly living - Ezek. 14:14.
 - B. Clearly the others were not believers in Jehovah.
 - 1. These were going to find a conflict between the religion of Daniel and that of the Median Empire.

Verses 6-9

- 1. The new law made the king the one through whom all requests to deity was to be channeled.
- 2. ...be not changed... v. 8
 - A. This decree by Darius was an irrevocable law - Esther 1:19; 8:8.

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- B. It is easy to see that Darius’ pride got in the way here.
 - 1. The Persians worshipped their kings among the gods.
 - A. As we will see later, Darius failed to think this through, as he should have.

Verse 10

- 1. ...and his windows being open...

A. Daniel did not make an attempt to hide his faith.

A. The windows were already open, as would have been the norm, and Daniel made no attempt to close them or hide himself from those who could see in.

Verses 11-13

1. ...regardeth not thee... v. 13

A. They implied that Daniel's actions constituted an open disregard and contempt for the royal authority of Darius.

Verse 14

1. ...sore displeased with himself...

A. Too little, too late.

1. Darius now becomes upset with himself for having consented to such a decree without proper deliberation.

Verses 15-17

1. ...Thy God whom thou servest... v. 16

A. Clearly, even though Darius was a heathen king, he still believed in the interposition of the gods in favor of the righteous.

Verses 18, 19

1. ...instruments of music... v. 18

A. The normal custom of having music with the meal was disregarded, as, probably, was the meal.

Verse 20

1. ...servant of the living God...

A. I.e. the God who has life; who imparts life; and who can preserve life.

B. This was not a confession of faith in God but, simply, an act of politeness to Deity.

1. The Septuagint omits the word "living."

Verses 21-25

1. ...their children, and their wives... v. 24

A. It appears that the family members were also blameworthy - Josh. 7:24, 25.

B. Further, this was in accordance with Oriental notions of justice.

1. It was clearly a custom among the Persians during this era.

Verses 26, 27

1. ...men tremble and fear before the God of Daniel... v. 26

A. Men were pointed to the God of miracles.

1. However, there is no indication that He was to be seen as the only true God.

A. Instead, it seems that the idea was that God was to be recognized as a God of great power and glory.

B. It is also interesting to note that Darius still referred to God as the "God of Daniel."

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CHAPTER 7

Verse 1

1. The similarities between the general prophetic importance of this chapter and chapter two are numerous.

A. Both speak of the same four world empires - Babylon, Persia, Greece, and Rome.

1. Both relate events of the “end time.”
2. Both speak of the kingdom of God.
- B. Chapter two views the situation from man’s perspective in Nebuchadnezzar’s dream, while God’s point of view is seen in Daniel’s vision where the four world empires are seen as fighting beasts.
2. ...Belshazzar...
 - A. “Protect the king of the Lord’s leader.”
 - B. Belshazzar was the son of Nebuchadnezzar, and the last of the kings of Babylon - Dan. 5; 7:1; 8:1.
 - C. This would be in the year 553.
 - D. Daniel does not stick to chronology in relation to the narrative here.
 1. He reverts to a date prior to that of the events of chapter five.
3. ...king of Babylon...
 - A. The kingdom was given to Belshazzar by Nebuchadnezzar who spent fourteen years away from Babylon.
4. ...visions...
 - A. Here Daniel writes of receiving a divinely imparted dream and visions.
 1. “Dream” - “a mental perception of a dream” from God - Isa. 2:1.
 2. “Vision” - “a coming into view of that which God wanted revealed in one’s waking moments, or when one is asleep.”
5. ...wrote the dream, and told the sum...
 - A. Daniel, upon awakening, wrote the contents of his dream, concentrating on the primary contents.

Verse 2

1. ...four winds of the heaven...
 - A. See Daniel 8:8; 11:4; Zech. 2:6; 6:5.
 1. These are the four cardinal winds - i.e. south-wind, north-wind, east-wind, west-wind.
 - B. Most likely in reference to the action of God - John 3:3-8; Rev. 7:1; Isa. 29:6.
 1. In Ex. 10:13, 19; 14:21; 15:8, 10 we see God using the wind in bringing judgment on Egypt.
2. ...the great sea.
 - A. Reference to the nations - Isa 8:7, 8; 17:12, 13; 57:20; Rev. 17:1, 15.
 - B. So we have God working on the people.

Verse 3

1. ...four great beasts...
 - A. These “beasts” came forth from the nations in agitation - Rev. 13:1.
 - B. “Great” refers to their monstrous size.

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2. ...diverse from one another.
 - A. Each “beast” is seen to have its own character.

Verse 4

1. ...like a lion, and had eagle’s wings...
 - A. Babylon - corresponds to the head of chapter two.

1. Particularly as represented by Nebuchadnezzar.
- B. The lion denotes power, dominion, sovereignty while the wings would indicate the rapidness of the spread of this power - Isa. 46:11.
 1. Nebuchadnezzar has been compared to a lion and eagle - Jere. 4:7; 49:19; 50:17, 44; 49:22; Lam. 4:19; Hab. 1:8; Ezek. 17:3, 12.
2. ...the wings thereof were plucked...
 - A. An indication of the loss of power.
 1. Babylon's fall is clearly seen here in relation to its rapid conquests.
3. ...lifted up from the earth...
 - A. Not removed from the earth, as some suggest.
 1. Neither in reference to being destroyed.
 2. But rose up to stand on two feet.
 - B. Probably refers to Nebuchadnezzar's humiliation as seen in chapter four.
4. ...a man's heart was given to it.
 - A. Here Babylon is humanized.
 1. A checking of the ferocity of the pursuit of Babylon.

Verse 5

1. ...another beast...
 - A. Medo-Persian Empire of which the Persian element was dominant.
 1. Historically, this kingdom succeeded the Babylonian Empire when Darius the Mede conquered Babylon in 539 B.C. - Dan. 5:30, 31.
 - B. Next to the lion the bear is known for its strength and fierceness.
 1. In the Scripture they are often together - Hos. 13:8; Amos 5:19; Prov. 28:15.
 - A. The bear, though, is inferior to the lion in strength.
2. ...it raised up itself...
 - A. Better as per the A.S.V. - "...it was raised up on one side..."
3. ...on one side...
 - A. It stood with the feet on one side raised for the purpose of going forward.
 1. Kneeling on one forefoot, it is in the act of rising on the other.
 - B. This suggests a kingdom that has been quiet, but is now preparing for action.
4. ...three ribs in the mouth...
 - A. Possibly Babylon, Lydia, and Egypt.
 1. It may well be a round number given to show the great pursuit of the Medo-Persian Empire.
5. ...Arise, devour much flesh.
 - A. Medo-Persia was going forth to devour the flesh of the ribs (i.e. Babylon, Lydia, and Egypt) that was already in its mouth.
 1. This would indicate a total destruction of that which it had seized.

Verse 6

1. ...and lo another, like a leopard...
 - A. Greece.
 1. The leopard was noted for its agility and intelligence - Jere. 5:6; Hos. 13:7.
2. ...for wings of a fowl...

- A. The wings speak of swiftness in the conquests of Alexander the Great.
 - 1. Since the wings here are the wings of the common bird, instead of those of an eagle, the swiftness in conquest of this empire is not as royal or noble as that of Nebuchadnezzar.
 - 2. However, the second set of wings indicates a greater rapidity than that of verse four.
 - A. History serves to confirm this as Nebuchadnezzar excelled greatly, but Alexander the Great overshadowed all the other conquerors in the East or West.
 - 1. Between 334-331 the Greeks have wrested world-dominion from the Medo-Persians.
- 3. ...four heads...
 - A. They picture the fact that the empire was divided into four parts after the death of Alexander in 323 BC.
 - 1. Greece, Western Asia, Egypt, and Persia.
 - B. In Daniel 8:8 we will see four horns instead of four heads.
- 4. ...dominion was given to it.
 - A. See Daniel 2:39.
 - 1. The third kingdom is pictured as being under the Providence of God.
 - A. Its mighty conquering power comes from God who gave it.

