

# Daniel



# Daniel

## 1. Why a commentary on Daniel.

A grasp of Daniel is necessary for understanding the Book of Revelation. The two are tied together in the way they present prophecy.

## 2. What does his name mean?

a. Daniel means *God is my judge*.

## 3. The times when Daniel had his experiences.

King David ruled in 1,000 B.C. He was followed by his son Solomon who ruled Israel about 40 years. Under Solomon's son Rehoboam, the nation divided into Israel in the north and Judah in the south. After several hundred years of idolatry, Israel was carried off to Assyrian captivity.

a. 605 B.C. - Battle of Carchemish, establishing Babylonian domination

- (1) Pharaoh-Necho of Egypt came to fight the Babylonians at Carchemish
- (2) Nebuchadnezzar defeated the Egyptians, chasing them south through Judah
- (3) At Jerusalem, Nebuchadnezzar heard of his father's death; he returned to assume the throne in Babylon
- (4) **The first group** of Jewish captives were taken, along with Daniel and his friends - Dan 1:1-4

b. 597 B.C. - **A second remnant** taken to Babylon.

- (1) Jehoiachin (Jeconiah, Coniah) followed the reign of his father, Jehoiakim.
- (2) He lasted just three months, when Nebuchadnezzar took him and 10,000 Jews to Babylon - 2 Kin 24:8-16.
- (3) This second group of captives included Ezekiel - Eze 1:1-3.

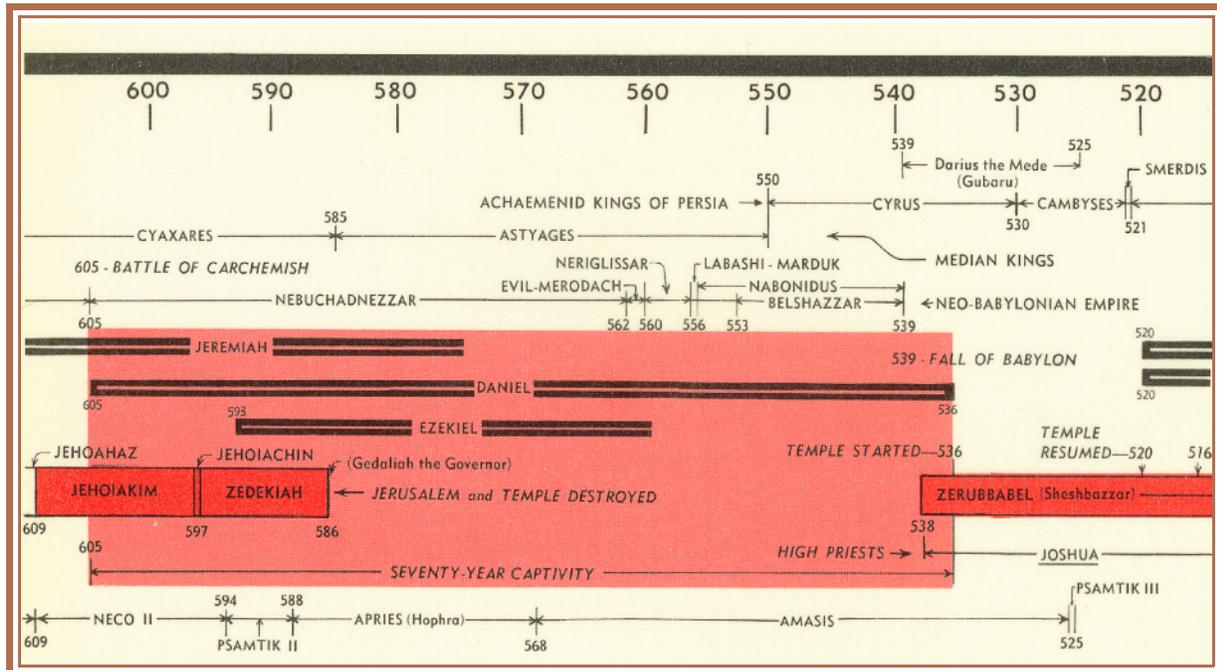
c. 586 B.C. - Fall of Jerusalem and the temple destroyed.

- (1) Zedekiah was installed as king in Jerusalem, but was weak and vacillating.
- (2) Eleven years later, Jerusalem was totally devastated by Babylonian forces - 2 Kin 25:1-10.
- (3) **A third group** was taken into Babylonian captivity, but Jeremiah was among those who stayed behind - 2 Kin 25: 11-12,22; Jer 39:11-14; 40:1-6.

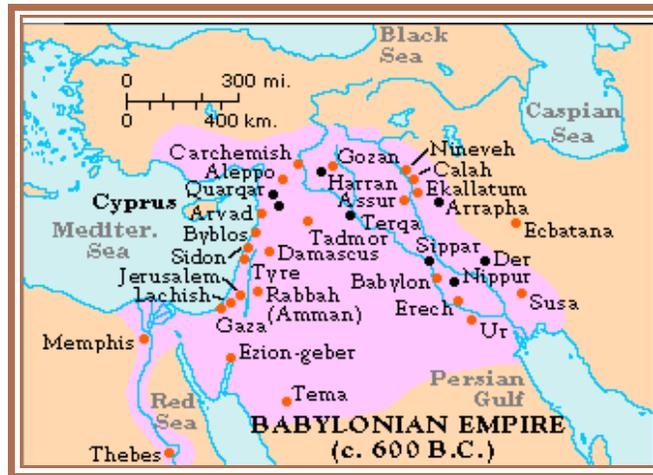
- d. 536 B.C. - The first remnant returns to Jerusalem.
  - (1) Babylon falls in 539 B.C.
  - (2) Cyrus, king of Persia, sends the first remnant back under the leadership of Zerubbabel - Ezra 1:1-5; 2:1-2.
  - (3) The foundation of the temple was soon started, but the temple was not completed until 516 B.C. - Ezra 3:8-13; 6:14-16.

**4. When did Daniel live?**

- a. Daniel was contemporary with Jeremiah and Ezekiel. See the time line chart.
  - (1) Jeremiah prophesied in Jerusalem before and during the Babylonian exile.
  - (2) Ezekiel prophesied in Babylon among the exiles.
  - (3) Daniel prophesied in the capital of Babylon.
- b. Daniel lived about 600 B.C. See the time line below.
  - (1) He descended from one of Judah's prominent families, if not from royal blood. Daniel 1:3
  - (2) At an early age, he was taken from his family to be trained in the courts of Babylon. Daniel 1:3-4
  - (3) Whether he ever married is uncertain.

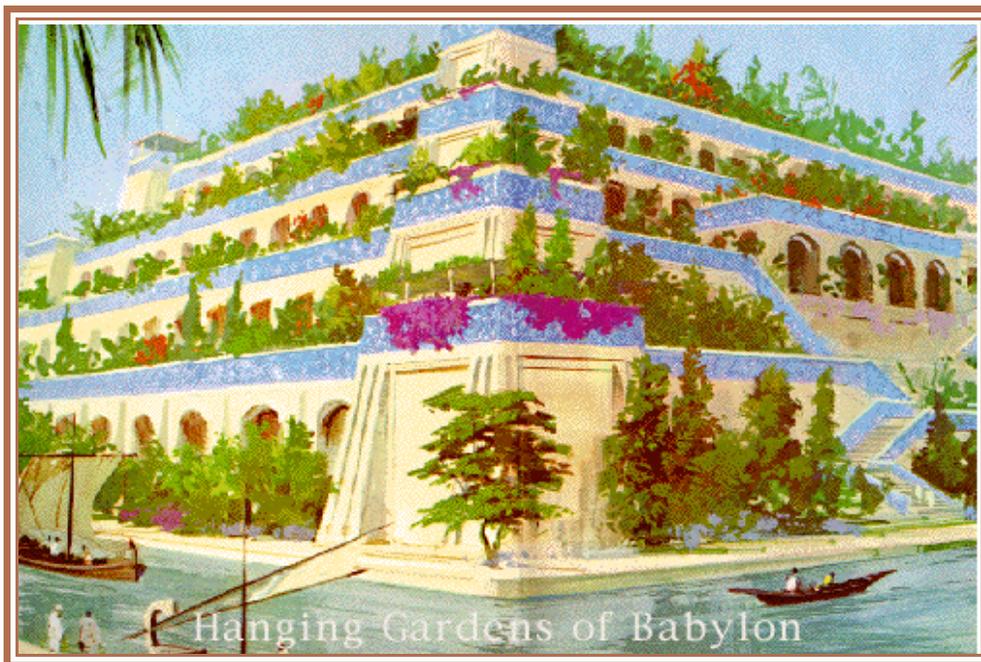


## 5. Where was Babylon and the Babylonian Empire?



## 6. What were the Hanging Gardens of Babylon?

Below is an artist's conception. The Hanging Gardens of Babylon rise on terraces some 400 feet above the level of the plain. This hanging garden were built by Nebuchadnezzar about 600 B.C. to console his queen, who missed the mountains, trees and flowers of her native Media.



## 7. The case for Daniel's Inspiration.

- a. Daniel *claims* inspiration. 9:21 - 22.
- b. Jesus *endorsed* his writing, calling him a *prophet*. Matthew 24:15
- c. Jesus *quoted* Daniel in Matthew 26:64
- d. Ezekiel, himself a prophet, *quotes God* as commending Daniel. Ezekiel 14:14, 20; 28:3.

## 8. Did Daniel write the book?

- a. Religious liberals do not want to accept the clear teaching of the book, and so assign later dates than the book claims for itself. They are very intelligent and can call the writer of the book a liar even though they are 2500 years removed from the time of writing. Prior to the discovery of the Dead Sea Scrolls, liberals claimed it was written after the time of Jesus by Christians. It's discovery among the scrolls (dated by radiocarbon dating to a period before Jesus) quieted this claim.
- b. Edward J. Young in *The Prophecy of Daniel*, published by Eerdmans, gives five lines of evidence proving the Daniel of whom the book testifies is the author of the book:
  1. In the second half of the book Daniel names himself (speaking in first person) as the one receiving the revelations, and he is ordered to preserve the book in which these words are found (12 :4).
  2. It should be obvious to any honest reader that the book is the work of one person throughout. The first part prepares for the second; all sections are mutually related to one another; the historical narratives are interdependent; the character of Daniel is always the same.
  3. Jesus Christ validates its authorship by Daniel (Mt. 24:15). One should also compare Mt. 10:23; 16:27 ff; 19 :28; 24 :30; 25 :31; 26:64.
  4. The Septuagint and the books of Maccabees show definite influence by the book of Daniel. Jewish tradition attributes its authorship to this Daniel.
  5. The book is saturated with historical nuances of Babylonian and Persian background. It had to be written by a person contemporary with the events.

## 9. When was Daniel written?

**H. C. Leupold** dates the writing of this book between 538-528 B.C. **Merrill C. Tenney** gives "shortly after his last vision, in 536 B.C." as the date. **Keil and Delitzsch** say it was written "during the exile" by Daniel. **Edward J Young** agrees with the above statements. Practically all

conservative scholars date the book somewhere near 536 B.C. – *Paul T. Butler*

## 10. Why was Daniel written in two languages?

As to the question of why half the book was written in Aramaic (first half) and half in Hebrew (last half), the reason for the choice is fairly obvious.

Those portions of Daniel's prophecy which deal generally with Gentile affairs were put into a linguistic medium which all the public could appreciate whether Jew or Gentile, But those portions which were of particularly Jewish interest were put into Hebrew in order that they might be understood by the Jews alone. – *Paul T. Butler*

## 11. What roles did Daniel fill?

- a. An example for other advisors-in-training. Chapter 1
- b. Dream-Interpreter as in chapter 2.
- c. Interpreter of Signs as in chapter 5.
- d. Seer of Visions as in chapter 7.
- e. Official of Kings. In addition to his duties as seer and as interpreter of signs and dreams, Daniel also stood high in the governmental service of Nebuchadnezzar, Belshazzar, and Darius the Mede, and perhaps also of Cyrus. The Book of Daniel, our only reliable source of information on this subject, does not tell us much about his civil duties and performances. It does say, however, that he was chief of the wise men, that he was in the gate of the king, and that he was governor over the whole province of Babylon under Nebuchadnezzar; that Belshazzar made him the third ruler in his kingdom; and that Darius made him one of the three presidents to whom his hundred and twenty satraps were to give account; and that he even thought to set him over his whole kingdom. In all of these positions he seems to have conducted himself with faithfulness and judgment. – *International Standard Bible Encyclopedia*

## 12. What Bible Translation is used in these Daniel notes?

We have used the American Standard Version of 1901 because of its accuracy and to avoid copyright concerns. Other translations are cited in the comments portion when they add clarity.

**Note:** We have frequently referred to Paul T. Butler's *DANIEL*, published by College Press in 1970. The book is not in print, but is available as a download from: [www.abarc.org/Bible%20Study%20Textbook%20Series/Books/Daniel/Daniel.htm](http://www.abarc.org/Bible%20Study%20Textbook%20Series/Books/Daniel/Daniel.htm)  
This address is valid in January of 2004.

<b>Outline of Daniel</b> by Ralph Johnson		
Chapter	Key Words	
1:	Captives.	<b>I. THIRD YEAR OF JEHOIAKIM, KING OF JUDAH</b> Commission of Daniel, Shadrach, Meshach and Abednego
2:	Image	<b>II. SECOND YEAR OF NEBUCHADNEZZAR OF BABYLON</b> Nebuchadnezzar's dream: Image with head of gold, Arms and shoulders of silver, Belly and thighs of brass, Legs of iron, Feet of clay and iron mixed. Daniel's interpretation -- Little stone destroys them and fills the earth.
3.	Furnace	Conspiracy to destroy Daniel's companions. Three young men in furnace for not worshipping an image. Enemies thrown into the furnace.
4:	Tree	Nebuchadnezzar's dream of the tree chopped down. Daniel's interpretation Fulfillment Nebuchadnezzar's madness and restoration
5:	Writing	Belshazzar's feast. Handwriting on the wall. Fall of Babylon to the Medes
6:	Lions	Darius, the Mede, king of Persia throws Daniel into lions' den for praying.
7:	Beasts	<b>III. FIRST YEAR OF BELSHAZZAR OF BABYLON</b> Daniel's dream: Four beasts, Like a lion, with eagle's wings, Like a bear, with three ribs in its mouth, Like an Leopard, with four wings like a bird and four heads, Ten horns with, great iron teeth, little horn.
8:	Goat	<b>IV. THIRD YEAR OF THE REIGN OF BELSHAZZAR</b> Ram and he-goat battle (Persia and Greece) Little horn (Antiochus Epiphanies)

Chapter	Key Words	<h2 style="text-align: center;">Outline of Daniel</h2> <p style="text-align: center;">by Ralph Johnson</p>
9:	Seventy	<p><b>V. FIRST YEAR OF DARIUS THE MEDE</b></p> <p>Daniel's prayer for his people. (9:1-19)            Seventy weeks to the Messiah. (9:20-27)            (From Decree of Artaxerxes, 457 BC)</p>
10:	Angels	<p><b>VI. THIRD YEAR OF CYRUS OF PERSIA</b></p> <p>Vision of the great man. (10:1-9)            Daniel comforted (10:10-17)            Daniel strengthened (10:18-21)</p>
11:	Greece	<p>Greece and Egypt from Cyrus to Antiochus Epiphanies</p>
12:	How Long?	<p>Time of trouble to the resurrection. (12:1-4)            "Time, times and a half" (12:7)            1290 days. (12:11)            1335 days. (12:12)</p>

## **DANIEL**

Daniel was a godly man  
And thankful through his days . . .  
He never failed to pray to God  
And give Him all the praise.

His trials were so many,  
And he was tempted sore . . .  
But he was saved by righteousness,  
And the godly cloak he wore.

Interpreting the royal dreams  
Through wisdom from on high . . .  
He ever gave the praise to God,  
As his life did verify.

In the fiery furnace  
The flames were stayed, the jaws were set  
And in the lions' den . . .  
Before oppressing men.

But he emerged triumphant,  
For God was ever near . . .  
He guards His children from all harm  
When danger does appear.