Verse 7

- 1. ...a fourth beast...
 - A. Rome.
- 2. ...great iron teeth...
 - A. Identical with the iron of the image of chapter two.
 - 1. Great destructive power is seen here.
- 3. ...stamped the residue with the feet of it...
 - A. What couldn't be destroyed with its teeth was stomped upon.
 - 1. Great rage is seen here.
- 4. ...it was diverse from all the beasts that were before it...
 - A. It was different from the others.
 - 1. It was not a lion, a bear, or a leopard.
 - 2. It appears that it was such that there were no animals to compare it to.
- 5. ...and it had ten horns.
 - A. The ten horns correspond with the ten toes on the image of Daniel 2:41.
 - 1. These are ten kings (leaders) - verse 24.
 - 2. They are:
 - A. Augustus

- B. Tiberius
- C. Caligula
- D. Claudius
- E. Nero
- F. Galba

- G. Otho
- H. Vitellius
- I. Vespasian
- J. Titus

Verse 8

1. ...another little horn...
 - A. Much controversy as to who this “little horn” represents.
 1. Some say Domitian.
 2. Others the Antichrist.
 3. Still others the Papacy.
 4. I guess I tend to think Domitian, who would represent any other power.
 - B. This “little horn” has the following characteristics:
 1. It is of the fourth beast - i.e. Rome - verses 7, 8, 24.
 2. It is the 11th king - verses 7, 8, 24.
 3. It is a braggart - verses 8, 20.
 4. It claims to be deity - compare verse 25 with Daniel 2:21.
 5. It persecutes the saints - Verses 21, 22, 25.
 6. It is also number “8” - verses 8, 20, 24.
 - C. This would point to Domitian.
 1. From his youth up he was known as a braggart.
 2. He made claims of personal deity.
 3. He persecuted the saints.
 4. He was also number “8” - Rev. 17:11.

Verse 9

1. ...the thrones were cast down...
 - A. A divine judgment being passed on the “beast” - i.e. Rome.
2. ...Ancient of Days...
 - A. Literally, one who is advanced in age.
 - B. Reference to God.
3. ...his throne was like fiery flame...
 - A. Representative of the power to destroy.
 1. Fire is often associated with the presence of God - Ex. 19:18; 20:18; Deut. 4:24; 9:3; Psalms 19:8; Ezekiel 1:4; Hebrews 12:29; Revelation 4:5.
4. ...his wheels as burning fire.
 - A. The throne appeared as a chariot - Ezekiel 1:15-28.
 1. As if it moves from place to place in judgment - thus, no escape.

Verse 10

1. A fiery steam issued...

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- A. A destructive fire which destroys all who are opposed to God - Psalm 50:3; 97:3.
2. ...thousand thousands ministered unto him...
 - A. Here an innumerable host - most likely angelic.
3. ...judgment was set...
 - A. The judgment of Revelation 20, i.e. judgment on Rome.

1. As Babylon had been brought down so was Rome to be brought down.
 4. ...the books were opened.
 - A. Reference to the deeds of the four beasts and the little horn.
- Verse 11
1. ...great words which the horn spake...
 - A. The arrogance and pride of the beast seen in its great words are stamped out - Prov. 16:18.
 2. ...beast was slain...
 - A. Rome and its persecution were to come to an end.
- Verse 12
1. ...rest of the beasts...
 - A. Babylon, Medo-Persian, and the Greek Empires continued to exist, but their power was taken away.
 1. As nations they exist, but they are under and answer to the Ancient of Days.
 2. ...lives were prolonged for a season.
 - A. Rome lived on for a while.
 1. In Daniel the prophecy looks forward.
 - A. In Revelation it is looking backward.
 2. In Daniel it is a lion, bear, and leopard.
 - A. In Revelation it is a leopard, bear, and lion.
- Verse 13
1. ...one like the Son of man...
 - A. Literally, "like unto a son of man."
 - B. A prophetic vision of the Christ.
 1. This is at the ascension - Acts 1:9, when Jesus ascends to receive the kingdom.
- Verse 14
1. ...there was given him...
 - A. See Phil. 2:9-11; Eph. 1:20, 21; Rev. 1:5; 17:14; 1 Tim. 3:16; Mt. 28:19. Col. 1:13.
- Verse 15
1. ...grieved in my spirit...
 - A. Daniel was upset over the vision, as he did not understand the meaning of it.
- Verse 16
1. ...one of them...
 - A. One of the angels.
 2. ...made me know the interpretation...
 - A. Literally, the sure explanation.

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Verses 17-20

- 1....the saints of the most high... v. 18
 - A. See Mt. 5:5; Rev. 2:6; 3:21.

Verses 21-28

1. ...horn made was with the saints... v. 21

- A. Persecution.
- 2. ...given into his hand until a time and times... v. 25
 - A. Here we see the possibility of persecution, including false religions, overcoming the people of God for a while.
- 3. ...to consume and to destroy... v. 26
 - A. Any power, whether religion or not, which may bring persecution upon the saints will face the wrath of God.
- 4. ...my cogitation's much troubled me... v. 28
 - A. Daniel was upset over the vision.

CHAPTER 8

Verse 1

- 1. In the third year...
 - A. From this verse on to the end of the book the language is Hebrew.
 - B. Belshazzar began to reign as co-regent in 553 B.C.
 - 1. Therefore, this vision was received in the year 550 B.C.
 - 2. The events here and in chapter seven chronologically happen prior to the events of chapter five.
- 2. ...after that which appeared unto me at the first.
 - A. I.e. similar to the previous dream.

Verse 2

- 1. ...I was at Shushan in the palace...
 - A. Shushan, or Susa, was one of the chief capitals of the Persian Empire.
 - 1. It was about 250 miles east of Babylon and was later a center of Jewish habitation - Est. 1:2.
 - B. As to whether Daniel's presence at Shushan was a part of the vision or he was in the spirit is a matter of much controversy.
- 2. ...province of Elam...
 - A. Elam was the province, while Shushan was the capital city.
 - 1. It was bounded on the east by Persia proper, on the west by Babylon, on the north by Media, and on the south by the Persian Gulf.
- 3. ...I was by the river Ulai.
 - A. Appears to have been a large artificial canal (900 feet in breadth), which connected the Choaspes and Coprates rivers.
 - 1. It passed by Shushan on the northeastern side.

Verse 3

- 1. ...a ram which had two horns...
 - A. In verse twenty we see that this refers to the two kings of the Medo-Persian

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- kingdom.
 - 1. The united power of the two kingdoms was shown by the one ram.
- 2. ...the two horns were high...
 - A. An indication of great power.
- 3. ...but one was higher than the other...

A. Reference to Persia.

1. Persia became so powerful that the name Media was finally dropped, and the United Kingdom was known in Grecian history as the Persian Empire.

4. ...the higher came up last.

A. Even though Persia came last it became more powerful.

Verse 4

1. ...ram pushing westward...

A. The Persian kingdom came from the east and pushed its way across everything in its way including Egypt and Asia-Minor.

1. All of this was under the leadership of Cyrus and Darius.

A. Prior to Darius, Persia made few conquests in the east which were short lived.

2. ...so that no beasts might stand...

A. Remember Daniel 7:5 and the command to "Arise, devour much flesh."

Verse 5

1. ...an he goat came from the west...

A. The Grecian kingdom - verse 21.

1. It came from the west of Palestine.

2. ...and touched not the ground...

A. Speed is indicated here.

1. Alexander's conquests were clearly fast moving.

A. By the age of 33 he had conquered the world.

3. ...a notable horn between his eyes.

A. Alexander - verse 21.

1. Between the eyes would indicate strength.

Verse 6

1. ...came to the ram...in the fury of his power.

A. Reference to Alexander's conquest of Persia.

Verse 7

1. ...choler...

A. Anger.

2. ...no power in the ram...

A. Persia was powerless against Alexander.

Verse 8

1. ...he goat waxed very great...

A. Due to the many conquests Alexander and Greece were arrogant.

2. ...the great horn was broken...

A. Reference to the death of Alexander.

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3. ...four notable ones toward the four winds of heaven.

A. History indicates that thirteen men fought to have a piece of the Greek empire.

B. However, only four kingdoms came after the death of Alexander from that empire.

1. Macedonia under Cassander.

2. Thrace and Asia Minor under Lysimachus.

3. Syria under Seleucus.
4. Egypt and Palestine under Ptolemy.

Verse 9

1. ...a little horn...
 - A. Antiochus Epiphanes came from Seleucus.
2. ...toward the south...
 - A. Egypt.
3. ...toward the east...
 - A. Elymais and Armenia.
4. ...toward the pleasant land.
 - A. Canaan.

Verse 10

1. ...even to the host of heaven...
 - A. In Genesis 15:5 the stars illustrate Abraham's offspring.
 1. In Daniel 12:3 and Mt. 13:43 the host of heaven refers to the faithful.
 - B. So we have persecution against the Jews.

Verse 11

1. ...even to the prince of the host...
 - A. Antiochus blasphemed God.
2. ...by him the daily sacrifice was taken away...
 - A. Use of Temple was taken away or a misuse was brought instead - 1 Macc. 1:44-47.
3. ...sanctuary was cast down.
 - A. The Temple was not destroyed under Antiochus.
 1. It was, though, greatly desecrated to the point where it was hardly fit for proper use.
 - A. In December of 168 it was desecrated and an idol was set up in the sanctuary.

Verse 12

1. ...an host was given him against the daily sacrifice...
 - A. The people of God fell into the hands of Antiochus.
2. ...by reason of transgression...
 - A. Here is why - the people of God apostatized.
3. ...cast down the truth...
 - A. See Isaiah 59:14.
 - B. True religion had been put down.
4. ...it practiced, and prospered.
 - A. Antiochus was extremely successful against Jerusalem.

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Verse 13

1. ...one saint speaking...
 - A. Literally, "one holy one speaking."
 1. The vision had ended, and Daniel hears inquiries as to the length of time of the desolation.

- B. There is some question as to whether this refers to a question from an angel or from a saint on earth.
 - 1. It seems more logical to say angel, since an angel is able to tell how long the desolation was to continue - verse 14.

Verse 14

- 1. ...unto two thousand and three hundred days...
 - A. The ASV says, "...unto two thousand and three hundred evenings and mornings.
 - B. As to whether this speaks of 2,300 days is a matter of much conflict.
 - 1. If it refers to 2,300 days then it would be derived from Genesis chapter one where an evening and a morning are seen as a full day.
 - A. I think a Jewish reader would probably see it as 2,300 days based on this.
 - C. This would then be a period of a little over six years, beginning in 170 BC and ending in 164 BC.
 - 1. This would indicate something less than a full duration (being a little short of seven years), of a period of divine judgment.
 - 2. This, then, would cover Antiochus' abominations.
- 2. ...then shall the sanctuary be cleansed.
 - A. This took place on December 25, 164.
 - 1. This would be complete vindication.
 - B. The actual Jewish Temple cleansing came by the hands of the Maccabees
 - 1. It is now celebrated as the Feast of Dedication (John 10:22), also called Hanukkah today.
 - A. The books of 1st and 2nd Maccabees, in the Apocrypha, contain a detailed account of all these transactions.

Verse 15

- 1. ...appearance of a man.
 - A. An angel in the likeness of a man.

Verse 16

- 1. ...man's voice...
 - A. Not possible to say for sure as to whose voice this was.
 - 1. Some say a high angel.
 - 2. Others say Christ.
 - 3. Others say God.
 - A. Perhaps so.
- 2. ...between the banks of Ulai...
 - A. Hovering above the river itself.
- 3. ...Gabriel...
 - A. "Man of God" or "Hero of God."

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- B. Angels are only given names in the OT in the book of Daniel - 8:16; 9:21; 10:13; 21; 12:1.

Verse 17

- 1. ...for at the time of the end shall be the vision.
 - A. See Hab. 2:2, 3 on this.

1. The fulfillment of a vision is no accident.
- B. The “time of the end” refers to the persecution of the Jews; it was going to end - verse 19 - “shall be the last end of the indignation.”
1. Don’t forget the question of verse 13.

Verse 18

1. ...deep sleep...
 - A. Daniel lost consciousness and fell upon his face.

Verse 19

1. ...be in the last of the indignation...
 - A. Go back to the question again - verse 13.
 1. Here comes the answer.
 - B. Indignation refers to the outpouring of the wrath of God against sin - verse 12.
 1. This was carried out in the abominations of Antiochus.
2. ...at the time appointed the end shall be.
 - A. When they saw the abominations of Antiochus they should know the end is near.
 1. Connect this to the Babylonian Exile.
 - B. Here we see the appearance of Antiochus, and then the end, and the setting up of the kingdom of God.

Verse 20

1. ...the ram which thou sawest which had two horns.
 - A. Go back to verse three.
 - B. Nothing is ever said in Daniel about an independent Median empire.
2. ...kings....
 - A. Successive kings.

Verse 21

1. ...rough goat...
 - A. Go back to verse five.
2. ...king of Grecia...
 - A. Javan in Hebrew.
 1. Specifically denotes Ionia, the western part of Asia-Minor.
 - A. Although Grecia was used to refer to the whole of Greece.
3. ...first king.
 - A. Alexander the Great.

Verse 22

1. ...but not in his power.
 - A. At the death of Alexander four other dynasties came up, but none of them had the power of Alexander - see verse eight.

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Verse 23

1. ...when the transgressors are come to the full...
 - A. In the latter part of their sovereignty, which included transgressions, another would rise.

1. Here it speaks of the transgressions of the apostate Jews who brought in heathen worship to the Temple.
2. ...a king of fierce continence...
 - A. Antiochus Epiphanes.
 1. His dominion began during the latter part of the Syrian dynasty.
 - B. He was clearly an unyielding person.
3. ...understanding dark sentences...
 - A. He was the master of craftiness.
 1. In one raid he caused 40,000 people to be killed at the hand of one whom he sent “in peace.”
 - B. According to some, Antiochus was clearly the most vindictive religious persecutor of pre-Christian times.

Verse 24

1. ...but not by his own power...
 - A. Some concern as to whether this was in the original.
 - B. If it was then it refers to the idea that what he did was by the providence of God.

Verse 25

1. ...craft to prosper in his hand...
 - A. Deceit was prosperous.
 1. His success was due mostly because of his craftiness.
2. ...magnify himself in his heart...
 - A. Due to his pride he devised means by which he was self-glorified.
3. ...Prince of princes...
 - A. God.
4. ...broken without hand.
 - A. Antiochus rose up against God, and God would overcome him.
 - B. Even though God may allow such to happen because of the transgressions of His children, He is still in control.

Verse 26

1. ...shut thou up the vision...
 - A. The vision was received in 550 and completed in 164.
 1. Less than 400 years passed.
 2. Yet God said it was “many days to come.”
 - A. Think about this in relation to Revelation 22:10.
 - B. The idea of shutting it up was for preservation.

Verse 27

1. ...Daniel fainted...
 - A. Daniel is sickened to hear of what is to come.

CHAPTER 9

Verse 1

1. In the first year of Darius...
 - A. It may well be that this Darius was a different one from the one we see in chapters 5 and 6. (See Supplemental Notes – pp. 10, 11).
 1. It could be that this Darius is the monarch Darius I Hystaspes who came to the Persian throne in 522 B.C.
 2. ...the son of Ahasuerus...
 - A. Here a problem arises.
 1. Ahasuerus, who was undoubtedly Xerxes (Esther 1:1; NIV), is referred to as Darius' father, when history clearly indicated that Ahasuerus was the son of Darius and his successor.
 - B. It actually doesn't make any difference as to whether the Darius mentioned here is the same as previously mentioned as the problem remains.
 - C. Even though the problem has not been completely solved the following helps some.
 1. "Cambyses" very well could have been the Ahasuerus of Ezra 4:6.
 - A. If so, then Daniel 9:1 simply states that Darius was the official successor of Cambyses who reigned after Cyrus, from 530-522 BC.
 - B. Persian kings often had two names.
 1. Tiglath-pileser is also referred to as "Pul" - 2 Kings 15:19,29; 1 Chron. 5:26.
 - C. Xerxes, the Greek name for Ahasuerus, may be an ancient Achaemenid royal title.
 1. The same has been suggested by some for the name Darius.

Verse 2

1. ...understood by books...
 - A. See Jere. 25:13.
 1. Reference to a group of writings, including Jeremiah, which gave Daniel understanding.
2. ...the number of years...
 - A. Seventy-years of captivity.
3. ...word of the Lord came to Jeremiah...
 - A. Reference to Jere. 25:9-11; 29:10.
4. ...the desolation of Jerusalem.
 - A. The desolation spoken of here began with the captivity of Daniel and the first devastation of Jerusalem in 606 B.C., which was the third year of Jehoiakin.
 1. Therefore, in the first year of Darius, the period of desolation would nearly be completed - 2 Chron. 36:21-23; Ezra 1:1-4.

Verse 3

1. ...I set my face...
 - A. Since Daniel has seen no signs that the return to Judah had come he began to pray.
2. ...Lord God...