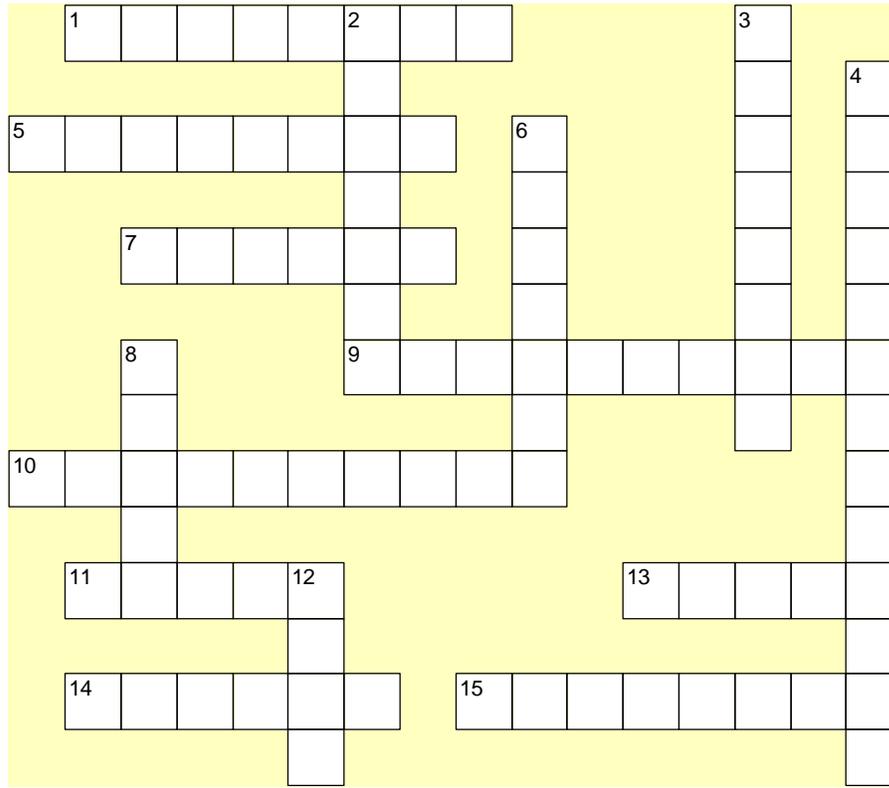
Through our temptations and our trials,  
On life's tempestuous ways . . .  
I thank Thee, God, for Daniel,  
And for his life of praise.

Upon my knees, I pray that God,  
Will make me thankful too . . .  
And worthy of His love and care . . .  
I know He'll see me through!

- Author Unknown

# The Introduction to the Book of Daniel

By Charles Dailey 2004



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## Across

- 1 ASV was used for \_\_\_\_\_.
- 5 Vacillating.
- 7 Jehoiachin.
- 9 Liberals once claimed they wrote Daniel.
- 10 Led Israel back to Jerusalem.
- 11 Called Daniel a prophet.
- 13 Ruled Israel in 1,000 B.C.
- 14 God is my Judge.
- 15 Israel's captivity.

## Down

- 2 Language of the first half.
- 3 Daniel's contemporary.
- 4 Daniel is required to \_\_\_\_\_ Revelation.
- 6 Daniel's contemporary.
- 8 Coniah lasted \_\_\_\_ months.
- 12 One of Daniel's designations.

# Daniel

## Bible Background Reading:

1. Isaiah promised that the nation would be deported. 2 Kings 20:12 - 20.
2. Nahum predicted the fall of Assyria. Nahum 1:14 - 15
3. Jeremiah predicted 70 years of captivity. Jeremiah 25:1 -14
4. Pashur the priest will go into captivity. Jeremiah 20:1 - 6
5. Jeremiah predicts the end of David's line. Jeremiah 22: 24 - 30
6. The good figs and the bad figs. Jeremiah 24: 1 - 10
7. Jeremiah wrote to the exiles. 29: 1 -20
8. An overview of Jerusalem is given in 2 Kings 24:1 – 25:30

Song:

## Dare to Be a Daniel

Standing by a purpose true,  
Heeding God's command,  
Honor them, the faithful few!  
All hail to Daniel's band!

### Refrain:

Dare to be a Daniel,  
Dare to stand alone!  
Dare to have a purpose firm!  
Dare to make it known.

Many mighty men are lost  
Daring not to stand,  
Who for God had been a host  
By joining Daniel's band.

Refrain

Many giants, great and tall,  
Stalking through the land,  
Headlong to the earth would fall,  
If met by Daniel's band.

Refrain

Hold the Gospel banner high!  
On to vict'ry grand!  
Satan and his hosts defy,  
And shout for Daniel's band.

Refrain

1	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>1:1</sup>In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. <sup>1:2</sup>And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god. <sup>1:3</sup>And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in <i>certain</i> of the children of Israel, even of the seed royal and of the nobles; <sup>1:4</sup>youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. <sup>1:5</sup>And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king. <sup>1:6</sup>Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. <sup>1:7</sup>And the prince of the eunuchs gave names unto them: unto Daniel he gave <i>the name of</i> Belteshazzar; and to Hananiah, <i>of</i> Shadrach; and to Mishael, <i>of</i> Meshach; and to Azariah, <i>of</i> Abed-nego.</p>	<p>This was the fourth <i>year</i> as a Jew would reckon because they considered a part as a whole. Three and one-half equals four in their tradition. Jeremiah 25:1</p> <ul style="list-style-type: none"> <li>- Nebuchadnezzar means "Nebo, protect the crown!" He was a warrior.</li> </ul> <p><b>2.)</b> The <i>Lord</i> was active and Neb served his purposes.</p> <ul style="list-style-type: none"> <li>- Neb <i>carried the vessels</i> to Babylon, but not Jehoiakim. This is verified in 2 Kings 24:1-2.</li> <li>- <i>Shinar</i> is where Babylon was located. Genesis 1:10.</li> <li>- Not everything was taken from the Temple.</li> <li>- For Neb, acquiring these vessels shows that his god was superior. These vessels were eventually restored. Ezra 1:7.</li> </ul> <p><b>3)</b> <i>Eunuchs</i> were desirable as administrators because they were not as susceptible to being compromised.</p> <ul style="list-style-type: none"> <li>- Leadership ability may be born into some, and <i>the king</i> wanted to train some of these exiled <i>royal</i> teens to lead among their own people.</li> <li>- It is extremely doubtful that Daniel was made a eunuch. Deut. 25:1. Also Ezekiel 14:20.</li> </ul> <p><b>4)</b> It was important for them to be good looking as well as <i>skilled</i>. They already had a measure of wisdom.</p> <ul style="list-style-type: none"> <li>- These Hebrew lads also had to learn the language of the ruling <i>Chaldeans</i>. This was not just recognition, they had to speak it perfectly.</li> </ul> <p><b>5)</b> As the Greeks of later times, Neb believed that his system was superior, including his diet.</p> <ul style="list-style-type: none"> <li>- The Jewish diet was restricted and Neb's chefs probably served glazed baked ham or some ancient equivalent.</li> </ul> <ul style="list-style-type: none"> <li>- Like Moses, they were to receive secular training from their conqueror so they could join his royal court.</li> </ul> <p><b>6)</b> <i>Among these</i> shows that the four teens were not the only Jewish boys chosen.</p> <ul style="list-style-type: none"> <li>- Notice the interchangeable use of Israel (vs. 3) and Judah (vs. 6)</li> <li>- Each original name related to Jehovah.</li> </ul> <p><b>7)</b> The assigned names reflect the local deities. Belteshazzar means "protect his life;" Shadrach means "command of Aku (the moon god) ;" Meshach means "who is what Aku (the moon god) is?" and Abednego means "servant of Nebo."</p>

<sup>1:8</sup>But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. <sup>1:9</sup>Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. <sup>1:10</sup>And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. <sup>1:11</sup>Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: <sup>1:12</sup>Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. <sup>1:13</sup>Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

<sup>1:14</sup>So he hearkened unto them in this matter, and proved them ten days. <sup>1:15</sup>And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. <sup>1:16</sup>So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

**8)** Daniel was not a vegetarian (10:3), but he would not eat the pork-laden food. He made a clear decision to refuse the *king's dainties*. The names of the four were changed, but not their convictions.

- His request for an exemption was courteous.
- Daniel could not have known how God would be involved.
- Daniel's parents, as well as the parents of the other young men, had taught them well.

**9)** God intervened in the heart of the *prince*. The Lord uses whom he chooses.

**10)** The *prince of the eunuchs* rightly feared for his own life, but Daniel offered a 10 day test period to try out his restricted diet. And Ashpenaz himself could judge the outcome.

- *Endangering his head* probably meant that he risk being beheaded.

Summary comment: The young men faced three issues. The education in heathen affairs, but they could believe whatever was the truth. Their names were changed, but they could not control that. The third issue was the eating of food not allowed for the people of God. This required that they express convictions and find a way out. This way out was provided by God after they took a stand.

Some of the Jewish lads (vs. 6) considered it too trivial to bother with, but it was these four that God elevated because they did not consider obedience trivial.

**14)** This test had risks, but Ashpenaz was willing. The outcome was to his advantage.

- No doubt the intervention of God in verse 9 softened his stance on the diet issue.

**15)** The four Hebrew lads gained weight and had better skin appearance.

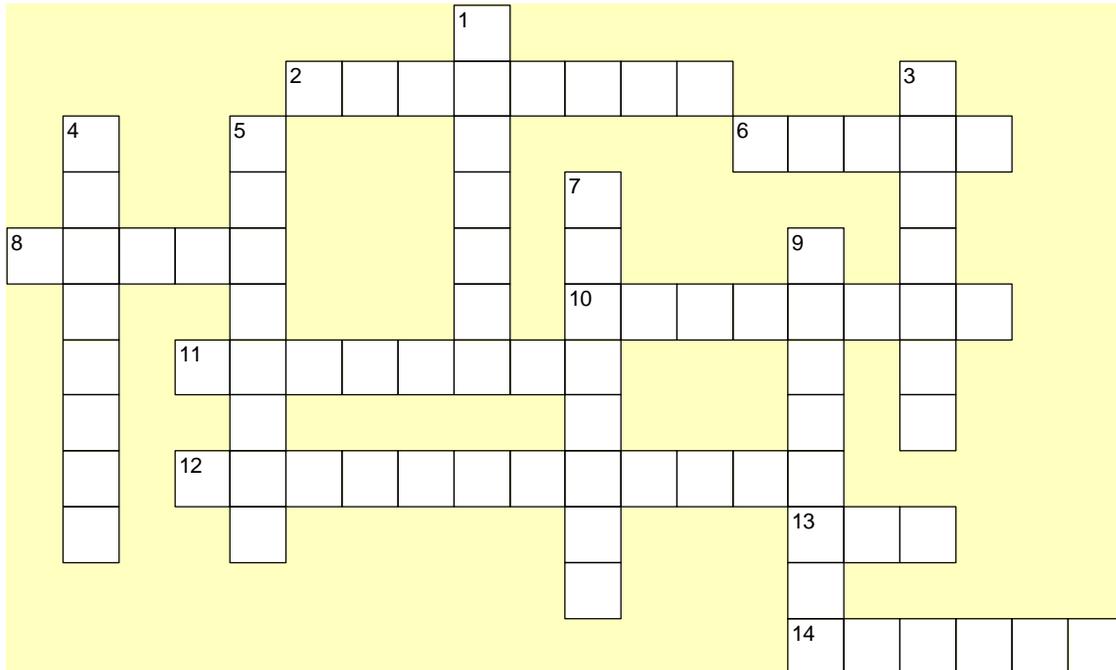
**16)** Daniel's stand won the day and the prince of the eunuchs was able to keep his head and be justified in modifying the diets of the four trainees.

- *Pulse* is from a Hebrew word that means vegetables.

1	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>1:17</sup>Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. <sup>1:18</sup>And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. <sup>1:19</sup>And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. <sup>1:20</sup>And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. <sup>1:21</sup>And Daniel continued even unto the first year of king Cyrus.</p>	<p><b>17)</b> God can grant <i>knowledge</i> and <i>wisdom</i> directly if he chooses to do it. Luke 21:15. He gave these lads that gift. - Daniel received an added gift: the ability to <i>understand visions and dreams</i>. In this he was like Joseph of old. Genesis 21:12. This gift will be used shortly.</p> <p><b>18)</b> This marked the end of three years of carefully managed diets and highly disciplined training. Verse 5.</p> <p><b>19)</b> This was the royal oral exam. The four young men passed with honors and joined Nebuchadnezzar's court. - Their Hebrew names are used, even though have been officially changed.</p> <p><b>20)</b> Not only did they pass the exam, but they excelled and Neb could see it clearly. This probably generated some professional jealousy among the rest of the advisors. - Ten is a hyperbole. There was no objective way to quantify the superiority of the young men.</p> <p><b>21)</b> The book may have been written in two parts and this describes the end of the first part.</p>

# Daniel 1: Background and Text

By Charles Dailey 2004



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## Across

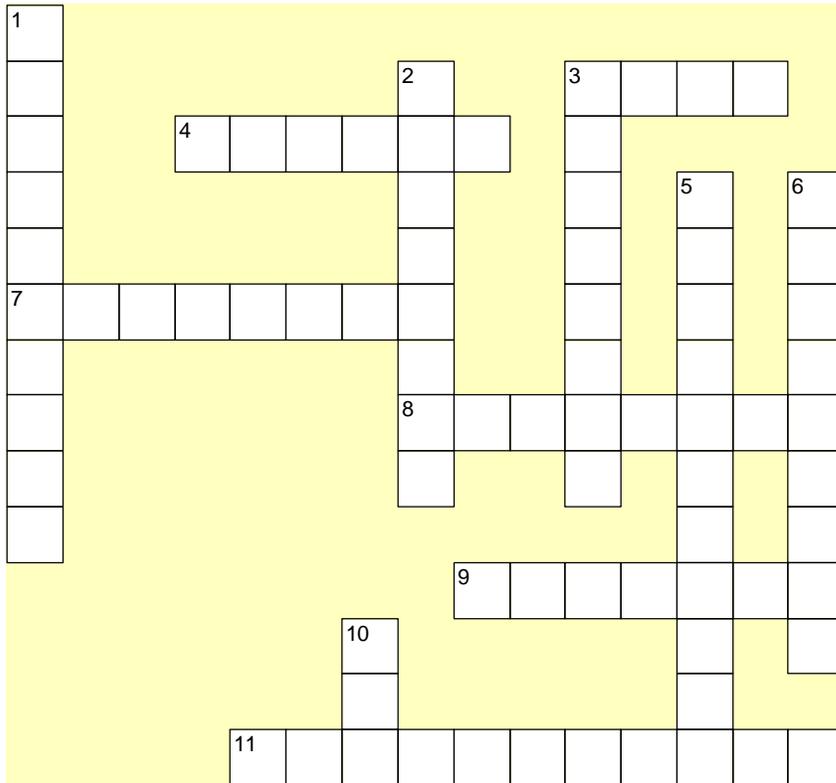
- 2 wrote to them.
- 6 Time of training course.
- 8 Predicted the fall of Assyria.
- 10 Head eunuch.
- 11 Daniel \_\_\_\_\_ in his heart.
- 12 Daniel.
- 13 Days of Daniel's trial period
- 14 Daniel understood

## Down

- 1 Neb took them home.
- 3 Mishael.
- 4 Language to learn.
- 5 Another name for the exam.
- 7 Hananiah.
- 9 Isaiah promised Israel would be \_\_\_\_\_.

# Daniel Chapter 1 Comments

By Charles Dailey 2004



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## Across

- 3 Leadership may be \_\_\_\_\_ into some.
- 4 Interchangeable with Judah.
- 7 "Servant of Nebo."
- 8 Neb believed it of his god.
- 9 Some lads must have thought the diet issue was \_\_\_\_\_.
- 11 Eunuch were not as easily \_\_\_\_\_.

## Down

- 1 pulse
- 2 Long-term advisors probably had it.
- 3 Ashpenaz feared it.
- 5 Names were changed, but not \_\_\_\_\_
- 6 Ten is probably a \_\_\_\_\_.
- 10 Neb's chefs may have served it.

<b>2</b>	<p><i>Daniel</i> American Standard Version of 1901</p>	<p><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>2:1</sup>And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him.</p> <p><sup>2:2</sup>Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king. <sup>2:3</sup>And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream.</p>	<p><b>1)</b> <i>Neb</i> was comparatively new to leading the nation. His <i>dream</i> awakened him and kept him awake. Now he had royal insomnia.</p> <p><b>2)</b> The dream triggered an early morning advisory meeting. The four categories of aides probably denotes representatives from all pagan factions of his advisory board. Daniel and his friends were excluded for some reason. It may have been hinted at in 1:20. - Neb himself was a <i>Chaldean</i>. Ezra 5:12.</p> <p><b>3)</b> We have an absolute monarch that wants the answers to his questions immediately. Or sooner. If he doesn't get them, heads will soon roll.</p>

<sup>2:4</sup>Then spake the Chaldeans to the king in the Syrian language, O king, live for ever: tell thy servants the dream, and we will show the interpretation. <sup>2:5</sup>The king answered and said to the Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. <sup>2:6</sup>But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof. <sup>2:7</sup>They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation. <sup>2:8</sup>The king answered and said, I know of a certainty that ye would gain time, because ye see the thing is gone from me. <sup>2:9</sup>But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. <sup>2:10</sup>The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. <sup>2:11</sup>And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh. <sup>2:12</sup>For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. <sup>2:13</sup>So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain.