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- A. This is not the covenant God.
 1. Instead Daniel spoke to the Lord God.

Verse 4

1. ...the great and dreadful God...
 - A. Phrase seen in Deut. 7:9,21; Neh. 1:5; 9:32.
 - B. Reference to the God who by mighty acts punishes sinful people.

Verses 5, 6

1. We have sinned... v. 5
 - A. Israel had sinned and was getting what she deserved.

Verses 7-10

1. ...confusion of faces... v.7
 - A. Shame.
2. ...to the men of Judah...
 - A. Reference to the sins of all Israel.

Verse 11

1. ...even by departing...
 - A. They had turned aside from God's will.
2. ...the curse is poured upon us...
 - A. See Deut. 28:15-58.
 1. As the rain descends, or water is poured out, the punishment of God has come - Neh. 1:6; Gen. 19:24; Jere. 7:20.
3. ...oath that is written in the law...
 - A. See Deut. 29:20; Lev. 26:14-46; Deut. 28:15-68.
 1. The evils that had been threatened by Moses had come upon them due to their sin.

Verse 12

1. ...hath not been done as hath been done...
 - A. Reference to the slaughter, the captivity, and the great degree of desolation.
 1. The point we get here is don't mess with God or you will be sorry!

Verses 13-15

1. ...for the Lord our God is righteous... v. 14
 - A. Daniel sees the righteousness of God in the punishment that has come upon Israel.

Verses 16-19

1. Daniel prays for forgiveness and mercy.
 - A. They had enough.
 - B. Often one has to be beaten down before they are willing to look up.

Verses 20-21

1. ...even the man Gabriel... v.21
 - A. Called "the man" to identify him with the one whom Daniel had previously seen in chapter 8:15.
2. ...caused to fly swiftly... v. 21
 - A. Probably better seen as "caused to fly with weariness."
 - B. Seems that Gabriel had become weary due to his rapidness in the bringing of the

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message.

3. ...evening oblation. v. 21

A. The evening sacrifice.

Verse 22

1. ...skill and understanding.

A. Gabriel came to Daniel to provide him with the ability to understand what was to come.

Verse 23

1. ...the commandment came forth...

A. When Daniel began his prayer the message (verse 24 - 27) came forth from God.

2. ...for thou are greatly beloved...

A. Here is the reason as to why the answer came so swiftly.

Verse 24

1. Seventy weeks are determined...

A. The Hebrew would say "seventy sevens."

B. With one week being seven years we see the period from the decree for the restoration of Jerusalem to the coming of Christ, the conversion of the Gentiles, and the destruction of Jerusalem.

1. Keep in mind it cannot be proven that this is what is in mind, but the precedent is clearly Scriptural.

C. The seventy-year captivity period was to allow the land of Israel to lie at rest - Lev. 25:1-7.

1. Every seventh year (sabbatical year), Israel was to allow the field to rest by refraining to plant.

A. It seems that they had ignored this law for a considerable period of time as the captivity of seventy years was to be until the "land had enjoyed its Sabbaths" - 2 Chron. 36:21.

B. It appears that Israel had violated the sabbatical year law for at least 490 years (70 X 7).

1. The Babylonian captivity was a mid-way historical point.

2. It looked back on some 490 years of sinful conduct; and looked forward to 490 years to the "end of sin."

D. It is evident that seventy literal weeks was not under consideration.

1. There would be no consolation to Daniel to learn that after 70 years of desolation the city would continue for only seventy weeks before a new destruction came upon it.

2. Also, from the events that were to occur, Daniel could easily see that there was going to be more time required than seventy ordinary weeks.

2. ...to finish the transgression...

A. See Heb. 10:12; Isa. 53:5, 8, 12.

1. We see the covering of man's sin by the blood of Christ.

3. ...to make an end of sin...

A. See Isa. 53:10, 12.

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4. ...make reconciliation for iniquity...

A. See Col. 1:20; Heb. 2:17; Isa. 53:5, 6, 11.

- B. These three phrases form a negative blessing seen in the death of Christ - 2 Cor. 5:21.
- 5. ...to bring in everlasting righteousness...
 - A. See Rom. 3:21-31.
 - 1. This is the righteousness of God, which comes from God.
 - A. A state of rightness or a right relationship with God that comes through faith in Christ.
- 6. ...to seal up the vision and prophecy...
 - A. Prophecies point to Christ would cease - Mt. 11:13.
- 7. ...and to anoint the most Holy.
 - A. See Acts 4:26, 27.
 - B. Conflict as to whether this refers to a place or a person.
 - 1. Probably in reference to the Messiah since every other item present is in reference to him.

Verse 25

- 1. ...going forth of the commandment...
 - A. Most likely the most difficult part of the book to understand.
 - B. Refers to the command to rebuild the city of Jerusalem.
 - 1. The problem is when this command was issued.
 - A. To properly understand the remaining prophecy one must determine where the inauguration of the 490 years is placed in time.
 - B. There are numerous options that can be considered.
 - 1. Some say 586 B.C., others 445 B.C. (The 20th year of Artaxerxes.), others 538, 537.
 - 2. It seems best to me to say that we start in 457 B.C. in the 7th year of Artaxerxes when he commanded Nehemiah to do such (Neh. 2:1-6).
 - A. The 490 years, then, should begin with the return of Nehemiah - 445, 444.
 - 3. There is still a problem of a few years, but it may be that the way of reckoning time was different then, or an approximate time for the coming of Christ was intended.
- 2. ...unto the Messiah...
 - A. It seems clear that this speaks of the Messiah, regardless of what the liberals claim.
- 3. ...seven weeks, and threescore and two weeks...
 - A. A total of 483 days (i.e. years), which places this at about 26 A.D., which is the beginning of the public ministry of Jesus.
 - B. The seven weeks refers to the time for the building of the temple and Jerusalem.
 - 1. Roughly to the end of the period of Ezra and Nehemiah.
 - C. The 62 weeks are then from the building of Jerusalem unto Jesus.
- 4. ...the street shall be built again and the wall...
 - A. Reference to the restoration of the city.

- 5. ...even in troublous times.
 - A. Times of oppression and opposition of God's people during the times of Ezra and

Nehemiah.

Verse 26

1. After...shall Messiah be cut off...
 - A. Make sure you note the time frame here - "after," not during.
 1. This is during the 70th week.
 2. See Isaiah 53:8; Acts 8:32.
2. ...the people of the prince that shall come shall destroy the city...
 - A. See Mt. 23:34-36; 24:1-24; Lk. 21:22.
 1. Reference to the Romans under Titus in 70 A.D.
3. ...with a flood...
 - A. War.
 1. The city and the Temple will fall due to a divine decree.

Verse 27

1. And he shall confirm the covenant with many for one week...
 - A. See Acts 10:34; Rom. 9:30.
 - B. From the "cutting off" of the Messiah the blessings of verse 24 are brought in.
 1. The destruction of the Temple and Jerusalem resulted from the cutting off of the Messiah.
 - C. The one-week here has no reference to the length of time that the covenant would last.
 1. Rather, it gives information that within the first week the Messiah would establish a covenant - Mt. 26:28.
 - A. We see reference to this in Heb. 10:1-18; 9:14-20.
 - D. It is important to remember that Christ established the "everlasting covenant" with His people - Heb. 13:20.
 1. From Hebrews 10:6-12 we see that the sacrifices and Jewish offerings were completely set aside at the cross.
 2. Since the Messiah caused the sacrifices and oblations to cease, desolation and devastation would continue unto a determined end.

CHAPTER 10

Verse 1

1. In the third year...
 - A. The year 536.
 1. Chapter 11 appears to suggest it may also be the first year of Darius the Mede.
 - B. It should be noted that there is no conflict between this date and the one given in Daniel 1:21.
 1. Daniel did not return to Palestine with the first deportation under Zerubbabel but remained in Babylon.
2. ...the thing was true...
 - A. The revelation that came from God was true.

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1. The reason this is being said was what had been revealed was difficult to understand but, never-the-less, it was true - Rev. 19:9; 21:5; 22:6.

3. ...the time appointed was long...
 - A. The A.S.V. states, "even a great warfare....," which seems to be the more correct.
 - B. Most likely refers to the calamities that would fall upon mankind.
 1. God's Word is divisive - John 6:60; 7:12, 43; 9:16; 10:19.

Verse 2

1. ...mourning three full weeks.
 - A. An indication of sorrow, humility, and grief - 2 Sam. 12:20; 14:2; Amos 6:6; Mt. 6:17, 18.
 1. Perhaps the mourning came as a result of his hearing that the rebuilding of the Temple, in Jerusalem, was not going well.
 2. Or, it could have been the result of his reflection upon the sins of his people.
 - B. Three full weeks suggests the idea of duration, i.e. three entire weeks.

Verse 3

1. ...pleasant bread...
 - A. I.e. delicacies.
2. ...flesh nor wine...
 - A. I.e. common food and drink.
3. ...neither did I anoint myself...
 - A. The anointing of one's self was an indication of joy, in respect to a period of sorrow.

Verse 4

1. ...four and twentieth day of the first month...
 - A. This would have happened during the Passover and the Feast of Unleavened Bread.
 1. Passover fell on the 14th of the month Abib - Ex. 23:15.
 - A. Abib was later called Nisan - Neh. 2:1.
 2. The Feast of Unleavened Bread was the 15th to the 21st.
 - B. The date under consideration here would be three days after the conclusion of the Feast of Unleavened Bread.
2. ...the great river, which is Hiddekel.
 - A. I.e. the Tigris River.

Verse 5

1. ...certain man...
 - A. Perhaps an angel- Ezek. 9:2, 3, 11; 10:2, 6, 7; Mk. 16:5.
 1. Angels appear in the Bible in the male human form - Gen. 18:2-22; Heb. 13:2.
 - B. Or, a pre-incarnate appearance of the Second Member of the Godhead.
2. ...clothed in linen...
 - A. The fabric worn by the priests, particularly the high priest as he entered the holy place - Ex. 28:42; Lev. 6:10; 16:4.
3. ...fine gold of Uphaz.
 - A. No such place as Uphaz has been found.

1. Mentioned in Jere. 10:9.
 - A. Since it is connected to Tarshish this would indicate it might have been in

B. May have been Ophir, as it was celebrated for its gold.

1. ...like beryl...

1. Transparent in nature - Ezek. 1:16; 10:9.

A. Bright, shining - Rev. 1:16.

A. Literally torches of fire.

B. Indicates penetration.

A. See Rev. 1:15.

B. Literally, they were bright, indicative of splendor.

A. Loud and strong - Rev. 1:5.

1. ...a great quaking fell upon them...

1. They "trembled," even though they neither heard nor saw anything.

1. ...turned in me into corruption...

1. ...deep sleep on my face...

1. ...an hand touched me...

1. ...the prince of the kingdom of Persia withstood me... v. 13

A. Not the king of Persia, as this seems to refer to a spiritual warfare - Rev. 12:7.

1. Rather, a wicked or demonic being - Eph. 6:12.

B. Some say this being was in the position of guardian care over that kingdom.

A. See Dan. 12:1; Jude 9; Rev. 12:7.

B. We see the idea of degrees of position among the angels here as Michael is

3. ...kings of Persia. v. 13

A. Would indicate that with Michael's assistance he became victorious.

Verse 14

1. ...latter days...

A. Reference to the close of the Jewish age and the ushering in of the Messianic age, which began with the establishment of the church - Acts 2:17, 38-47; Heb.1:2.

2. ...vision is for many days.

A. The vision will be seen in chapters 12 and 13 where it will cover the period from the present (i.e. time of Daniel), to the fall of Jerusalem in 70 AD.

Verse 15

1. ...became dumb.

A. Due to his humility Daniel once again prostrated himself and became silent.

Verse 16

1. ...one like the similitude of the sons of man...

A. This is a being in human form.

Verse 17

1. ...talk with this my lord? ...

A. A common form of address used by the Hebrews by a servant when speaking to a superior.

Verse 18

1. ...he strengthened me...

A. The previous touch restored his power to speak while this one completes his recovery.

Verses 19-20

1. ...return to fight with the prince of Persia... v. 20

A. It seems this has reference to the difficulties and hindrances, which the Jews were experiencing under Persian rule in regard to the rebuilding of the city walls and temple.

2. ...the prince of Grecia shall come. v. 20

A. Another struggle was to begin with the Prince of Greece.

1. Undoubtedly reference to Alexander the Great, who conquered Persia.

B. The idea is that once Persia was overcome by Greece they would no longer face the same opposition that they were under Persia,

1. History verifies that the Hebrews were favored by Alexander.

2. Although there were still some problems.

Verse 21

1. ...which is noted in the scripture of truth...

A. This opposition was not to exceed the limits of what had been decreed by God.

1. The point is made that the future is pre-determined by God.

2. ...but Michael your prince.

A. Against Persia and Greece, the Hebrew's only help would come from Michael.

CHAPTER 11

Verse 1

1. Also I...
 - A. The angel speaks here on how he had helped Michael.
2. ...in the first year of Darius the Mede...
 - A. This is when the overthrow of Babylon by Medo-Persia was affected.
 1. Indicates that the fall of Babylon was of Divine decree and carried out with the assistance of Michael.

Verse 2

1. ...three kings in Persia...
 - A. Cyrus, Combysis and Darius Hystaspis.
2. ...and the fourth...
 - A. Xerxes. (See Supplemental Notes - p. 59)

Verse 3

1. ...a mighty king shall stand up...
 - A. Alexander (III) the Great of Macedon.

Verse 4

1. ...his kingdom shall be broken...
 - A. Literally, his kingdom shall be divided.
 1. Reference to the division of Alexander's kingdom following his death.
2. ...four winds of heaven...
 - A. I.e. a fore fold division.
3. ...not to his posterity...
 - A. Alexander had two sons.
 1. Hercules - born to Barsine, the daughter of Dairus.
 - A. He was assassinated by Poylspercho shortly after the death of Alexander.
 2. Alexander, born to Roxana.
 - A. Was also killed shortly after the death of Alexander

Verse 5

1. ...king of the south...
 - A. The word "south" usually refers to Negeb, the land south of Palestine.
 1. Here, though, it is in reference to Egypt.
 - B. The king of the south was Ptolemy I Soter, son of Lagus, a Macedonian. (See Supplemental Notes - p. 41)
 1. He served as a general to Alexander the Great.
 2. At Alexander's death he obtained Egypt and ruled as satrap from 322-305.
 1. A satrap was a governor of a province in Persia.
 3. Ptolemy II died in 283 B.C.
2. ...one of his princes...
 - A. Seleucus, who was an officer of Alexander. (See Supplemental Notes - p. 40)
 1. He received the satrapy of Babylonia at the meeting of Triparadisus in 321 B.C.
 2. When Antigonus took Babylon he was forced to run for his life.

- A. He came to Ptolemy who appointed him a general and recovered Babylonia 312 B.C.

1. This is the date that the Seleucid's era is reckoned.

Verse 6

1. ...in the end of years...
 - A. After the expiration of a course of years - 2 Chron. 18:2- alliances would be formed.
2. ...join themselves together...
 - A. The kings of the north and south - Ptolemy Philadelphus and Antiochus II (Antiochus was referred to as Theos, which is God). (See Supplemental Notes – pp. 41, 48)
 1. These alliances occurred 35 years after the death of Seleucus.
3. ...the king's daughter...
 - A. Berenice went to Antiochus II to become his wife.
 1. Antiochus II, the grandson of Seleucus I, married Berenice for political purposes.
 - A. Berenice was the daughter of Ptolemy II Philadelphus of Egypt.
 - B. At the time of the marriage Antiochus was already married to Laodice who bore him two sons - Seleucus Callinicus and Antiochus.
 1. Two years later Ptolemy died and Antiochus divorced Berenice and took Laodice back.
 - A. Laodice then had Antiochus poisoned and her son, at her encouragement, murdered Berenice and her infant child.
 2. This allowed Laodice to ascend to the throne herself.
4. ...king of the north...
 - A. Reference to the Seleucid monarchy.

Verse 7

1. ...out of the branch of her root...
 - A. From the ancestry of Berenice one would come that would take the place of Ptolemy in Philadelphus.
 1. This was Ptolemy Euergetes, the brother of Berenice. (See Supplemental Notes - p. 41)
 - A. He was the third Ptolemy in Egypt.
2. ...come with an army...
 - A. He came against the army of the north and entered the stronghold of the king of the north.
3. ...deal against them...
 - A. It was not long until Ptolemy Euergetes had Laodice put to death.