- 4)** The original text becomes Aramaic at this point and continues to the end of chapter 7. This section relates primarily to the non-Jewish world.
- 5)** The *king* was hard on his support group. He hadn't forgotten the *dream*. He said, "The command from me is firm . . ." (NASB) Another translation says, "I meant what I said."  
- His reasoning is: If they could divine the *interpretation*, then they could divine the dream as well. This would give him proof that their prophecies were valid.  
- Failing, their lives and property were on the line. Their *houses* would be made into public toilets.
- 6)** Conversely, if they could show the *dream* and its meaning, they would be heavily rewarded.
- 7)** Their terms - "Tell us the *dream* and we will tell the *interpretation*" did not match the king's term - "Tell me the *dream and the interpretation*." If they could just get the *dream*, they could make up any kind of meaning.
- 8)** Neb held firm. "I know for certain that you are bargaining for time, inasmuch as you have seen that the command from me is firm . . ." (NASB)
- 9)** Neb knows that this is an important dream and he distrusts these advisors. He has already decided that their words are *lying and corrupt*.  
- They would be hoping that things would become different if they stalled in giving an answer.
- 10)** Their strategy changes to saying his requirements are impossible. They accuse him of acting differently than other *kings*. Accusing this boss wasn't safe, but they had already been consigned to death, so they had nothing to lose.
- 11)** Now it is suggested that only heavenly *gods* can do what the kings wants done. They're beginning to point to Daniel without knowing it.  
- If a god is required that does not dwell with men, then, of course, they have no contact with him or his dream manuals.
- 12)** Neb was not just going to kill the advisors who were present at the meeting, but all of them. And that would include Daniel and his three friends.  
- Paul Butler writes: "The king is enraged at these who have gained fame and fortune and power by claiming to know the deepest secrets of man and the gods - and they cannot even tell him what he has dreamed."
- 13)** The fact that Daniel and his fellows shared in the decrees of destruction shows that they were included as official advisers.

2	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p>2:14 Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon; 2:15 he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel. 2:16 And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.</p>	<p><b>14)</b> Daniel is using some of the <i>prudence</i> that God has imparted to him. 1:20</p> <p><b>15)</b> Daniel inquired about this immediate death sentence and Arioch explained.</p> <p><b>16)</b> Leupold says, "The very audacity of Daniel's plan must have impressed Arioch."  - Probably Daniel himself did not approach the <i>king</i>, but used <i>Arioch</i> as a proxy (vs. 24) to offer hope to Neb and to get a reprieve. After all, dead advisors can't satisfy the <i>king's</i> desire for an explanation.  - It should be noted that <i>Daniel</i> does not know either the dream or its meaning at this point. He is operating with faith that God will intervene.</p>

<sup>2:17</sup>Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: <sup>2:18</sup>that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. <sup>2:19</sup>Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. <sup>2:20</sup>Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his. <sup>2:21</sup>And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding; <sup>2:22</sup>he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. <sup>2:23</sup>I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter. <sup>2:24</sup>Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

- 17)** Following Daniel's offer to explain the dream there was one serious prayer meeting.  
- It was at Daniel's house, not at the library of the Chaldean. They had nothing to offer.
- 18)** The Chaldeans were correct that the answer would not come from earth.  
- Daniel and company were getting a potent lesson on the *mercy of God*. It was His *mercy* or their death.  
- Praying friends are valuable friends.
- 19)** God *revealed* the dream and its meaning to Daniel in a *night vision*. Daniel, in turn, *blessed the God of heaven*. His life had been spared along with many others.
- 20)** The exact form of the *blessing* is recorded.  
- Daniel expresses God's superior power.
- 21)** Daniel expresses that God is in charge of the rise and fall of kingdoms and cultures.
- 22)** Daniel expresses that God adds to the naturally acquired wisdom and knowledge of advisors.  
- God has inexhaustible stores of information.
- 23)** Daniel expresses that his own *wisdom* and *might* are anchored in the wisdom and might of God.  
- Daniel further expresses thanksgiving for answering the prayer of the four men for information about the dream.  
- It should be noted that the elements of the prayer are not necessarily new information, but they were items that were **expressed** to God. Some of our prayers should take that model.
- 24)** Daniel even intervened on behalf of his pagan colleagues. He resisted the opportunity to say, "Kill all of the pagan advisors and leave us alive."  
- These phonies owed their lives to Daniel, but they didn't remember very long. In the next chapter, they denounced him. 3:8.  
- Now Daniel's has made the commitment again. He will show the interpretation. Failure at their point would get a lot of paid politicians killed.

<sup>2:25</sup>Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation. <sup>2:26</sup>The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? <sup>2:27</sup>Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; <sup>2:28</sup>but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: <sup>2:29</sup>as for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. <sup>2:30</sup>But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

**25)** Note the haste here. Lives were at stake.

- The record sounds like Arioch was making claims that are different than what happened. Politicians!

**26)** *Belteshazzar* was, of course, his court name and did not include a reference to Jehovah God (the EL portion of Daniel).

- Neb inquired about the *dream* as well as its meaning.

**27)** *Daniel* had been trained in the secrets of the courtiers so he knew their limitations.

- Daniel first took the opportunity to show the impotence of the advisors to the king. Daniel was not broad-minded.

**28)** Paul Butler writes: "What a wonderful opportunity for Daniel to plant the seed of Truth in the mind of a pagan monarch. What courage it took to stand in the presence of such an absolute despot who considered himself a god and speak of The Living God. Daniel's courage was born of his faith in God and his knowledge of the situation - the extremity of Nebuchadnezzar's anxiety."

**29)** Daniel also revealed the king's inner meditations, further demonstrating his power to *reveal* the dream and its meaning.

- The Great Revealer of Secrets had communicated with King Nebuchadnezzar. This is further evidence of a living God.

**30)** Daniel downplayed his role in this revelation.

- God wanted Neb to understand the future. This message is from a living and powerful God and he controls the future.

<sup>2:31</sup>Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. <sup>2:32</sup>As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, <sup>2:33</sup>its legs of iron, its feet part of iron, and part of clay. <sup>2:34</sup>Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. <sup>2:35</sup>Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

**31)** Neb has seen the *image* of a large metallic man in his dream. He was a worshiper of *images* (ch. 3:4) and this made the dream all the more disturbing.

- This image glowed and was frightening to the all-powerful Nebuchadnezzar.

**32)** The specific gravity of *gold* is 19.32; of *silver*, 10.5; of *brass*, 8.56; and *iron* is 7.894. The value of the metals declined lower in the image.

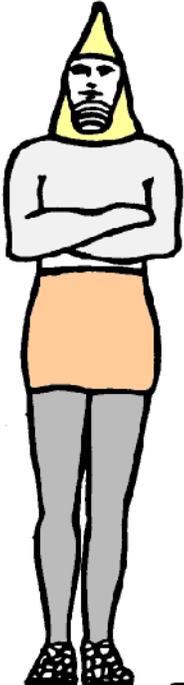
**33)** The iron portion in the bottom quarter of the image was even less valuable, being mixed with clay.

**34)** There was an intervention at this point that implies a mountain standing next to the statue. A stone was cut out of the mountain *without hands* - by some divine force - and it rolled down and destroyed the bottom of the statue. The valuable metals in the top of the image collapsed as well.

**35)** The rolling *stone* pounded the *image* until it was blown away and the *stone* grew to be a kingdom and *filled the earth*.

- It should be easy for us to share Nebuchadnezzar's fright over what he had seen. Did the statue represent his empire? It didn't, but how was he to know without Daniel's guidance?

2	<p style="text-align: center;"><i>Daniel</i> <i>American Standard Version of 1901</i></p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>2:36</sup>This is the dream; and we will tell the interpretation thereof before the king.  <sup>2:37</sup>Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; <sup>2:38</sup>and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. <sup>2:39</sup>And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. <sup>2:40</sup>And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. <sup>2:41</sup>And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. <sup>2:42</sup>And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. <sup>2:43</sup>And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. <sup>2:44</sup>And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. <sup>2:45</sup>Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.</p>	<p><b>36)</b> Daniel has established his credibility by describing the kings's inner feeling plus the <i>dream</i> in its entirety. Now its time for the meaning.</p> <p><b>37)</b> Neb is also called the <i>king of kings</i> in Ezekiel 26:7.  - All of Neb's <i>power, strength and glory</i> have been granted by the <i>God of heaven</i>.</p> <p><b>38)</b> Nebuchadnezzar was <i>ruler</i> over much of the civilized earth. Babylon is in present-day Iraq and Saddam Hussein had started to rebuild Babylon with a view to restoring its former glory. The site is located about an hour south of Baghdad. At this writing, it is held by the U. S. military.  - The image of the metallic man was certainly flattering to Nebuchadnezzar.</p> <p><b>39)</b> The kingdom that followed Neb was the Medo-Persian Empire. Following that empire was the Greek and finally the Roman Empire. See the chart on the next page.</p> <p><b>40)</b> The Roman Empire lacked the wealth of the empires before it. It is referred to in Luke 2:1.</p> <p><b>41)</b> Paul Butler writes: "The strongest claim of the Roman empire to be the iron kingdom is found first in the length of its duration – the best proof of its strength. Babylon lasted only 70 years – Medo-Persian empire lasted 200 years – the Greek 130 years – while the Roman empire in its undivided state lasted some 500 years . . . "</p> <p><b>42)</b> Some religious groups of today claim to be the fifth <i>kingdom</i>, but there is no fifth <i>kingdom</i> mentioned.  - Some commentators see 10 toes, hence 10 kingdoms eventually. While this may be, it has to be inferred from the text because it is not stated.  – One speculation has it that the clay is the mix of eastern and western cultures.</p> <p><b>44)</b> In the days of the Roman Empire God will set up His own <i>kingdom</i>. Unlike those before it, this <i>kingdom</i> is permanent and politically stable. Eventually it will overcome all other <i>kingdoms</i> and will <i>stand for ever</i>.  - In the days of the Roman Empire, Jesus said the <i>kingdom</i> was to be established very soon and that Peter would unlock it. Matthew 16:18-19. After the church began on Pentecost following Jesus' resurrection, the kingdom was spoken of as present. Colossians 1:13.</p> <p><b>45)</b> Daniel summarizes the dream and restates that God has let Neb in on the meaning.  - The sun rose and set on the Empires of man, but the sun never sets on the Kingdom of God. It is world-wide and everlasting.</p>

		<b>KINGDOM</b>	<b>DATES</b>
<b>GOLD</b>		<b>BABYLON</b>	<b>606-539BC</b>
<b>SILVER</b>		<b>MEDO-PERSIA</b>	<b>539-331BC</b>
<b>BRONZE</b>		<b>GREECE</b>	<b>331-30BC</b>
<b>IRON AND CLAY</b>		<b>ROME</b>	<b>30BC-397AD</b>

<sup>2:46</sup>Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him. <sup>2:47</sup>The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. <sup>2:48</sup>Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. <sup>2:49</sup>And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.

**46)** Daniel had made it clear to Neb in verse 30 that he was only a servant of God. Paul Butler writes: "We believe Nebuchadnezzar was simply showing his respect for Daniel and at the same time doing obeisance through Daniel as the accredited representative of the God who had the power to reveal secrets. Notice that Nebuchadnezzar does not in any way call Daniel a god. It is evident, therefore, that the king is worshipping and sacrificing to Daniel's God through Daniel as an intermediary."

**47)** Neb further acknowledged Daniel's God as superior to all other deities.

**48)** Daniel was moved from being an advisor to being the ruler of Babylon, Neb's trophy city, as well as governor of his wise men.

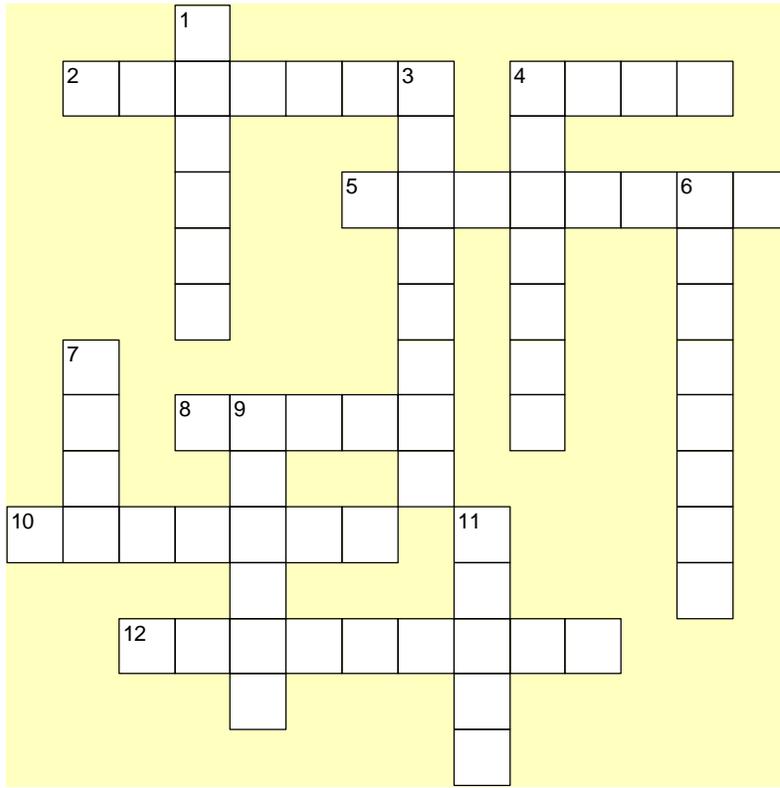
- Neb was delighted to learn that he had a representative of the God of heaven in his own court.

- These were the rewards that Neb had promised in verse 5. Consider Daniel's young age at this time.

**49)** Daniel remembered his three buddies and had them appointed as local administrators while he became the closest consultant to Nebuchadnezzar on national and international affairs.

# Daniel 2 Text

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

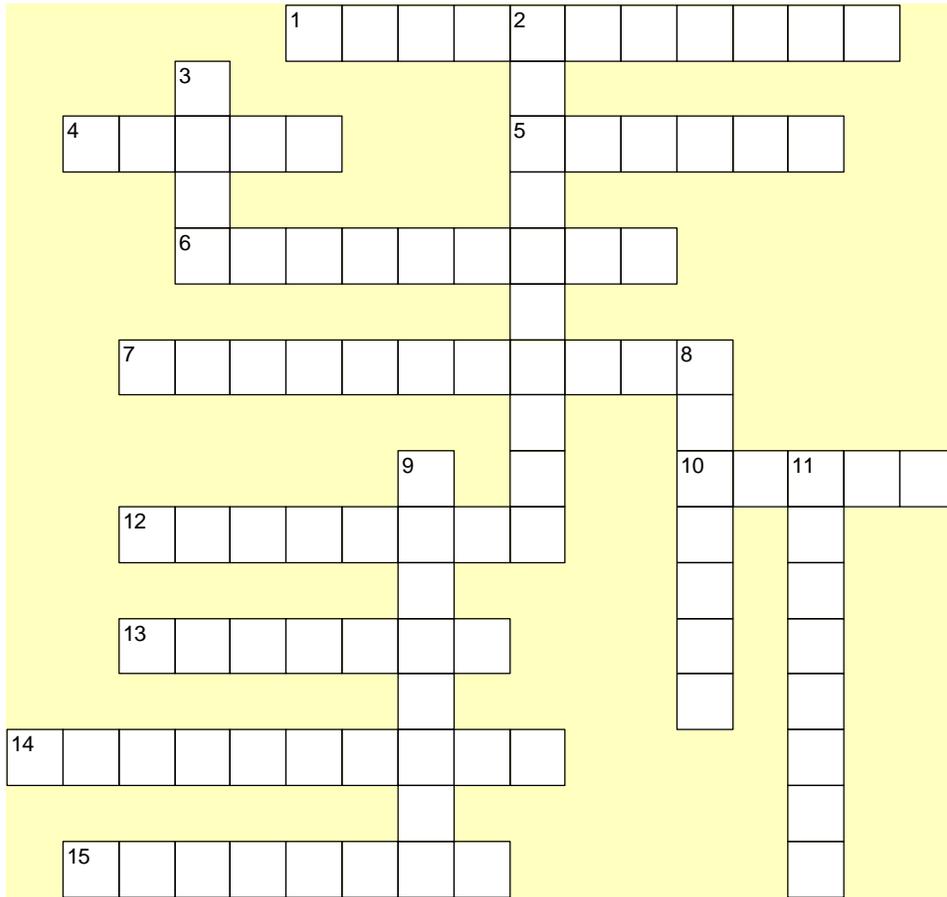
- 2 Neb said his wise men had \_\_\_\_\_ words.
- 4 Feet and toes included \_\_\_\_\_.
- 5 The image became one.
- 8 Daniel was brought in with it.
- 10 Daniel and friends prayed for \_\_\_\_\_.
- 12 The head of gold.

## Down

- 1 Neb's decree was \_\_\_\_\_.
- 3 Neb's spirit was \_\_\_\_\_.
- 4 The new kingdom would \_\_\_\_\_ the others.
- 6 The next kingdom.
- 7 Where Daniel stayed after revealing the dream.
- 9 Captain.
- 11 Neb was missing it.

# Daniel Chapter 2 Comments

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 1 Daniel established his with the king.
- 4 The third empire.
- 5 Daniel and company were getting a \_\_\_\_\_ lesson.
- 6 Neb \_\_\_\_\_ his advisors.
- 7 Daniel revealed Neb's \_\_\_\_\_.
- 10 The fourth empire.
- 12 Daniel was using some the God had imparted.
- 13 The sun never sets on God"s.
- 14 Daniel \_\_\_\_\_ for the pagans.
- 15 Neb's nationality.