Verse 8

1. ...carry captives into Egypt.
 - A. Ptolemy III was quite successful in his conquests.
 - B. The Egyptians gave him the name Euergetes (well doer) to their ruler.

Verse 9

1. ...the king of the south shall come into his kingdom.

A. Reference to Seleucus Callinius, king of the north, who regained his power after two years.

1. He then marched against Ptolemy III about 240 B.C. and was completely defeated.

Verse 10

1. But his sons shall be stirred up...

A. The sons of Seleucus Callinius - Seleucus Ceraunus and Antiochus III the Great.
(See Supplemental Notes - p. 48)

2. ...and one shall certainly come...

A. Reference to Antiochus the Great.

1. Seleucus Ceraunus had previously died in battle in Asia Minor.

3. ...and overflow...

A. Antiochus the Great renewed operations against Egypt.

1. In the process of this he took Phoenicia and Palestine and established himself in Gaza.

Verse 11

1. ...the king of the south...

A. Reference here to Ptolemy (VI) Philomater, who when angered at the approach of Antiochus, moved forth to wage war with him. {See Supplemental Notes - p. 42)

1. According to history, he assembled 70,000 infantry, 5,000 cavalry, and 73 elephants.

2. ...the multitude shall be given into his hand.

A. Some conflict as to whether this is speaking of Antiochus or Ptolemy.

1. It seems to me that Antiochus rules the multitude, but it is taken from him and given to Ptolemy.

Verse 12

1. ...his heart shall be lifted up...

A. Ptolemy was proud of his victory over Antiochus.

2. ...he shall cast down many ten thousands...

A. In the battle between Antiochus and Ptolemy at Raphia the Syrians lost 10,000 infantry, 300 cavalry, five elephants, and 4,000 prisoners.

Verse 13

1. ...king of the north...

A. Reference to Antiochus.

2. ...multitude...

A. Antiochus is now, after his defeat by Ptolemy, seen as having a larger army than before.

1. This is due to his success in the east.

3. ...shall certainly come...

A. To Egypt.

1. This occurred about 13 or 14 years after the battle of Raphia.

2. Ptolemy Philopater is dead and his only son (Ptolemy Epiphanes) was four years old at the time. (See Supplemental Notes - p. 41)

Verse 14

1. ...many...
 - A. Antiochus, Philip of Macedon, who Antiochus had become ally with, and certain rebels joined themselves against Ptolemy Epiphanes.
2. ...robbers of thy people...
 - A. Literally, "the sons of the transgressors" or as per the A.S.V., "the children of the violent."
 1. Reference to those who break the law - Ezek. 18:10.
3. ...to establish the vision...
 - A. These factitious Jews allied themselves with Antiochus' army thinking they were fulfilling prophecy.

Verse 15

1. ...king of the north...
 - A. Antiochus the Great - see chart on kings.
2. ...cast up a mount, and take the most fenced cities...
 - A. A siege was set against Sidon where Ptolemy Epiphanes is general.
 1. This happened in 198 B.C.
 - A. Scopas, a general of Ptolemy Epiphanes, had been sent into Coele-Syria and Palestine in order to raise them up under Egyptian rule.
 - B. He was met at Paneas and defeated.
 1. From there he fled to Sidon but was soon expelled by Antiochus.
3. ...the arms of the south shall not withstand...
 - A. The power of the Egyptians would not be sufficient to remove Antiochus the Great from power.

Verse 16

1. ...he that cometh...
 - A. Reference to Antiochus.
2. ...do according to his own will...
 - A. Due to his accomplishment he was very prideful.
3. ...glorious land...
 - A. Literally, the land of Desire, i.e. Palestine, of which Antiochus would gain control.

Verse 17

1. ...upright ones...
 - A. Reference here to the treaty in which Antiochus betrothed Cleopatra, his daughter, to Ptolemy Epiphanes who was but seven years of age at the time.
2. ...she shall not stand in his side...
 - A. Things did not go well for Antiochus as Cleopatra was loyal to her husband rather than her father, as he had expected.

Verse 18

1. ...turn his face unto the isles...

- A. Later Ptolemy and his generals got wise to Antiochus and his plans.
 1. Due to this Antiochus concentrated his efforts in Asia Minor (197 B.C.),

Thracia (196 B.C.), and Greece (192 B.C.).

2. ...but a prince for his own behalf...
 - A. Lucius Scipio Asiaticus (also referred to as Lucius Cornelius Scipio), who brought about the defeat of Antiochus at Elymaens in the year 187.

Verse 19

1. ...the fort of his own land...
 - A. Antiochus turned his attention to his own territory and Persia.
2. ...but he shall stumble and fall...
 - A. Antiochus died in an attempt to plunder the temple of Elymais.
 1. The people were provoked to insurrection which led to his death, and the death of the soldiers who were with him.

Verse 20

1. ...a raiser of taxes in the glory of his kingdom...
 - A. Seleucus IV replaced Antiochus and sent his Prime Minister, Heliodrus, throughout the kingdom raising taxes - 2 Macc. 3:1-14. (See Supplemental Notes - p. 60)
2. ...within a few days he shall be destroyed...
 - A. Seleucus was poisoned by Heliodrus after what may have been an eleven-year reign.
 1. This was done as a political move.

Verse 21

1. ...in his estate shall stand up a vile person...
 - A. When Seleucus' brother, Antiochus IV, learned of the death of Seleucus, he came forth to claim the throne. (See Supplemental Notes - p. 48)
 1. Antiochus named himself "Epiphanes," which meant "illustrious one."
2. ...to whom they shall not give honour...
 - A. When Antiochus took the throne for himself he was not the rightful heir.
 1. The kingdom should have gone to Demetrius (I) Soter, the son of Seleucus Philopater.
3. ...obtain the kingdom by flatteries.
 - A. Antiochus IV won the support of Eumenes and Attalus, kings in Asia Minor, who assisted him to gain the throne of the Syrians who gave in peaceably.

Verse 22

1. ...with the arms of a flood...
 - A. Literally, forces of war.
2. ...shall they be overthrown...
 - A. Against great armies like that of Ptolemy Philometer (120 B.C. near Pelusium).
3. ...also the prince of the covenant.
 - A. Some think this to be Onias III, the Jewish High Priest.
 1. Yet in no other location is the High Priest referred to as such.
 - B. Others think the king of Egypt.

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- C. Since history doesn't really help here it is best not to be too dogmatic. .

Verse 23

1. ...after the league...
 - A. Reference to the friendship of Antiochus with Egypt and Syria.
2. ...shall work deceitfully...
 - A. Antiochus worked deceitfully against his allies.
3. ...for he shall come up...
 - A. Reference to Antiochus' rise in power.
4. ...shall become strong with a small people.
 - A. Reference to the size of the country of Syria.

Verse 24

1. ...fattest places...
 - A. Antiochus would come under security into the richest areas.
2. ...do that which his fathers have not done...
 - A. Literally, he would accomplish what others had been unable to do.
 1. I.e. the conquest of Egypt.
3. ...he shall forecast his devices...
 - A. Antiochus would form plans in order to accomplish his desires.
 1. This is in reference to his direction of war against Egypt.

Verse 25

1. ...the king of the south with a great army...
 - A. Reference here to the first formal campaign into Egypt.
 - B. The king here is most likely Ptolemy Philometor (Ptolemy VI). (See Supplemental Notes - p. 60)

Verse 26

1. ...they that feed of the portion of his meat shall destroy him...
 - A. Certain of the closest associates of the Ptolemy king would aid in his defeat.
2. ...his army shall overflow...
 - A. Ptolemy's army would be overthrown.

Verse 27

1. ...both these kings' hearts shall be to do mischief..
 - A. The king of Egypt (Ptolemy VI), and Antiochus were plotting evil against each other.
 1. When together they professed friendship, and plotted to take Egypt.
 2. But when alone it was different as they plotted against one another.
2. ...but it shall not prosper...
 - A. Their plans would fail, as it was not in God's plan for the end of the wars between Syria and Egypt at that time.

Verse 28

1. ...to return into the land with great riches...
 - A. Antiochus returned from Egypt with a large amount of spoil- 1 Macc. 1:19,20. (See Supplemental Notes - p. 60)
2. ...and his heart shall be against the holy covenant...

B. The theocracy as represented in the people and land was the object of his hatred.

Verse 29

1. At the time appointed he shall return...

A. When it was time for God's plan to be carried out, Antiochus would go against Egypt.

1. Reference here is to his third expedition against Egypt in 168 B.C.

A. History tells us that he made one more expedition in 169, but the book of Daniel is silent on this one.

2. ...but it shall not be as the former...

A. Antiochus' success would not be as it had been before.

Verse 30

1. For the ships of Chittim shall come against him...

A. This expedition is based upon Balaam's prophecy - Num. 24:24.

B. These were the Roman ships of Popilius Laenas, which sailed to Egypt to prevent Syria from taking Egypt.

C. Chittim in the O.T. is Cyprus.

2. ...therefore he shall be grieved...

A. Due to the presence of the Roman ships Antiochus is disheartened.

3. ...indignation against the holy covenant...

A. The rage that Antiochus was unable to vent against Egypt is now turned against Jerusalem and the temple.

4. ...them that forsake the holy covenant.

A. Apostates who will be used to carry out the wishes of Antiochus - 1 Macc. 1:11-14; 2 Macc. 4:4-17. (See Supplemental Notes - p. 61)

Verse 31

1. ...arms shall stand on his part...

A. The armed forces of Antiochus would stand guard in the Temple.

2. ...they shall pollute the sanctuary of strength...

A. On the Sabbath day the city was attacked.

1. The daily worship was stopped by the offering of pig flesh on the altar along with the sprinkling of the entire area with pig broth.

B. Every trace of Jewish religion was obliterated and the introduction of the Hellenic (Greece) culture was brought in.

3. ...shall place the abomination...

A. A heathen altar was erected on the altar of burnt offering.

Verse 32

1. ...such as do wickedly...

A. Reference to the apostates.

Verse 33

1. ...shall instruct many...

A. The ones who were true to God caused others to see the truth.

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2. ...yet they shall fall...

A. Literally, they were to suffer death for their faithfulness.

Verse 34

1. ...they shall be holpen with a little help...
 - A. The prophecy here of help was fulfilled in Judas Maccabaeus.
 1. Although he was not able to put an end to all the distress he did help some - 1 Macc. 3:11ff; 4:14ff. (See Supplemental Notes - pp. 62, 64, 65)
2. ...many shall cleave to them with flatteries.
 - A. Due to the way the apostates were treated many hypocrites associated themselves with the faithful.

Verse 35

1. And some of them...
 - A. The persecution that the faithful would have to undergo would result in their benefit.
 1. Many would have to suffer until God put an end to the Seleucids.

Verse 36

1. And the king...
 - A. There is a great deal of controversy as to who this king is.
 1. Some say:
 - A. Antiochus Epiphanes.
 - B. Constantine the Great.
 - C. Omar ibn EI-Khattab.
 - D. The Roman Empire.
 - E. The Dispensational Interpretation that says this is an apostate from Christianity - i.e. a Christian Antichrist.
 1. This is the commonly accepted view among the denominations.
 - F. The Pope and the Papal System.
 - G. Herod the Great.
 - H. The Antichrist, who is a Jewish apostate.
 - I. Mohammed.
 2. The four views I think worth considering are Antiochus, Rome, the Antichrist, and Herod.
 - B. If there is a change from Antiochus, then it represents a very abrupt change.
 1. Keep in mind that in verse three we switched from Persia to Greece abruptly.
 - A. So this would not be something unheard of in Daniel.
 1. There we skipped six Persian Kings and about 134 years.
 - C. In this section we skip fifteen minor Seleucid kings and a period of a little over 100 year.
 1. What has to be seen is that this is a switch from the Seleucids to the Romans, and not from the "king of the north" to some other king.
 - D. Lets take note of some of the reasons why I choose to not accept this as in reference to the Antichrist, Antiochus, or Herod the Great.
 1. The Antichrist:

- A. The Antichrist, as pictured here, according to the denomination doctrines is a part of Dispensational millennialism.

1. This entire theory is contrary to the teachings of the Bible relative to the second coming of Christ.
- B. The scope of the book of Daniel is dealing with those things that were to happen soon, not several thousand years away.
- C. The vision is to conclude with the breaking in pieces of the power of the holy people.
 1. This happened in 70 A.D. with the destruction of Jerusalem.
- D. The time frame of all of this was in the "last days."
 1. We have already seen that there is no reason to attempt to extend these "last days" until the end of earth time.
2. Antiochus:
 - A. The king of the south never moved against him - v. 40.
 1. It was always the other way around.
 - B. He never fought a war against Egypt.
 - C. He never conquered Liby or Ethiopia, yet the king under consideration did - verse 40-45.
 - D. He was never master of all the riches as mentioned in verse 43.
 1. Remember, in Persia, he was beaten for trying to rob temples in order to raise the tax that Rome had put on the Seleucids.
 - E. He was not syncretic (i.e. recognizing the differing beliefs of others) as was the king of verse 36.
 1. History verifies that he was an ardent Hellenist who attempted to destroy all other religions.
3. Herod the Great:
 - A. Nothing in history indicates that the Egyptians ever came against Herod.
 1. Therefore, he never came against Egypt.
 - B. He never conquered Egypt, Libya or Ethiopia.
2. ...magnify himself above every god...
 - A. The Romans passed "an opinion upon the right of each deity to be worshipped."
3. ...God of gods...
 - A. Against the true God who is above all other gods.
 - B. Of Cicero it is said that he contemptuously tore "to pieces the name of the true God."
 1. He further said that God was "unworthy of being reckoned with Venus or Bacchus, or their other idols."
4. ...shall prosper till the indignation be accomplished...
 - A. Reference to the outpouring of the wrath of God.
 1. This king would be allowed by God to prosper until He was done with him - Lk. 21:24.
5. ...that is determined shall be done.
 - A. Rome would prosper until what God had planned was finished, and then Rome's

end would come.

Verse 37

1. ...shall magnify himself above all.

A. Rome would magnify itself above all other.

Verse 38

1. ...in his estate shall he honour the God of forces...

A. Not speaking of God.

1. Better as per the A.S.V., "...shall he honor the god of fortresses..."

B. We see here where the king's (Rome) heart is.

1. He is power-hungry.

A. Such is his god.

2. ...a god whom his fathers knew not shall he honour...

A. Rome would worship any and all gods to achieve its purpose of world domination.

B. There is no contradiction here and with verse 37 where it states "nor regard any god... "

1. His "honor" of the god of fortresses is simply a political expedient.

A. Whatever it takes, even the worship of professed deities, would be done.

Verse 39

1. ...shall he do in the most strong holds with a strange god...

A. Here Rome is pictured as forming alliances with others in order to enlist their aid.

2. ...whom he shall acknowledge...he shall cause them to rule...

A. The leaders, of places conquered by Rome, who served well, were given places of leadership in the provinces of Rome.

1. These "client kings" governed Armenia, Cappadocia, Galatia, and Commagene.

2. Actually, the "client king" arrangement was a well embedded element in the Roman Empire.

A. Compare all of this to Daniel 2:41-43 and Revelation 17:12-17.

Verse 40

1. ...at the time of the end shall the king of the south push at him...

A. Refer back to chapter 8:17 on the phrase "time of the end."

B. What we see here is the Ptolemies (king of the south) moving against the Romans.

1. History shows that Cleopatra, who was the last of the Ptolemy line, together with Mark Antony, moved against Rome.

2. This led to Rome, under Octavian, declaring war against Egypt.

A. A reading of materials on the Fall of the Roman Empire will help here.

1. All of this led to Antony and Cleopatra committing suicide.

2. With the battle of Actium in 31 B.C. the Ptolemy kingdom came to an end.

2. ...the king of the north shall come against him like a whirlwind...

A. Here Rome is seen as entering Palestine.

1. This was done at the invitation of Herod.

A. It seems that following the battle at Actium, Herod went to Rhodes to see Octavian (Augustus).

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1. He confessed that he would have backed Antony in the battle of Actium, but added, "Remember not whose friend I have been but

remember how loyal I have been to him."

- B. It seems that Augustus liked Herod's approach and assured him all would be all right with them.

Verse 41

1. ...these shall escape out of his hand...
 - A. History verifies that Alius Gallus failed in his attempt to dominate Edom, Moab, and Ammon.

Verse 42

1. ...upon the countries...
 - A. I.e. Edom, Moab, and Ammon.
2. ...the land of Egypt...
 - A. Egypt would also be moved upon.
 1. Keep in mind here Herod's invitation to Augustus to go to Egypt of which he passed through Syria and Palestine.