## Down

- 2 Neb's requirements were said to be \_\_\_\_\_.
- 3 \_\_\_\_\_ advisors can't explain.
- 8 Daniel and company had one \_\_\_\_\_ prayer meeting.
- 9 Neb had a bad case.
- 11 The image was \_\_\_\_\_.

<sup>3:1</sup>Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. <sup>3:2</sup>Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. <sup>3:3</sup>Then the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. <sup>3:4</sup>Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, <sup>3:5</sup>that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; <sup>3:6</sup>and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. <sup>3:7</sup>Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

This chapter reports an incident about Daniel's three buddies. Daniel himself is absent from the scene - perhaps gone on official business. This absence may even account for the event being planned and staged. Daniel wasn't present to deflect the plan.

**1)** While *Neb* accepted the message from the One God of Heaven in chapter 2, he was still a worshiper of many gods (polytheist) in daily practice.

- This image of *gold* was 90' high and 9' wide. It was probably overlaid with *gold* and located southeast of Babylon.

**2.)** All of the public officials were required to come for the dedication of this monstrosity. This guaranteed a large and enthusiastic attendance from political types whose jobs - and their heads - were at stake. It would also have a strong bonding and unifying effect on the entire empire.

**3)** As easily predicted, all of the leaders throughout the realm came. The inns of Babylon were full. It was time for the party to begin.

- The word *satraps* (kingdom-guardian) is of later Persian origin. Some find evidence here that Daniel did not write the book, but that it was written by a pseudo-Daniel at a later time. It should be noted that Daniel lived until the Persian Empire and was an official in it. He may have been a *satrap* in that government and merely updated his own Daniel manuscript to reflect the words currently in use at the time the manuscript was released. This is nearly identical to editorial work found in Genesis 14 where the editor (Moses) brought the place-names up to date before finalizing the book. In the Genesis case, the editor left the original terms and added the current ones. In the case of Daniel, he could change them at will because he had written the original.

**4)** *Worship* of this *image* was required by everyone present. It was not the plan here to negate anyone's religion. Rather, the plan was for everyone to join in the *worship* of a national shrine.

**6)** The penalty was clearly stated: quick transportation to a *burning furnace*. Since no one had come for the purpose of cremation, everyone did as required and *worshipped* the image.

- The furnace was probably a brick kiln. Much construction of the time was of brick.

<sup>3:8</sup>Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. <sup>3:9</sup>They answered and said to Nebuchadnezzar the king, O king, live for ever. <sup>3:10</sup>Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; <sup>3:11</sup>and whoso falleth not down and worshippeth, shall be cast into the midst of a burning fiery furnace. <sup>3:12</sup>There are certain Jews whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Seven levels of provincial administrators were summoned to the dedicatory ceremony. In a society accustomed to a multiplicity of gods and varied cult ceremonies, the only people who would have taken offense at bowing to an idol would have been the Jews.

**8)** The *Chaldean* advisors to the king had been offended by the rapid advancement of the young *Jewish* men. Here was their chance to eliminate them.

**10)** The cunning Chaldeans repeated the exact words of the herald (verse 4). In case Nebuchadnezzar was thinking about something else or was slightly inebriated, the evidence did not rely on his memory, but his ears.  
- The young Jewish governors (2:49) would not bow down because the God of Heaven does not allow this. The first commandment says clearly: "You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth." Exodus 20:3-4

**12)** The Chaldeans thought, "Strike while the furnace is hot." They have the perfect test case. Will Neb keep his word? If he doesn't, his ability to rule will be in question.  
- These ingrates were not recognizing that it was Daniel who had saved their hides at a point in the past. Chapter 2:24.  
- The complaint was that the *Jews* did not have a proper ecumenical spirit.

<sup>3:13</sup>Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

<sup>3:14</sup>Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? <sup>3:15</sup>Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?

<sup>3:16</sup>Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. <sup>3:17</sup>If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king.

<sup>3:18</sup>But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

**13)** The king was *enraged* by this challenge to his supreme authority. The monarch that ruled the world could not rule his own *rage*.

- The Chaldeans were busy acting as police to be sure their counterparts did not escape.

**14)** In fairness, *Neb* questioned the three Jewish compatriots to be certain that there was not a misunderstanding.

**15)** He did not want to lose valuable administrators, so he even gave them a second chance.

- "and, because he knew they buoyed themselves up in their refusal with a confidence in their God, he insolently set him a defiance: 'And who is that God that shall deliver you out of my hands? Let him, if he can.'" -- Matthew Henry

- It was now turn or burn.

**16)** The three did not seek to dissuade the king. Rational answers are useless against overwrought emotions.

**17)** They believed that God would deliver them but if he chose not to, they still would not worship Neb's idol. They did not commit God to a certain course of action.

- In verse 14, Neb has spoken of *my god*. In their response, these men spoke of *our God*.

<sup>3:19</sup>Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. <sup>3:20</sup>And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast them into the burning fiery furnace. <sup>3:21</sup>Then these men were bound in their hosen, their tunics, and their mantles, and their *other* garments, and were cast into the midst of the burning fiery furnace. <sup>3:22</sup>Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. <sup>3:23</sup>And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

**19)** Such a challenge to the greatest man on earth would not go unpunished.

- Get the furnace hotter than usual. Neb would cremate these government employees to show who was in charge.

**20)** After ordering a hotter furnace, he had the most prominent of his military men throw them in.

**21)** They were thrown in fully clothed to make the first few moments of pain even worse.

**22)** The furnace was hot, but the king was hotter.

- The prominent military men died just getting the three Hebrews into the kiln.

- The approach to the furnace was from above.

- Note that they *fell down*.

<sup>3:24</sup>Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. <sup>3:25</sup>He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. <sup>3:26</sup>Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire. <sup>3:27</sup>And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them.

<sup>3:28</sup>Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. <sup>3:29</sup>Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort. <sup>3:30</sup>Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

**24)** Neb was watching to make sure his orders were carried out. After all, his orders to worship his idol had been refused by these three Jewish rebels.

**25)** He saw something frightening. The three were not *down* or *bound*, but *walking* around in the furnace and were not *hurt*. And there is a *fourth* in there who looks like a deity. Neb called him an angel in verse 28.  
- God had not delivered the Hebrews FROM the furnace, but IN the furnace.

**26)** Neb approached the furnace on the upwind side.  
- The king called them out, quickly acknowledging the *Most High God*. It had been demonstrated that Neb was not the top authority on earth.  
- This time, they obeyed the king and emerged from the furnace.

**27)** Beyond Nebuchadnezzar, the officials of the land saw the miracle and experienced its evidence.  
- Paul Butler writes: "Daniel wants to be understood by his future readers that a large body of reliable witnesses satisfied themselves as to the perfect deliverance from certain death experience by these three Hebrew men. Deliverance was so complete and supernatural that their clothing did not even smell of fire or smoke, Under natural circumstances one who has been anywhere near a fire will bear the odor of smoke on his person or clothing."

**28)** The great polytheist now acknowledges *God* and admits a miracle.  
- Further, he *blessed* God - presumably he spoke highly of him.

- It is important to note that *Neb* ascribed their *deliverance* to their trust (faith). He is catching on.  
- Further, he knows *why* the miracle occurred. The young men had refused to violate the first commandment.

**29)** A new law is put in place throughout his empire. It is illegal to say anything against the *God* of the three Hebrews.

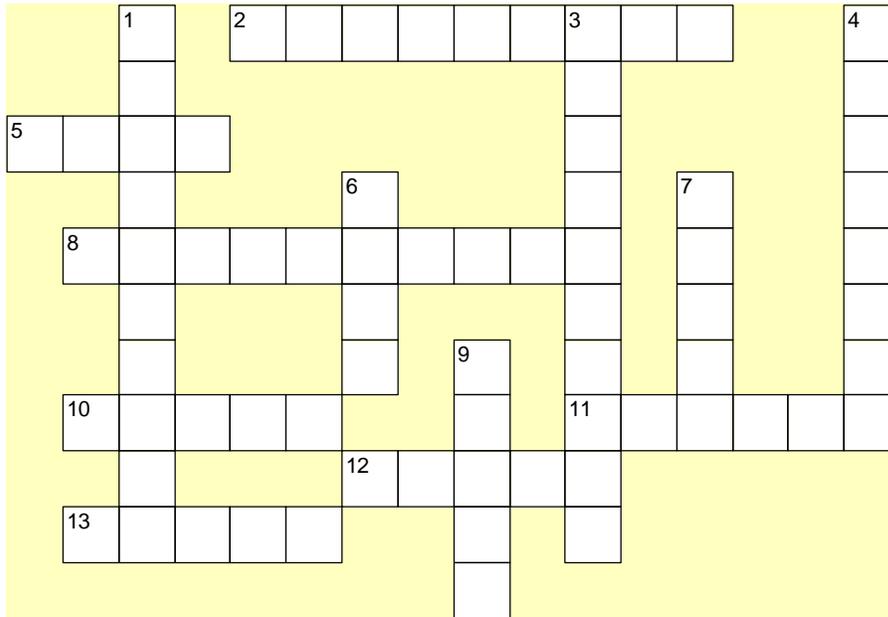
- *no other god* shows that Neb is still a polytheist.

**30)** The three Jewish young men actually got a promotion for their courage.

- God has been magnified publicly in Babylon, a great king has been humbled before his subjects, and decrees have been handed down that the God of the captive Jewish population is of greater honor than any of Babylon's mighty deities.

# Daniel 3 Text

By Charles Dailey 2004



[www.CrosswordWeaver.com](http://www.CrosswordWeaver.com)

## Across

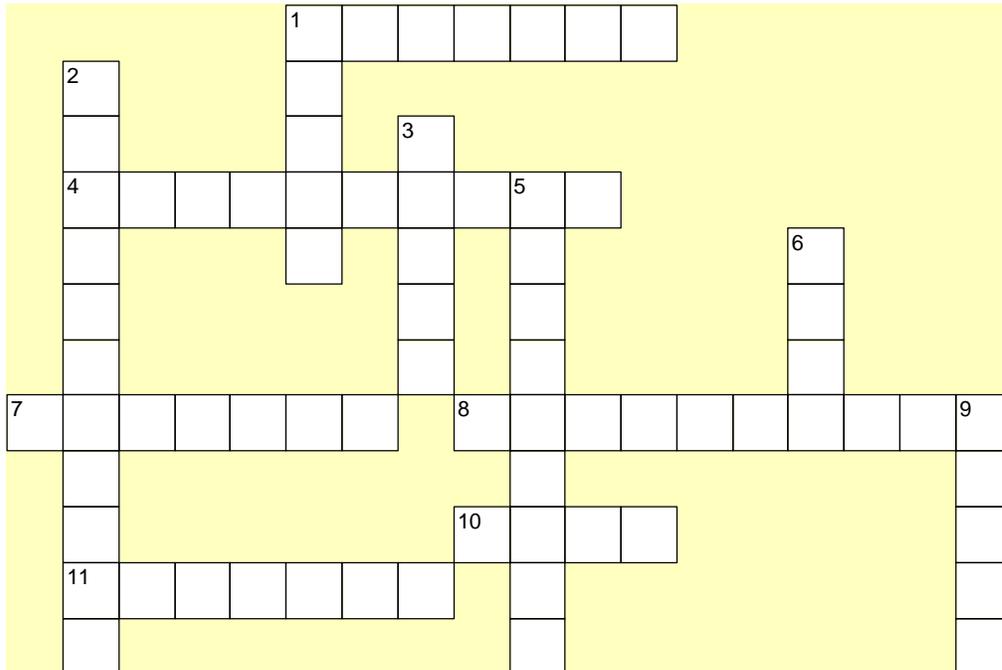
- 2 Certain \_\_\_\_\_ came near.
- 5 The king was full of it.
- 8 Purpose of the celebration.
- 10 Four men were \_\_\_\_\_.
- 11 Cried aloud.
- 12 Wind instrument.
- 13 The furnace was hotter by \_\_\_\_\_ times.

## Down

- 1 Height in cubits.
- 3 The king was \_\_\_\_\_.
- 4 The outcome of faithfulness.
- 6 Stringed instrument.
- 7 The fire had no \_\_\_\_\_ on their bodies.
- 9 Three men were \_\_\_\_\_.

# Daniel Chapter 3 Comments

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 1 kingdom-guardian.
- 4 Jews lacked this spirit.
- 7 The dedication would have a \_\_\_\_\_ effect.
- 8 Worshiper of many gods.
- 10 Brick furnace.
- 11 Neb had been humbled before his subjects.

## Down

- 1 Levels of administrators attending.
- 2 Rational answers are useless when emotions are \_\_\_\_\_.
- 3 The commandment of God at stake.
- 5 Neb was not the top one.
- 6 Neb could not rule this.
- 9 Neb ascribed the Jews deliverance to it.

4	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>4:1</sup>Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. <sup>4:2</sup>It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. <sup>4:3</sup>How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.</p>	<p><b>T</b>here is little in history, secular or sacred, to corroborate this chapter. Paul Butler devotes several pages to possibilities. This event does not conflict with other reports, it is simply not reported by others.</p> <p>“The form of this, as well as of the rest of the chapter, indicates that here is a Babylonian state paper, incorporated by Daniel into Holy Scripture.” <small>(from The Wycliffe Bible Commentary, Electronic Database. Copyright (c) 1962 by Moody Press)</small></p> <p>The state letter was circulated in the Babylonian Empire long before Daniel included it in his document.</p> <p>This report was written by Neb after he was disciplined by heaven.</p> <p><b>1)</b> There is nothing pompous here. Neb writes in a straight-forward manner with a formal opening. - He included <i>peace</i> in his greeting.</p> <p><b>2)</b> The great polytheist now writes like a monotheist. The chapter reveals the events that has brought him to a humble position before God. - Neb admires God’s dealings with him.</p> <p><b>3)</b> Neb knows now that it is <i>God’s kingdom</i> that is <i>everlasting</i> and not his own. - Neb had learned that the kingdoms of men were transient, but the kingdom of God was permanent and not subject to changes in dynasties.</p>

4	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>4:4</sup>I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. <sup>4:5</sup>I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. <sup>4:6</sup>Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. <sup>4:7</sup>Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof. <sup>4:8</sup>But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, <i>saying</i>, <sup>4:9</sup>O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. <sup>4:10</sup>Thus were the visions of my head upon my bed: I saw, and, behold, a tree in the midst of the earth; and the height thereof was great. <sup>4:11</sup>The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. <sup>4:12</sup>The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it.</p>	<p><b>4)</b> Butler says here: “The mighty king was <i>at rest</i> which indicates more precisely that he was feeling secure and completely free from apprehension. His wars were over; his kingdom was tranquil and prosperous beyond his fondest dreams. He had built a magnificent city; gathered about him the wealth and the luxuries of the world and now he was preparing ‘to while away the remainder of his life enjoying it all.’”</p> <p><b>5)</b> <i>Neb</i> tells of his second fearsome <i>dream</i>.</p> <p><b>7)</b> The king was still relying on the old advisors for the meaning of his dreams. They were still failing.</p> <p><b>8)</b> After trying the rest, he tried the best.</p> <ul style="list-style-type: none"> <li>- Neb even used his Hebrew name <i>Daniel</i>, the name that bears the name of the God with whom he is coming to terms.</li> <li>- but note that Neb was still a polytheist during the time that his formal letter was describing.</li> </ul> <p><b>9)</b> Daniel must have been chief-of-staff of the advisors. This agrees with 2:48. Leupold thinks a better translation would be “chief of the scholars.”</p> <ul style="list-style-type: none"> <li>- Neb knew that gods could somehow dwell with men, at least with Daniel.</li> </ul> <p><b>10)</b> Neb had seen an impressively large tree. It was in the center of the earth, and so tall that it reached to heaven.</p> <ul style="list-style-type: none"> <li>- This tree could be seen from everywhere.</li> </ul> <p><b>12)</b> It was fruitful and healthy. It served the animals and the birds, in fact, everyone.</p> <ul style="list-style-type: none"> <li>- Life on earth was grand as long as the tree was standing.</li> </ul>

4	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>4:13</sup>I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. <sup>4:14</sup>He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches. <sup>4:15</sup>Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth: <sup>4:16</sup>let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. <sup>4:17</sup>The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men. <sup>4:18</sup>This dream I, king Nebuchadnezzar, have seen; and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee.</p>	<p><b>13)</b> The watcher is probably a term for angel. Neb had used the word angel once before, but this term <i>watcher</i> may describe what the angel was doing.</p> <p>14) The life-giving <i>tree</i> is to be cut down, its <i>branches</i> cut away. The life that lives on it and under it will be scattered.</p> <p><b>15)</b> The <i>stump</i> is to be saved and even <i>banded</i> because the <i>root</i> does have a future.</p> <ul style="list-style-type: none"> <li>- The figure of the tree is dropped in favor of the direct meaning. Neb is to be turned out with the animals</li> <li>- Neb is to bunk with the beasts and forage with the animals for a while.</li> </ul> <p><b>16)</b> He is to have a beast's heart for <i>seven times</i>. It is most reasonable that seven years are meant.</p> <p><b>17)</b> The punishment is meted out by the angels because of the arrogance of Nebuchadnezzar.</p> <ul style="list-style-type: none"> <li>- The <i>holy ones</i> in heaven demanded the braggart's hide.</li> <li>- The Message paraphrase says: "He arranges kingdom affairs however he wishes, and makes leaders out of losers."</li> </ul> <p><b>18)</b> The regular dream diviners have flunked their test again and Neb wants the straight story from Belteshazzar (Daniel) who seems to have the spirit of the gods inside of him.</p>