Verse 43

1. ...the Libyans and the Ethiopians shall be at his steps.
 - A. Augustus moved into Egypt and the entire country surrendered.
 1. This left the entire landmass under the rule of the Roman Empire.
 - A. This included the riches of Ethiopia and Libya.

Verse 44

1. ...tidings out of the east and out of the north shall trouble him...
 - A. May have reference to the Germanic hordes along with the Gauls to the north and the Parthians to the east.
2. ...he shall go forth with great fury...
 - A. When these tidings arrive the king is still in Egypt and sets forth from there to destroy.
 1. This does not fit the life of Antiochus.

Verse 45

1. ...shall plant the tabernacles of his palace...
 - A. A declaration of Rome's success in being able to settle in various places.
 1. In particular we see his authority being settled in Palestine.
2. ...between the seas...
 - A. Perhaps the Mediterranean and the Dead Sea.
3. ...yet he shall come to his end...
 - A. Rome is not unstoppable.
 - B. The statement here is just that, a statement.
 1. The vision ends with Rome destroying Jerusalem in 70 A.D.

CHAPTER 12

Verse 1

1. ...at that time...

- A. Many scholars think that verses one through four should be the end of chapter eleven instead of the beginning of chapter twelve.

- B. Reference here is to the time of the events just explained in the end of chapter 11.
 - 1. Has to do with sometime in the Roman Empire.
 - A. Specifically to the time the Romans were ruling Palestine.
- C. I think McGuiggan sums the book up well, as quoted by Dub McClish, The Thirteenth Annual Southwest Lectures, p. 210.
 - 1. "The scope of the book has consistently been from Babylon (at the earliest) to Rome (at the latest). See this in Chapters 2 and 7. In Chapter 8 we go from Persian Persia to the Seleucids. In Chapter 9 we went from Persia to Rome. In Chapters 10 through 12 we do the same thing - from Persia to Rome."
- 2. ...shall Michael stand up...
 - A. Remember, Michael means, "Who is like God."
 - 1. So we see a representative of God in Michael who stands up to keep a protective eye on the children of God.
- 3. ...there shall be a time of trouble...
 - A. Reference to the clashes between the Jews and the Romans in the Roman occupation of Palestine.
 - 1. You might take a look at Mt. 24:21 on this.
- 4. ...thy people shall be delivered...
 - A. God's book of life.
 - B. Reference to the Christians who escaped before the fall of Jerusalem - Lk. 21:20-24; Mt. 24:15-22.

Verse 2

- 1. ...many of them that sleep in the dust of the earth shall awake...
 - A. A picture of a resurrection.
 - 1. Most commentators see this as a reference to the general resurrection at the end of time.
 - A. Clearly there is going to be such - John 5:28, 29, et al.
 - 1. But I do not think this is what we are seeing here since we are looking at events relative to Rome.
 - 2. Also, the text says "many" wherein the Scriptures teach that all shall come forth from the graves at the time of the general resurrection - Mt. 24:15; John 5:28, 29.
- B. So what do we have here?
 - 1. A reference to something in the future of the people of God.
 - A. Ezekiel helps here - Eze. 37:1-14.
 - 1. What we have is both Daniel and Ezekiel describing the restoration to Canaan, the coming of the Messiah, and the establishment of the eternal kingdom.
 - 2. The people of God, under Roman dominion, appear as if they had died as a nation, never to rise again.
 - A. Isaiah used this type of figure when speaking of heathen nations - Isa.

3. The resurrection here came when Christ established his spiritual kingdom - John 18:36.
 - A. This is the spiritual Israel of God - Rom. 9:4-8.
2. ...some to everlasting life, and some to shame...
 - A. We know that not all the Jews accepted the coming of Jesus.
 1. Look at the book of Romans sometime - Rom. 10:1-3; 11:8-25.
 - A. See also Lk. 2:34.

Verse 3

1. ...they that be wise...
 - A. Those who pay heed to the visions are those who will remain faithful to God until the time of the resurrection just considered.

Verse 4

1. ...shut up the words, and seal the book...
 - A. Most likely reference to the entirety of the book and not just this vision.
 - B. Daniel was to protect and preserve the prophecy until the time of the end.
 1. Keep in mind what that is.
 - A. Not the end of time, but the time the end would come - i.e. A.D. 70.
2. ...many shall run to and fro...
 - A. Probably trying to come to knowledge of the events that are to come.
 1. They won't, though, get the truth outside the book.

Verse 5

1. ...there stood other two...
 - A. Angels.
2. ...river...
 - A. The river Hiddekel (Tigris) - Dan. 10:4.

Verse 6

1. ...man clothed in linen...
 - A. Go back to chapter 10:5, 6 on this man.
2. ...How long shall it be to the end...
 - A. A question relative to the end of the events prophesied in the vision.

Verse 7

1. ...held up his right hand and his left hand...
 - A. An indication of the solemnity of the events.
2. ...sware by him that liveth forever...
 - A. Reference to God.
3. ...time, times, and an half..to scatter the power of the holy people...
 - A. Literally, three and a half times.
 - B. The question of verse six is answered in two parts.
 1. First, three and one half times.
 - A. Such a period points to the common theme of the suffering of God's people - Rev. 11:2, 3; 12:6, 14; 13:5.

- B. Since three and one half is short of seven (number for completeness) the point here is that the period of persecution is short of absolute.

- C. What we see is prophecy pointing to the Roman persecution and how, even though it is severe, it is incomplete and limited relative to power and duration.
 - 1. Therefore, rather than reference to a time element, we see a reference to the nature of the persecution under Rome.
 - 2. The time under consideration here is connected to an historical event.
 - A. This event is when the power of the holy people is broken into pieces - i.e. A.D. 70.

Verse 8

- 1. ...what shall be the end...
 - A. Daniel did not understand what he was hearing so he inquired more fully.
 - 1. Keep in mind, even though inspired men received their messages from God this did not guarantee they understood - 1 Pet.1:10-12.

Verse 9

- 1. ...the words are closed up...
 - A. A reminder that the visions were ended.

Verse 10

- 1. Many shall be purified...
 - A. Consolation is given here.
 - 1. Even though many would face tribulation, this was not the end.
- 2. ...but the wicked shall do wickedly...
 - A. The wicked would continue in their wicked deed, but as the faithful would be rewarded, the wicked would be punished.

Verse 11

- 1. ...the daily sacrifice shall be taken away...
 - A. Now comes an additional revelation concerning the final events of prophecy.
 - 1. The continual burnt offerings would cease.
 - 2. And the setting up of the abomination that makes desolate.
 - A. Be sure to keep in mind these are connected.
 - 1. It is not, as some imply, that at the end of 1,290 days the abomination is set up.
- 2. ...the abomination that maketh desolate...
 - A. Titus, when he destroyed Jerusalem and the temple in A.D. 70, caused the burnt offerings to cease.
 - 1. Jesus applied the "abomination of desolation" to the destruction of Jerusalem by the Romans - Mt. 24:15; Lk. 21:20.
 - A. Note also Mt. 24:15 and Mk. 13:14 and the phrase "Let him that readeth understand" in connection to "the wise shall understand" (v. 10).
- 3. ...a thousand two hundred and ninety days.
 - A. No reason to try to make this literal.
 - 1. If you do, it doesn't fit any where in time.

- B. Best to apply the same rule of verse seven here.
 - 1. Break the 1,290 days down into years and months.

- A. Following the Jewish calendar of thirty days per month you get three years and seven months.
 - 1. Which falls short of seven.
- C. The point is, the oppressive power of this fourth kingdom, this fourth beast, is limited and it would end.

Verse 12

- 1. Blessed is he that waiteth...
 - A. An encouragement to endure the trials that would come - Rev. 2:10.
- 2. ...the thousand three hundred and five and thirty days...
 - A. 1,335, which is forty-five days past the 1,290.
 - B. Since we are going beyond the 1,290 days of persecution we end up with a symbol of the reward for faithfulness.
 - 1. Why 1,335?
 - A. Who knows.
 - 2. But, keep in mind, numbers, in apocalyptic speech, speak of states of affairs.
 - A. The beast in Revelation 13:18 is called 666.
 - B. Christ is called 888 in the Sbyilline Oracles.
 - C. A young Greek man wrote on a wall in Pompeii, "I love her whose number is 545."

Verse 13

- 1. ...go thou thy way...
 - A. Daniel was to now return to his normal activities with the assurance from God that he would be rewarded for his faithful service.