4	<p style="text-align: center;"><i>Daniel</i> <i>American Standard Version of 1901</i></p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>4:19</sup>Then Daniel, whose name was Belshazzar, was stricken dumb for a while, and his thoughts troubled him. The king answered and said, Belshazzar, let not the dream, or the interpretation, trouble thee. Belshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. <sup>4:20</sup>The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; <sup>4:21</sup>whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation: <sup>4:22</sup>it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.</p>	<p><b>19)</b> Telling the most powerful man on the planet (and your employer) that he's going to be fired is not the most enticing work that a prophet could do. Daniel was <i>troubled</i> and unable to speak.</p> <ul style="list-style-type: none"> <li>- Neb noted Daniel's personal upset over the dream.</li> <li>- The <i>Message Bible</i> reads: "I wish this dream were about your enemies and its interpretation for your foes."</li> <li>- Daniel did not say, "Haven't I been telling you . . ."</li> </ul> <p><b>20)</b> Perhaps the blow was softened some as Daniel recited the greatness of Nebuchadnezzar in the dream picture.</p> <ul style="list-style-type: none"> <li>- Daniel was a man who would not violate his conscience at the king's command; but neither would he be disloyal to the king when it was not a matter of conscience.</li> </ul> <p><b>22)</b> The tree was Nebuchadnezzar. This figure of speech is used other places in Scripture. Ezekiel 31:3</p> <ul style="list-style-type: none"> <li>- "Ancient Semites were fond of hyperbole and used it without its being misunderstood by anyone. Nebuchadnezzar's realm, in fact, was smaller geographically than either the Persian or the Greek or the Roman empire. It was, however, very large and included most of the well known parts of the world."</li> </ul> <p><small>(from The Wycliffe Bible Commentary, Electronic Database. Copyright (c) 1962 by Moody Press)</small></p>

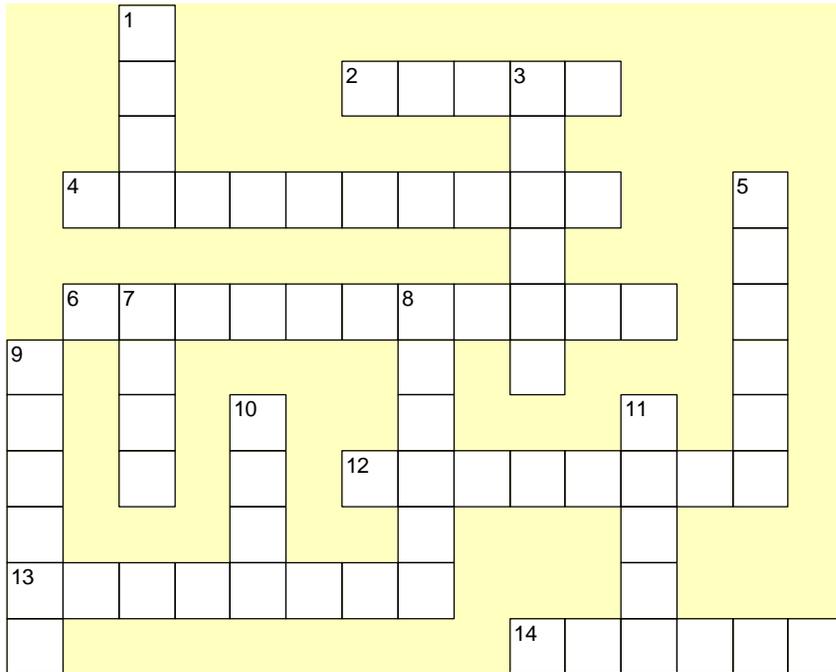
4	<p style="text-align: center;"><i>Daniel</i> <i>American Standard Version of 1901</i></p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>4:23</sup>And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven: and let his portion be with the beasts of the field, till seven times pass over him; <sup>4:24</sup>this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: <sup>4:25</sup>that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. <sup>4:26</sup>And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. <sup>4:27</sup>Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity.</p>	<p><b>23)</b> The falling <i>tree</i> would make a crash. It would be damaged by the fall and its branches lopped off. Only the <i>stump</i> was to remain.</p> <p>Paul Butler puts the dream in perspective when he writes:</p> <p style="padding-left: 40px;">The most important part of Daniel's revelation is the focus or purpose of the king's insanity. The intent of the matter is to give mankind, specifically this heathen king and his subjects, and the captive covenant people of God, a proof that the fortunes of kings and empires are in the hand of Jehovah - that His providence perpetually interposes in the affairs of men, distributing thrones and empires, always for the good of the faithful, but according to His will. "Our God is in the heavens; He hath done whatsoever He pleased" Psalm 115:3; "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all" Psalm 103:9</p> <p><b>27)</b> Nebuchadnezzar had an option. He could repent of his sins, put righteousness in his life and show mercy to the poor. This might let him continue with the good life he was presently enjoying.</p> <ul style="list-style-type: none"> <li>- The predicted punishment may have been conditional if Neb had repented.</li> <li>- This repentance included helping the poor, some of whom were Hebrews held in Babylon.</li> </ul>

4	<p style="text-align: center;"><i>Daniel</i> <i>American Standard Version of 1901</i></p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>4:28</sup>All this came upon the king Nebuchadnezzar. <sup>4:29</sup>At the end of twelve months he was walking in the royal palace of Babylon. <sup>4:30</sup>The king spake and said, Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty? <sup>4:31</sup>While the word was in the king's mouth, there fell a voice from heaven, <i>saying</i>, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee: <sup>4:32</sup>and thou shalt be driven from men; and they dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. <sup>4:33</sup>The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' <i>feathers</i>, and his nails like birds' <i>claws</i>.</p>	<p><b>29)</b> The Lord allowed a year for Neb to repent and clean up his royal act.</p> <p><b>30)</b> When he went on one of his bragging jags, heaven had heard enough and the axe fell. He may have been giving some visiting royalty a tour at the time.</p> <p>- Babylon was a city long before Neb, but he did enhance it greatly. In that sense, he <i>built</i> it</p> <p><b>31)</b> Neb's kingdom was taken from him. His social world was gone. Now it's grass instead of gourmet.</p> <p><b>32)</b> Neb was a great hunter as can be seen from some of the art work of his empire. When he was sent to the fields, he did not join the lions to conquer other animals, but joined the lowly oxen to forage for his food.</p> <p><b>33)</b> His <i>body wet with dew</i> may have indicated a lack of clothing.</p> <p>- Neb's <i>hair</i> would grow long and there were no manicures.</p>

4	<p style="text-align: center;"><i>Daniel</i> <i>American Standard Version of 1901</i></p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>4:34</sup>And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation. <sup>4:35</sup>And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? <sup>4:36</sup>At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. <sup>4:37</sup>Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those that walk in pride he is able to abase.</p>	<p><b>34)</b> The seven years passed. - Neb's mind returned and he knew who was in charge of earth. Not him. He could look up to God and not down for grass. - God is blessed, praised and honored. - God's power and dominion are acknowledged.</p> <p><b>35)</b> Neb understands armies and he knows that God is commander-in-chief in heaven.  - Neb knows that God is beyond questioning.</p> <p><b>36)</b> It may be that Daniel and the other advisors kept the Empire somewhat together because he still had a kingdom after emerging from his grazing period.</p> <p><b>37)</b> The <i>Message Bible</i> is informative here: And that's why I'm singing – I, Nebuchadnezzar – singing and praising the King of Heaven: "Everything he does is right, and he does it the right way. He knows how to turn a proud person into a humble man or woman."</p>

# Daniel 4 Text

By Charles Dailey 2004



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## Across

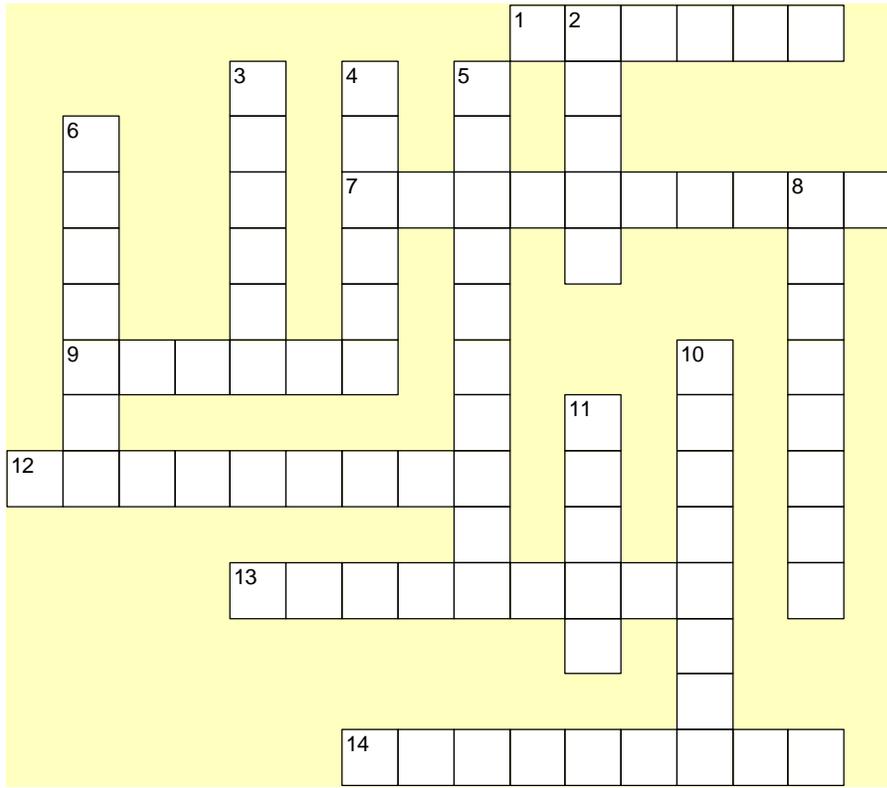
- 2 "Nevertheless, leave the \_\_\_\_\_.
- 4 Eventually Neb's returned
- 6 One class of advisors.
- 12 They issued a decree.
- 13 The dream did it to Neb.
- 14 Neb had \_\_\_\_\_ months to repent.

## Down

- 1 Neb was told to show them mercy.
- 3 Belteshazzar was \_\_\_\_\_ of the magicians.
- 5 Something was fair.
- 7 Neb was to eat with them.
- 8 The dream made Neb \_\_\_\_\_.
- 9 Neb was to live with them.
- 10 Daniel was stricken so.
- 11 Neb said that he wanted it.

# Daniel Chapter 4 Comments

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 1 Written by Nebuchadnezzar
- 7 Neb writes like one.
- 9 God makes leaders out of them.
- 12 Semites were fond of it.
- 13 Daniel recited Neb's.
- 14 Neb learned that the kingdoms of men were \_\_\_\_\_.

## Down

- 2 Neb's tree was in the center.
- 3 An ox getting lunch.
- 4 Neb understood them.
- 5 Could have been conditional.
- 6 Maybe giving them a tour.
- 8 Leupold: chief of the \_\_\_\_\_.
- 10 Neb's second dream was \_\_\_\_\_.
- 11 Watcher.

<sup>5:1</sup>Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. <sup>5:2</sup>Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom. <sup>5:3</sup>Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. <sup>5:4</sup>They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

**D**aniel's previous episodes have been about Nebuchadnezzar, the empire builder whom God had cut down to size. This story is about Belshazzar, a local king, who needed the same cure. However, the Lord simply terminated him.

Belshazzar may have been a name assigned to indicate his relationship with the idol gods, much like that of Daniel, who was known in Neb's court as Belteshazzar in 1:7. This king was the son of Nabonidus.

The narrative opens with Belshazzar, the king of the city of Babylon (not the empire) giving a party while the armies of the Medes and the Persians were camped outside of town trying to penetrate its defenses. Belshazzar should have been leading his troops, not surfeiting.

**1)** Belshazzar felt safe inside the great walls of Babylon. He knew that getting over these walls was impossible.

- The food and drinks were "on the house."

**2)** To show his contempt for the God of Israel, the vessels from the Temple in Jerusalem were brought in as table service for the increasingly drunk officials and Belshazzar's family.

- The term *father* was used more loosely by Asians than we use it today. Neb was his *father*, or grandfather, or his adopted *father* - the list goes on. They were legally related in some manner.

- A *concubine* was a mistress with legal standing but without inheritance rights. Her children were not included in the husband's will unless they had been adopted by the wife in the family.

- Neb was guilty of pride, this man was guilty of insolence.

**4)** They had a praise service for the gods of their own making. Perhaps they toasted the dumb deities and then drank the wine to prove their devotion.

5	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>5:5</sup>In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. <sup>5:6</sup>Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. <sup>5:7</sup>The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. <sup>5:8</sup>Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. <sup>5:9</sup>Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.</p>	<p><b>5)</b> God's move came quickly. Evidently Belshazzar was sitting on a dais or raised platform looking out at his subjects and the wall used for writing was behind the drunks.</p> <ul style="list-style-type: none"> <li>- Paul Butler writes: "Seeing only a hand, the king's imagination would have free reign to think of all manner of terrible beings who might be the owner of that hand."</li> </ul> <p><b>6)</b> Belshazzar turned pale. The blood left his face. He realized that Someone was present that he could not control.</p> <p><b>7)</b> The official advisors were still on the job, collecting their pay and failing all significant tests.</p> <ul style="list-style-type: none"> <li>- Terror is a horrendous experience and this <i>king</i> was shouting for help - he <i>cried aloud</i>.</li> <li>- He had less poise than normally because of the wine.</li> <li>- The playboy had three unfulfillable promises for the wise man who could explain the writings.</li> <li>- A successful interpreter was offered the rank of <i>third ruler</i>, showing that Belshazzar was second ruler. Someone else, probably Nabonidus, was top man in the empire. Belshazzar just ruled a portion of it.</li> </ul> <p><b>8)</b> As any believing reader knows, the coy counselors would fail.</p> <p><b>9)</b> It is clear that one guest came uninvited and he was raining on the parade.</p> <ul style="list-style-type: none"> <li>- It upset the guests for the boss to turn pale and lose interest in drinking.</li> </ul>

5	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>5:10</sup>Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spake and said, O king, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed. <sup>5:11</sup>There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar thy father, the king, <i>I say</i>, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; <sup>5:12</sup>forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.</p>	<p><b>10)</b> The <i>queen</i> was not a wife of Belshazzar. She may have once been the wife of Nebuchadnezzar because she had a memory of Daniel.</p> <ul style="list-style-type: none"> <li>- Her salutation to Belshazzar shows that kings wanted everlasting life.</li> </ul> <p><b>11)</b> Daniel had not been prominent, or even active, in government for a while and Belshazzar did not know about him.</p> <ul style="list-style-type: none"> <li>- Even this polytheistic queen-mother identified the <i>holiness</i> of God when compared with the wickedness of the idols.</li> <li>- This man <i>Daniel</i> had once served as the chief of the advisors to Neb – in some sense – Belshazzar's father.</li> </ul> <p><b>12)</b> Daniel has the connections and qualifications to interpret this handwriting.</p> <ul style="list-style-type: none"> <li>- dissolver of doubts was literally a dissolver of knots. Some problems are so complicated, they are like untying a complex knot in a rope.</li> <li>- <i>The king</i> in this case had been Nebuchadnezzar.</li> <li>- The queen was quite directive toward Belshazzar and fully convinced that <i>Daniel</i> could handle the <i>interpretation</i>.</li> </ul>
	<p><sup>5:13</sup>Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? <sup>5:14</sup>I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee. <sup>5:15</sup>And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. <sup>5:16</sup>But I have heard of thee, that thou canst give interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.</p>	<p><b>13)</b> Daniel was first asked his identity. This is standard procedure yet for speaking in court or legislature.</p> <ul style="list-style-type: none"> <li>- Belshazzar knew something of Daniel's religious heritage and that he was from Judah. He may have known something about the God he served as well.</li> </ul> <p><b>14)</b> He had just been reminded of Daniel when the queen-mother had described him.</p> <ul style="list-style-type: none"> <li>- Belshazzar repeats the exact words of the queen, but omits one word: <b>holy</b>. He did not want to deal with a God who is set apart from the idols.</li> </ul> <p><b>15)</b> Since all his usual advisors had failed, the king was now willing to reward this Hebrew if he could tell him the interpretation of the words on the wall.</p>

<sup>5:17</sup>Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

<sup>5:18</sup>O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

<sup>5:19</sup>and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. <sup>5:20</sup>But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: <sup>5:21</sup>and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. <sup>5:22</sup>And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, <sup>5:23</sup>but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. <sup>5:24</sup>Then was the part of the hand sent from before him, and this writing was inscribed.

**17)** Daniel knew that the offers were worthless and he would not have contracted to reveal God's word on a mercenary basis anyway.

**18)** Even though his minutes on earth were drawing to an end, Daniel still spoke honorably to the king.  
- Belshazzar now received his lesson in political science and history. It was really just a review according to verse 22.

**19)** "Note, Whatever degree of outward prosperity any arrive at, they must own that it is of God's giving, not their own getting. Let it never be said, My might, and the power of my hand, have gotten me this wealth, this preferment; but let it always be remembered that it is God that gives men power to get wealth, and gives success to their endeavours."

(from Matthew Henry's Commentary on the Whole Bible: New Modern Edition, Electronic Database. Copyright (c) 1991 by Hendrickson Publishers, Inc.)

**20)** Nebuchadnezzar's case is paralleled to Belshazzar's.

- *Wild asses* were probably *Equus hemionus onager*.

**22)** Belshazzar has earned the same fate as his father Nebuchadnezzar.

**23)** The highest evidence of rebellion was profaning the sacred vessels of the Lord's house in Jerusalem.

- The *vessels* created to be used in the worship of the Lord of heaven were used to *praise the gods* of earth.

- Belshazzar had not *glorified* God even though God had supplied his very breath.

**24)** Now comes the judgment event. Daniel knew what the *hand wrote* even if it was no longer present.

<sup>5:25</sup>And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN. <sup>5:26</sup>This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end; <sup>5:27</sup>TEKEL; thou art weighed in the balances, and art found wanting. <sup>5:28</sup>PERES; thy kingdom is divided, and given to the Medes and Persians.

<sup>5:29</sup>Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

<sup>5:30</sup>In that night Belshazzar the Chaldean King was slain. <sup>5:31</sup>And Darius the Mede received the kingdom, being about threescore and two years old.

**25)** *Mene* is the past participle of *Menah* and here means **to fix the limit of**. *Tekel* is from an Aramaic root meaning **to weigh**. *Upharsin*. The *U* is like **and** (implying division) with *Pharsin*, plural for *Peres*, a reference to the Persians who are outside of the gates of Babylon as Daniel spoke.

**26)** *Mene* means "your time is up" to Belshazzar.  
- *Tekel* means that Belshazzar is a very light-weight ruler on God's moral scales.

- *Peres* means the armies at the door are taking over.

**29)** Purple has long been the color designating royalty.

- All of this must have transpired that same evening, because *Belshazzar* didn't make it through the night.

**30)** Within minutes, the play-boy king was killed.

- Jeremiah 51:11 reads:

Sharpen the arrows, fill the quivers! The LORD has aroused the spirit of the kings of the Medes, Because His purpose is against Babylon to destroy it; For it is the vengeance of the LORD, vengeance for His temple. 12 Lift up a signal against the walls of Babylon; Post a strong guard, Station sentries, Place men in ambush! For the LORD has both purposed and performed What He spoke concerning the inhabitants of Babylon. 13 O you who dwell by many waters, Abundant in treasures, Your end has come, The measure of your end.

**31)** Very soon, a new 62-year-old king took over Babylon and it environs.

Some observe that being now sixty-two years old, in the last year of the captivity, he was born in the eighth year of it, and that was the year when Jeconiah was carried captive and all the nobles, etc. See 2 Kings 24:13-15. Just at that time when the most fatal stroke was given was a prince born that in process of time should avenge Jerusalem upon Babylon, and heal the wound that was now given. Thus deep are the counsels of God concerning his people, thus kind are his designs

**towards them.** (from Matthew Henry's Commentary on the Whole Bible: New Modern Edition, Electronic Database. Copyright (c) 1991 by Hendrickson Publishers, Inc.)



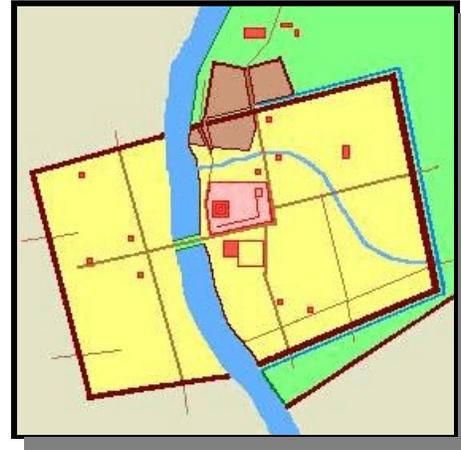
This famous painting by the Dutch Rembrandt in 1635 depicts Belshazzar at the moment the fingers write. See the shock on his face. While his bewildered eyes are fixed on the sinister glowing text, his left arm rises to protect himself, as if he faces a physical rather than a spiritual attack.

His costume - the gold and silver threads, the chains, the turban with its little crown top - is one of Rembrandt's most luxurious concoctions of dress.

Belshazzar sends a vessel of wine flying with his right arm as he involuntarily jerks backwards. The woman to the right, lowering her body to shield herself behind his massive arm, lets the pitcher of wine spill like a waterfall. The man and woman on the far side of the table express almost as much horror as the king. Only the woman at the left seems indifferent.

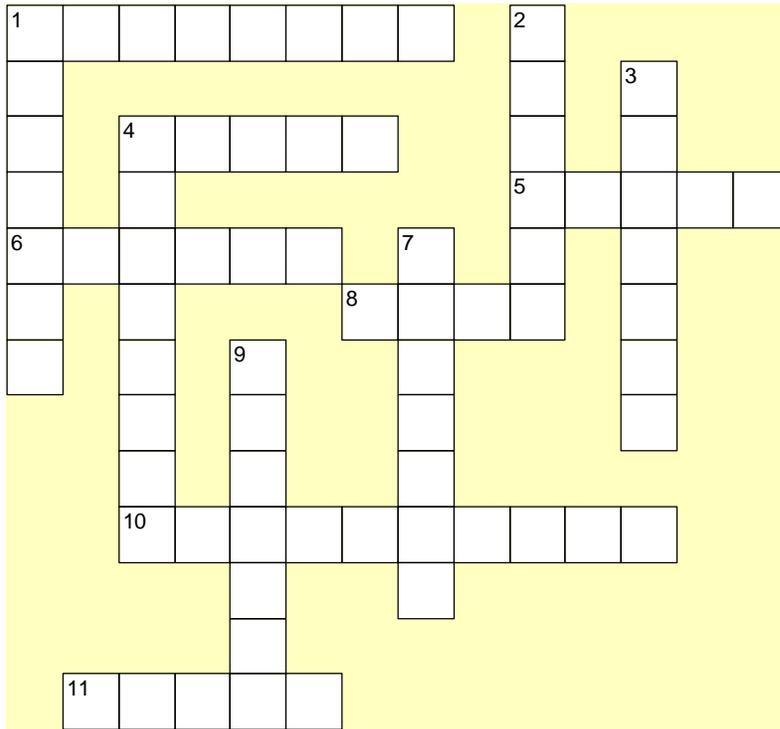
What happened to Babylon? The stories vary some. While Belshazzar was having his drinking party, the armies of the Medes and the Persians were trying to get inside. Two from the Babylonian troops defected and showed the engineers how to take the city. The river was deflected around the metropolis (notice the moat in the drawing) so the river bed would be available for troop entry. The river was walled, too, but defectors let down the bridge across the river, making an access route into the city.

The rest is history.



# Daniel 5 Text

By Charles Dailey 2004



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## Across

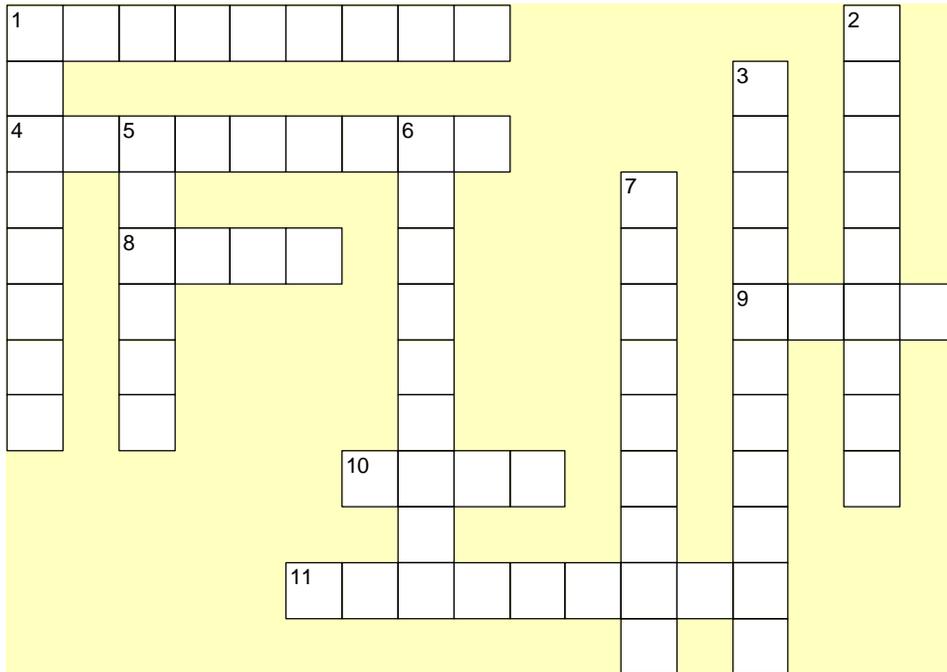
- 1 Neb's spirit had been \_\_\_\_\_.
- 4 Weighed in the balances.
- 5 Thy kingdom is divided.
- 6 Belshazzar's joints were \_\_\_\_\_.
- 8 God hath numbered thy kingdom.
- 10 Daniel was skilled at \_\_\_\_\_ doubts.
- 11 Daniel was \_\_\_\_\_ ruler for a few minutes.

## Down

- 1 Belshazzar had not \_\_\_\_\_ his heart.
- 2 Interpreter's robe.
- 3 "O king, live \_\_\_\_\_.
- 4 Number at dinner.
- 7 Originally taken from Temple.
- 9 Wall surface.

# Daniel Chapter 5 Comments

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 1 Daniel had not been \_\_\_\_\_ recently.
- 4 Dutch painter.
- 8 Path to deflect the river.
- 9 Raised platform.
- 10 Belshazzar would not repeat the word.
- 11 Belshazzar was guilty of \_\_\_\_\_.

## Down

- 1 Trying to enter Babylon.
- 2 Belshazzar's immediate father.
- 3 Father could mean \_\_\_\_\_.
- 5 The queen had a \_\_\_\_\_ of Daniel.
- 6 Let down the bridge.
- 7 Mistress with legal standing.

6	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>6:1</sup>It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom; <sup>6:2</sup>and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. <sup>6:3</sup>Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm. <sup>6:4</sup>Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. <sup>6:5</sup>Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. <sup>6:6</sup>Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live for ever. <sup>6:7</sup>All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. <sup>6:8</sup>Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. <sup>6:9</sup>Wherefore king Darius signed the writing and the interdict.</p>	<p><b>1)</b> The <i>kingdom</i> has been defined in 5:31. Historians call it the Medo-Persian Empire  - <i>Satraps</i> were defined in the notes at 3:3.</p> <p>- The new <i>kingdom</i> had retained some political types from the previous empire.  - Daniel's God-related name had been restored.  - Financial <i>accountability</i> was in focus here. Ezra 4:13</p> <p><b>3)</b> Daniel was the distinguished president in this triumvirate.</p> <p>- Daniel was a top-rate diplomat.</p> <p><b>4)</b> It is clear that perfect harmony was lacking from this relationship. About 122 of them wanted Daniel out.</p> <p>- The thinking: "He's wrong. We just have to find out how."</p> <p><b>5)</b> Paul Butler says:  He had come to this land against his will as a prisoner of war; he was requested by a pagan despot to study pagan literature and science and be trained to serve in a pagan court surrounded by luxury, sensuality, lust, self-seeking, idolatry, and ruthless cruelty. In the middle of all this there grew up this fair flower of a character, pure, true, holy, and stainless, by the acknowledgment of enemies, and in which not even accusers could find a fault!</p> <p><b>7)</b> The first word, <i>all</i>, was not true.</p> <p>- Since Daniel had not broken any existing law, these wise guys would make one that he would break because they knew his priorities.</p> <p><b>8)</b> The gang slipped in on the egotistical side of Darius.  - The control clowns made sure that Darius understood that the new law could not be revoked. In actuality, they were being tenderized for the lion's breakfast.</p>

6	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>6:10</sup>And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. <sup>6:11</sup>Then these men assembled together, and found Daniel making petition and supplication before his God. <sup>6:12</sup>Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. <sup>6:13</sup>Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. <sup>6:14</sup>Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him. <sup>6:15</sup>Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.</p>	<p><b>10)</b> Daniel did not adjust to the decree.</p> <ul style="list-style-type: none"> <li>- Praying towards Jerusalem was an ancient practice. 1 Kings 8:33-40; 48-49.</li> <li>- This man, near the top in a great empire, had time to pray three times each day. Psalm 55:17.</li> <li>- At least a portion of Daniel's prayer time was consumed with thanksgiving.</li> <li>- This was not an act of defiance, but his regular practice.</li> <li>- A lesser man would have put off prayer for the <i>30 days</i> of the <i>interdict</i>.</li> </ul> <p><b>12)</b> Now these Daniel detractors had a federal case against him. They had passed a law they knew that Daniel would break, similar to entrapment.</p> <p><b>13)</b> It is clear that Daniel's national heritage made a difference here. They didn't want a Jew supervising them.</p> <ul style="list-style-type: none"> <li>- To say that Daniel did not <i>regard</i> the king was a lie.</li> <li>- "Darius found himself bound and gagged by his own law. In this manner he showed that his authority was quite inferior in nature to that of Nebuchadnezzar, whose person was above the law. The government of Darius came nearer to the democratic ideal, but it was less absolute than that of the Chaldeans. In that sense it was inferior, and so fulfilled what had been predicted of it by the silver portion of the image prophecy of chapter 2." (from The Wycliffe Bible Commentary, Electronic Database. Copyright (c) 1962 by Moody Press)</li> <li>- The text does not say how <i>he labored</i>. He may have tried to find legal ways around destroying his most trusted advisor. But he could not.</li> </ul> <p><b>14)</b> The king is on Daniel's side. Their humiliation of the <i>king</i> did not go unnoticed and breakfast time is coming.</p>

<sup>6:16</sup>Then the king commanded, and they brought Daniel, and cast him into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. <sup>6:17</sup>And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. <sup>6:18</sup>Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

<sup>6:19</sup>Then the king arose very early in the morning, and went in haste unto the den of lions. <sup>6:20</sup>And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? <sup>6:21</sup>Then said Daniel unto the king, O king, live for ever. <sup>6:22</sup>My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. <sup>6:23</sup>Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. <sup>6:24</sup>And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den.

**16)** While Nebuchadnezzar had cremated his opposition, this government fed law-breakers to the *lions*.  
- Notice that Darius was gaining faith in Daniel's *God*. He thought that Daniel would be delivered.

**17)** Daniel was locked away behind a number of seals. There could be no tricks played here to save Daniel.

- The accusers were there to exert pressure on the king.

**18)** The king was extremely upset over this event. No food, no *sleep* and no *music* for the *night*. This is another case of royal insomnia. Compare 2:1  
- He is sixty-two or sixty-three years of age. He trusted Daniel far more than the clowns that had forced him to punish Daniel.

**19)** He couldn't sleep. Might as well go check out the lion's den. But they had been fasting just like the king. But breakfast is coming.

**20)** Darius was so overwrought about having to put Daniel in the den that his *voice* was affected.

- The language of doubt, yet hope.

**21)** *Daniel's* respect toward the *king* is absolutely amazing.

**22)** Some wit said, "The lions could not eat Daniel because he was all backbone." Actually, they didn't even try. They had lion lockjaw.

- Specifically, an *angel* of the Lord shut their *mouths*.

- There was no bitterness in Daniel's response.

- This event must be some of what the writer of Hebrews had in mind in 11:33-34:

"who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. (from New International Version)

**24)** Children having fun sing out "Turn-about's fair play."

- It's pay-back time for humiliating the king.

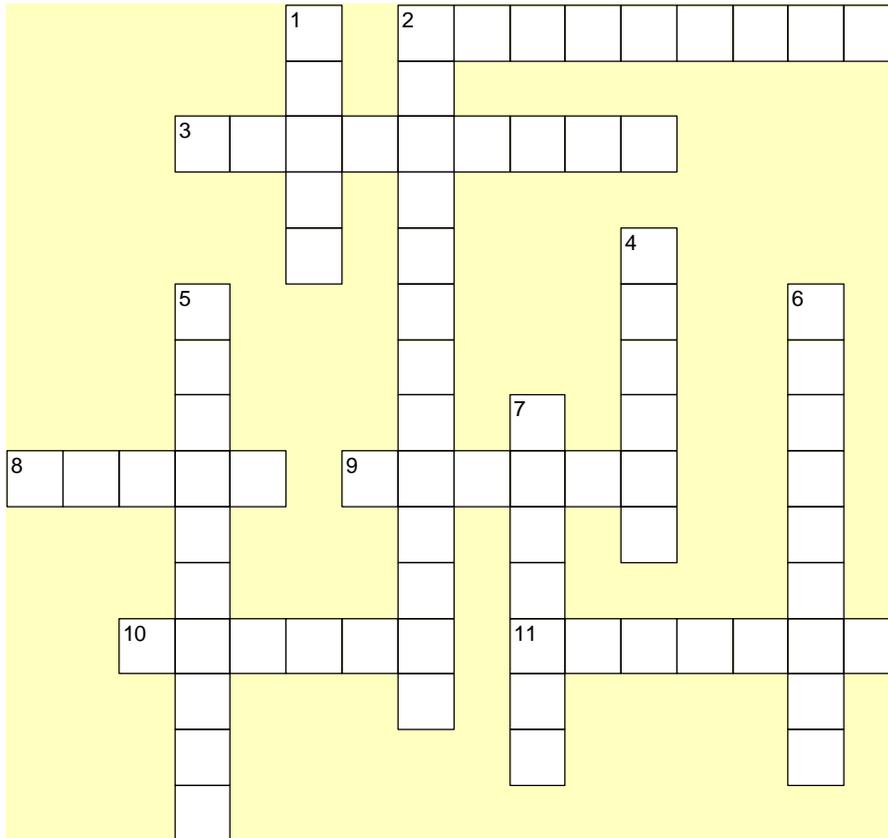
- There was a massive change in government as the accusers went for breakfast.

- The lions were in good form and hungry. These seasoned lying lawyers tasted lusciously good to the lions.

6	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>6:25</sup>Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. <sup>6:26</sup>I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, And his kingdom that which shall not be destroyed; and his dominion shall be even unto the end.</p> <p><sup>6:27</sup>He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.</p> <p><sup>6:28</sup>So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.</p>	<p><b>25)</b> <i>Darius</i> wants to make some amends both to God and Daniel, so he issued a world-wide proclamation.</p> <p><b>26)</b> The decree declared that <i>Daniel's God</i> was a <i>living God</i> and he could be trusted in all situations.</p> <ul style="list-style-type: none"> <li>- Darius acknowledged that God's <i>kingdom</i> was above his and was permanent. The God of Daniel would reign forever.</li> <li>- This is just the opposite outcome compared to the goals of the 120 satraps, but they were history anyway.</li> </ul> <p><b>27)</b> Darius was deeply impressed with the <i>signs</i> that God had done for <i>Daniel</i>. They seemed impossible to him (and they were) so he spoke highly of God and his power to save <i>Daniel</i>.</p> <p><b>28)</b> After one scary night at the zoo, Daniel was honored even more than before. He lived in the reign of Darius and the years of <i>Cyrus</i>. See the time line on page 2 of our Introduction to Daniel.</p>

# Daniel 6 Text

By Charles Dailey 2004



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## Across

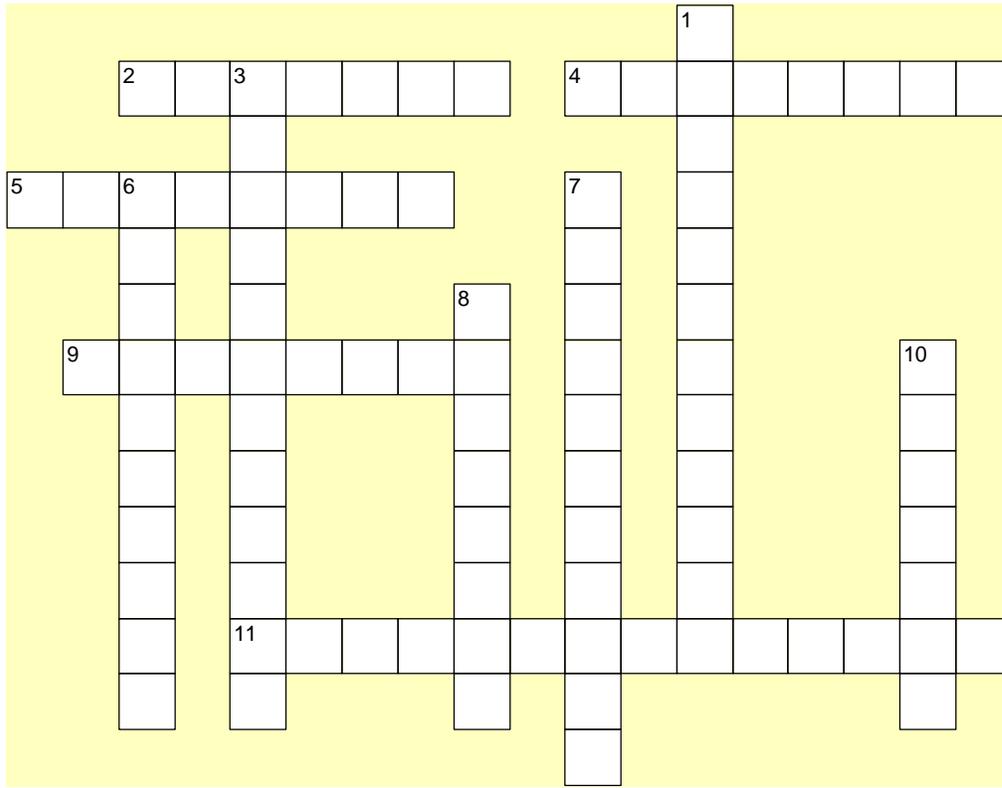
- 2 God's kingdom shall not be \_\_\_\_\_.
- 3 Daniel prayed in that direction.
- 8 Daniel's prayer sessions each day.
- 9 A sealing ring.
- 10 Where the king spent his sleepless night.
- 11 Describes the efforts of the king to save Daniel.

## Down

- 1 Daniel prospered in his reign.
- 2 Daniel was \_\_\_\_\_ above the presidents.
- 4 The interdict was for \_\_\_\_\_ days.
- 5 Describes the king's voice.
- 6 Daniel had this kind of spirit.
- 7 Daniel's position in prayer.

# Daniel Chapter 6 Comments

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 2 Kingdom-guardians.
- 4 Daniel's made a difference.
- 5 How Neb's punished.
- 9 The accusers came to bring it.
- 11 Darius had less authority than \_\_\_\_\_.

## Down

- 1 Finally issued by Darius.
- 3 A portion of Daniel's prayer.
- 6 This case was like \_\_\_\_\_.
- 7 Three rulers.
- 8 Daniel's refusal was not \_\_\_\_\_.
- 10 The lions had a case.

<sup>7:1</sup>In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. <sup>7:2</sup>Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. <sup>7:3</sup>And four great beasts came up from the sea, diverse one from another.

<sup>7:4</sup>The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it. <sup>7:5</sup>And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh. <sup>7:6</sup>After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it.

<sup>7:7</sup>After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. <sup>7:8</sup>I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

**N**ow the book changes from one category of literature to another; from mainly history to mainly prophecy. This prophecy elaborates on the metallic man revealed in chapter two. The empires were the Babylonian, Persian, Greek and Roman.

1) *Belshazzar* lasted at least two more years. 8:1.  
- Unlike most of Scripture, this was pure revelation.

2) **VISION #1.**

- The *winds of heaven* were under God's control.  
- The *sea* is humanity - mankind. Vs. 17.

3) The *beasts* were four kings . Vs.17.

- The *diversity* compares to the separate metals in the image in chapter two. The beasts were not alike. Their main characteristics as animals were enhanced (like adding wings) to portray added truths to the viewer.

4) They were successive images - *the first was like a . . .*  
- **LION - Babylonian.** Jeremiah said that Neb was like a *lion*, king of beasts, in 50:17. The wings on the lion denote swiftness in Ezekiel 17:3, 12. He developed a *man's heart* after seven years of punishment. 4:1.

5) **BEAR.** "The bear is an apt symbol of the **Medo-Persian** kingdom. Strength and ferocity figure in almost every Biblical use of the bear. The ponderous bulk fits the massive Persian armies. Xerxes is said to have moved two and one-half million men to attack Greece."

(from The Wycliffe Bible Commentary, Electronic Database. Copyright (c) 1962 by Moody Press)

- This was one hungry bear and he was told to eat more.

6) While Daniel watched, another change took place.

- **LEOPARD - Greek.** Where a lion is generally peaceful, a *leopard* will attack for the sake of attacking.

- Following the early death of young Alexander the Great, his empire was divided. Lysimachus in Asia Minor and Thrace, Seleucius Nicator in Syria and Mesopotamia, Cassander in Greece and Ptolemy Soter in Egypt, Arabia and Palestine.

7) **VISION #2.**

- **TERRIBLE BEAST - Roman Empire.** There was no animal like it in the wild.

- It must have been more ferocious than any or even all of the previous three animals combined.

- The iron teeth are consistent with the iron in the lower part of the metallic man in 2:40.

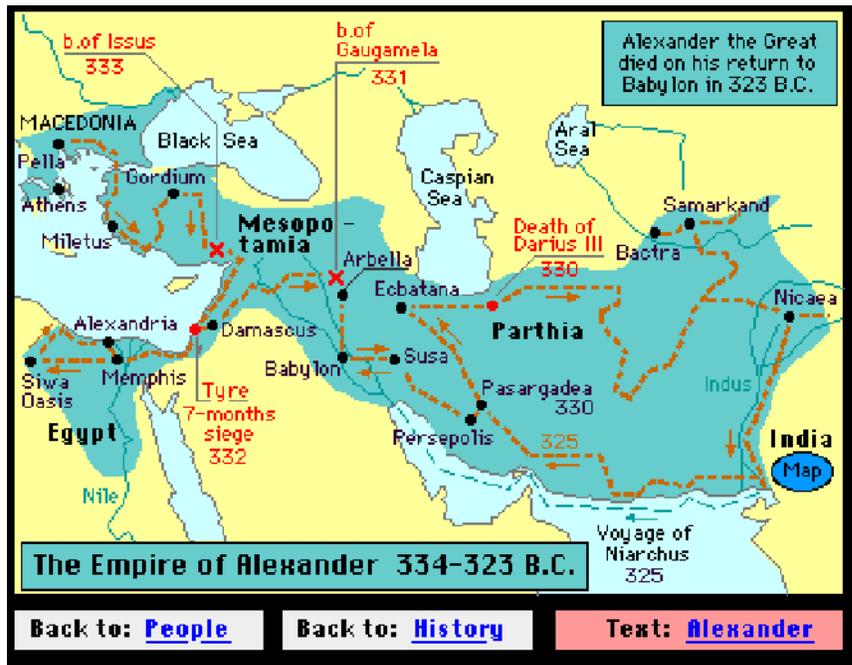
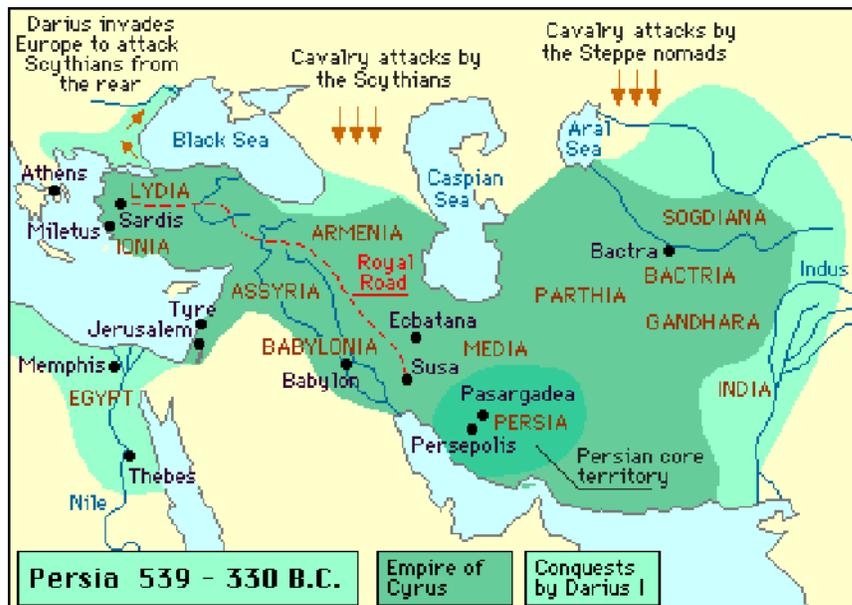
- Normally, Bible writers used the horn to label the power of an animal. Here there were 10 horns, perhaps indicating a large number rather than specific, nameable powers. Leupold suggests that the whole idea between the *ten* with the *three* that are rooted up, and *one* which supplants the *three*, is comparative. If *one* replaces *three*, it becomes quite a bit larger than any one of the others, yet the *little one* does not grow as strong as the whole

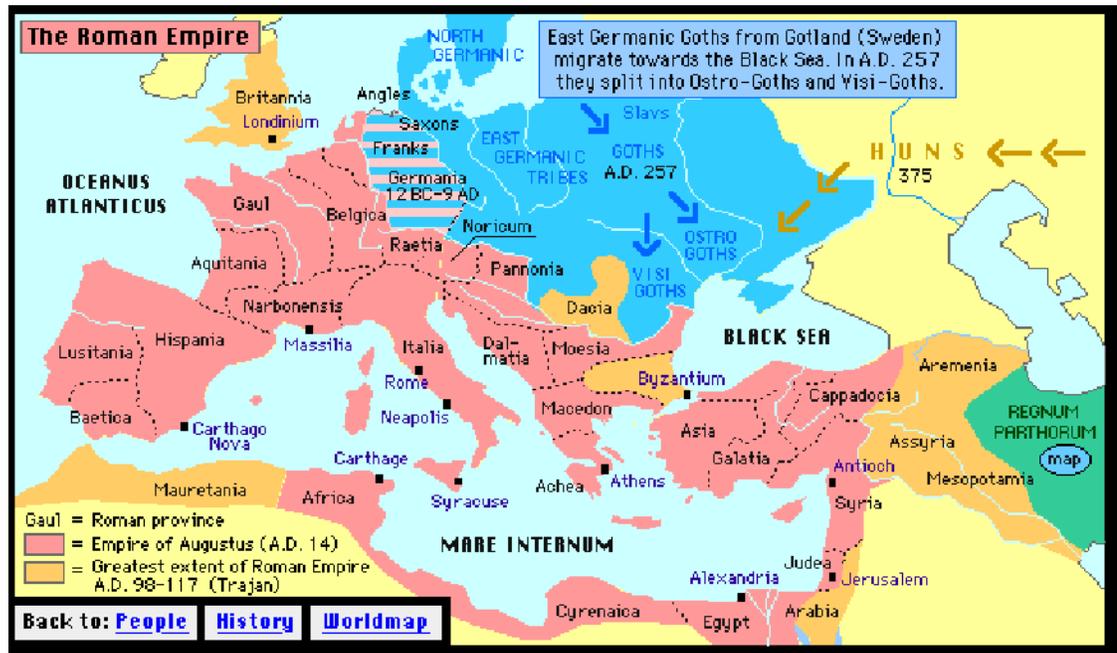


Black and white drawing from *Daniel* by Paul Butler, published by College Press. Color added by Amy Kubow.

### Assyrian and Babylonian Kingdoms, 9th to 6th Centuries B.C.







<sup>7:9</sup>I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, *and* the wheels thereof burning fire. <sup>7:10</sup>A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. <sup>7:11</sup>I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. <sup>7:12</sup>And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

**9)** Now it's later in the same dream.

- This must be a heavenly throne room scene. Nothing else could qualify.

- The Eternal One is well aware of all the deeds and acts of men and kingdoms and is, therefore, well able to pronounce judgment in all justice. He is clothed in holiness and purity, symbolized by his white garments, and His nature is wisdom symbolized by His white hair. - Paul Butler

**10)** Those who *ministered* are undoubtedly angels.

- Judgment was based on written law, not personal feelings. Even God does not judge men that way.

**11)** The little horn continued speaking great things. Vs. 8.

- (Daniel) looked on until he saw a solemn judgment passed on this fourth beast particularly, as if God had come forth in his majesty and glory to pronounce that judgment, and to bring the power and arrogance of the beast to an end.

(from Barnes' Notes, Electronic Database. Copyright (c) 1997 by BibleSoft)

**12)** *The Message* translates: "The other animals lived on for a limited time, but they didn't really do anything, had no power to rule."

<sup>7:13</sup>I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. <sup>7:14</sup>And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. <sup>7:15</sup>As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. <sup>7:16</sup>I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. <sup>7:17</sup>These great beasts, which are four, are four kings, that shall arise out of the earth. <sup>7:18</sup>But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. <sup>7:19</sup>Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet; <sup>7:20</sup>and concerning the ten horns that were on its head, and the other *horn* which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows. <sup>7:21</sup>I beheld, and the same horn made war with the saints, and prevailed against them; <sup>7:22</sup>until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

**13) VISION #3**

- The four animals had arisen from the earth. Vss. 3,17. This *son of man* comes *with the clouds of heaven*, pointing to a different place of origin.

- Jesus called himself the *son of man* frequently and applied this very verse to himself before the high priest. Matthew 26:63-64. The high priest called it blasphemy - claiming to be deity.

**14)** The *son of man* received power to rule (Mat. 28:18), *glory* (John 13:31-31) and a permanent, endless *kingdom* (Luke 1:32-33).

**15)** Looking back from our time, the animal visions fit the rise of kingdoms. Looking forward from Daniel's time, the images were painful and scary.

- Notice that Daniel was aware that his spirit and his body were not identical. Jehovah Witness teachings combine them.

**17)** The *beasts* represent *four kings* and these kings represent four kingdoms, seen later in verse 24.

**18)** There is a *kingdom* that the *saints* possess. It is that eternal kingdom ruled by the son of man. Vs. 14.

**19)** Daniel was especially inquiring about the fourth beast.

- *Brass nails* is information not given before.

**20)** Daniel's inquiry centered on the *ten horns* and the *other horn* that had *eyes* and a big *mouth*.

- This *horn* achieved more power than the others.

**21)** This militant horn made *war with the saints* and was winning until God intervened.

- *The ancient of days came* in the *judgment* revealed in verse nine.

- *Possessed the kingdom* seems equivalent to inheriting the kingdom in other passages.

7	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>7:23</sup>Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.</p> <p><sup>7:24</sup>And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. <sup>7:25</sup>And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. <sup>7:26</sup>But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. <sup>7:27</sup>And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. <sup>7:28</sup>Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart.</p>	<p><b>23)</b> <i>The fourth beast</i> is the Roman Empire. The vision of the metallic man in chapter two points to the same conclusion.</p> <ul style="list-style-type: none"> <li>- It covered a wider area than the previous empires. It can be viewed in segments as indicated by <i>the ten horns</i>.</li> </ul> <p><b>24)</b> After the <i>ten kings</i> will be the <i>diverse</i> one that puts down <i>three</i> of the <i>ten</i>.</p> <p><b>25)</b> Big Mouth is more than political, he <i>speaks</i> against God and <i>wears out the saints</i>.</p> <ul style="list-style-type: none"> <li>- Big Mouth will change the calendar and laws.</li> <li>- He is left unhampered for a span of time. If a <i>time</i> is one year of 360 days, then three and one-half years is 1260 days. A day may indicate a year. See Ezekiel 4:3-6 and Numbers 14:34</li> </ul> <p><b>26)</b> <i>Judgment</i> here is more than an event, it is an ongoing process.</p> <p><b>27)</b> The kingdom of Big Mouth declines and is eventually destroyed while the kingdom ruled by God expands and is permanent.</p> <p><b>28)</b> The <i>Message</i> says: "I, Daniel, was in shock. I was like a man who had seen a ghost. But I kept it all to myself."</p> <ul style="list-style-type: none"> <li>- This ends the Aramaic portion of Daniel.</li> </ul>

Excerpts from —

## The "Little Horn" of Daniel's Sea-beast

by Wayne Jackson  
Christian Courier: Archives  
Thursday, April 13, 2000

### THE LION

The first beast was like a lion, but it also had eagle's wings. As Daniel watched, the wings were torn off. Presently, the lion stood up like a man and a human heart was given to it. This initial beast represented the Babylonian empire. Of Nebuchadnezzar, Jeremiah wrote: "A lion is gone up from his thicket, and a destroyer of nations; he is on his way, he is gone forth from his place, to make your land desolate, that your cities be laid waste, without inhabitant" (Jer. 4:7). He further declared: "Our pursuers were swifter than the eagles of the heavens" (Lam. 4:19).

The rapid campaigns against Assyria, Egypt, and Palestine are graphically depicted in the symbolism. But the advancement of the Babylonian conquest was stayed (the wings plucked). Moreover, it is a matter of historical record that during the latter era of the Babylonian regime there was a “gradual diminution of the ferocity of conquest under a succession of comparatively weak princes” (Barnes, p. 290).

### **THE BEAR**

The second beast was like a bear, an animal noted for its fierceness (cf. Hos. 13:8). This bear was higher on one side than on the other. Since the bear represents the Medo-Persian kingdom (as indicated by the silver portion of the earlier image), this would suggest that one of these national powers would overshadow the other (cf. 8:3,20). This conforms to the actual facts. In their early history, the Persians were subject to the Medes, but Cyrus conquered the king of Media in 558 B.C., and supremacy passed to the Persians.

### **THE LEOPARD**

The third creature was like a leopard with wings upon its back. It also had four heads. The winged leopard, of course, hints of blazing speed. This signifies the conquests of the Greek regime under Alexander the Great. See chapter 8:5,21, where the “king of Greece” moves so rapidly that his feet “touched not the ground.”

Alexander came to the Macedonian throne when he was but twenty years of age; by the time he was twenty-five he was virtual master of the Eastern world. At the battle of Arbela, with a force of less than 50,000 men, he defeated Darius whose army was 600,000 strong.

It is also significant that the leopard of Daniel’s vision had four heads. Remarkably, this signifies the fate of his empire following his death. Alexander had no heir, consequently his territories were divided among four of his generals. Lysimachus took nearly the whole of Asia Minor; Cassander had Greece; Seleucus possessed Syria and the East; while Ptolemy claimed Egypt and Palestine (Sanderson, p. 132). This is further confirmed by the testimony of chapter 8, verses 8 and 22. Remember, Daniel is seeing a vision of events that were not to transpire for more than 200 years!

### **THE TEN-HORNED BEAST**

Finally, the prophet sees a fourth beast emerge from the sea. It is different from the preceding animals. It is terrible, with great iron teeth and nails of brass. This beast crushed its enemies and stamped the residue with its feet. Moreover, this animal had ten horns. This fourth beast (or kingdom - vs. 23), corresponds to the fourth segment of the earlier image (iron and iron/clay - ch. 2); it is the Roman empire.

### **THE LITTLE HORN**

Religious modernism contends that the little horn was Antiochus Epiphanes (175-164 B.C.), the Syrian rogue who so viciously persecuted the Jews during the interbiblical era (cf. Dan. 8:9-14; 23-27).

Because the prophetic sections of Daniel are so very precise, modernists, rejecting the concept of predictive prophecy, allege that the book of Daniel is the composition of some unknown writer of the second century B.C. Thus, according to this theory, the document addresses the past, not the future. The persecuting little horn is therefore conveniently identified with Antiochus. This position was apparently first set forth by Porphyry, a 3rd century A.D. philosopher, who sought to discredit the Bible as an inspired revelation.

This theory simply will not work. The fact is, Antiochus lived in the period of Greek supremacy. He was dead a hundred years before the fourth beast (the Roman empire) came into power — out of which Daniel’s little horn arose.

Attempts have been made, to identify the beasts of Daniel’s dream in the following fashion: Babylonians, Medes, Persians, Greeks — so as to allow the little horn to appear in the fourth (or Greek period). It is not, however, a legitimate procedure to separate the Medo-Persian empire into two segments. There simply was no Median empire, separate from the Persian regime, which could be called a world power (Rose & Fuller, p.

336).

An interpretation which has fallen on hard times in this modern ecumenical age, but which was strongly defended by scholars of the reformation heritage (e.g., Adam Clarke, Albert Barnes), is the concept that Daniel's little horn symbolized the papal dynasty. A few conservative scholars defend this position even yet (Leupold, p. 323).

This was also the leading view of the restoration leaders. When Alexander Campbell met John Purcell in debate (1837), he affirmed that the Roman Catholic Church "is the Babylon of John, the Man of Sin of Paul, and the Empire of the Youngest Horn of Daniel's Sea Monster" (pp. 281ff).

Consider the following arguments which lend support to this proposition.

Prior to the 8th century A.D., the authority of the Catholic popes was limited to church affairs. However, near the middle of that century, the Roman pontiff began to acquire political territories, thus transforming the Church into a politico-ecclesiastical organism.

In A.D. 755, Pepin, a French ruler, conferred upon pope Stephen III the principality of Ravenna. Later, in 774, Charles the Great, monarch of France, conquered the kingdom of the Lombards and gave their dominion to pope Adrian I. Finally, in 817, Lewis the Pious, son of Charles the Great, confirmed the state of Rome to pope Paschal I.

The Roman church was the most powerful force in Europe — a little horn that became more stout than its fellows. By the time cardinal Hildebrand became pope (1073), he was affirming that the Roman pontiff should not only be the universal head of the church, but also the ruler of the world (cf. Newton, pp. 241-245; Sanderson, pp. 334-336; Alzog, pp. 184ff).

The little horn was said to speak "great things" which were "against the Most High." The blasphemous arrogance of the popes is well-known to students of church history.

Newton cites the following papal claim:

"Our Lord God the pope; another God upon earth, king of kings, and lord of lords. The same is the dominion of God and the pope. To believe that our Lord God the pope might not decree, as he decreed, it were a matter of heresy. The power of the pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. The pope doeth whatsoever he listeth, even things unlawful, and is more than God" (p. 456).

Pope Innocent III (1198-1216), in his inaugural speech, declared: "The successor of St. Peter stands midway between God and man; below God, above man; Judge of all, judged of none" (Hurlbut, p. 112).

The Roman church, under the authority of its popes, has been a vicious persecutor of those who oppose its apostate doctrines. A Catholic scholar asserts that his own church ". . . can tolerate no strange Churches beside herself . . ." (Pohle, p. 766). During the Spanish Inquisition (a tribunal established by the Catholic Church in the Middle Ages for the purpose of suppressing error) thousands were burned alive for their alleged heresies against the Church.

During the infamous massacre of St. Bartholomew's day (August 24, 1572) somewhere between 20,000 and 100,000 Protestants were killed near Paris. A Catholic historian admits: "On 8 September a procession of thanksgiving took place in Rome, and the pope, in a prayer after mass, thanked God for having "granted the Catholic people a glorious triumph over a perfidious race" (Goyau, p. 337).

The little horn would alter the "times and the law" of God. According to Catholic dogma, ecclesiastical authority and tradition carry as much weight, if not more, than the Word of God itself (see Attwater, p. 41). Thus, the Church feels free to change or make religious law as it sees fit. History is replete with examples of the papacy instituting holy seasons or days, and changing various elements of the law of Christ (e.g., celibacy, adoration of images, saint worship, transubstantiation, etc.).

The saints were to be under the oppressive power of the little horn for “a time, times, and half a time.” Clearly, this is the most difficult aspect of the prophecy. A number of novel views have been suggested as to the significance of this expression. The most reasonable conclusion is that it likely represents three and one half year’s worth of prophetic days, i.e., a total of 1,260 days, symbolizing 1,260 years (as in the case of the seventy weeks of chapter 9 - cf. Rev. 12:6,14; 13:5).

The knotty part is knowing what period of history it actually covers. It would seem to point to that era when Roman Catholicism almost completely dominated and suppressed the religious world, until its power was broken by the influence of the reformation movement. It is not necessary to look for precise dates for the beginning and ending of this period.

In conclusion, we believe that, taking all factors into consideration, there is no entity in history that so fits the description of the “little horn” of Daniel 7 as that of the papal dynasty of the Roman Catholic Church.

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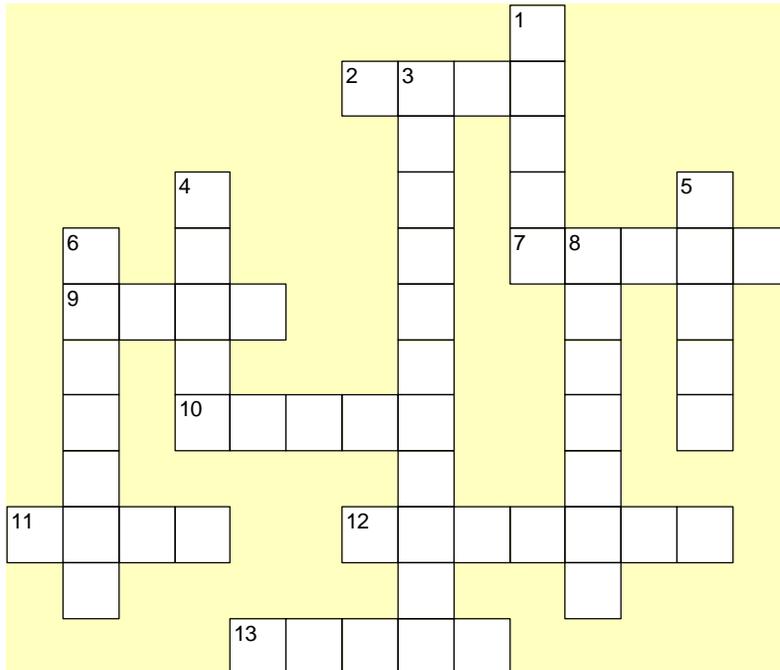
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# Daniel 7 Text

By Charles Dailey 2004



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## Across

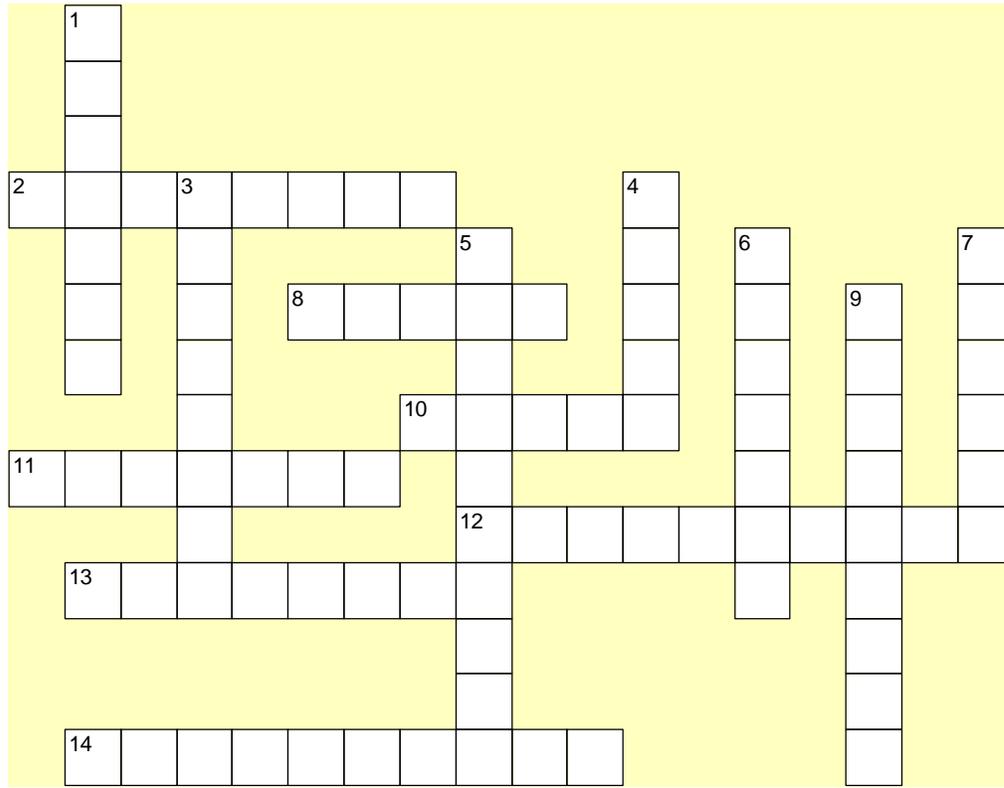
- 2 Invited to eat.
- 7 Eventually the beast was \_\_\_\_\_.
- 9 Unusual teeth.
- 10 The little horn would think to change \_\_\_\_\_.
- 11 Number of beasts.
- 12 The fourth beast was \_\_\_\_\_.
- 13 The beasts were really \_\_\_\_\_.

## Down

- 1 The fourth beast had nails of \_\_\_\_\_.
- 3 The son's dominion is \_\_\_\_\_.
- 4 The horn with a mouth looked \_\_\_\_\_.
- 5 Time of visions.
- 6 The son received one.
- 8 Had four heads.

# Daniel Chapter 7 Comments and Excerpts

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 2 Big Mouth will change it.
- 8 Horns denote \_\_\_\_\_.
- 10 Blasphemy was claiming to be \_\_\_\_\_.
- 11 The prophetic sections of Daniel are \_\_\_\_\_.
- 12 The big mouth was speaking \_\_\_\_\_.
- 13 In Daniel, an ongoing process.
- 14 The militant horn was winning until God \_\_\_\_\_.

## Down

- 1 The authority of Catholic official was once limited to church \_\_\_\_\_.
- 3 Animal characteristics were \_\_\_\_\_.
- 4 To Daniel, the images were \_\_\_\_\_.
- 5 This Scripture is pure \_\_\_\_\_.
- 6 Prophetic numbers might not be \_\_\_\_\_.
- 7 Alexander came to the throne at this age.
- 9 Denoted by the wings on the lion.

<sup>8:1</sup>In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first. <sup>8:2</sup>And I saw in the vision; now it was so, that when I saw, I was in Shushan the palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai. <sup>8:3</sup>Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. <sup>8:4</sup>I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself.

<sup>8:5</sup>And as I was considering, behold, a he-goat came from the west over the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. <sup>8:6</sup>And he came to the ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power. <sup>8:7</sup>And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. <sup>8:8</sup>And the he-goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable *horns* toward the four winds of heaven.

**T**his chapter expands the visions of chapters two and seven. Chronologically, it was before the fall of Belshazzar in chapter 5.

**1)** The text is in Hebrew from here to the end. The visions no longer relate to Babylon and so its diplomatic language is not used. The text related to Israel, Daniel's people.

**2)** In *Daniel's vision*, he was in a city 250 miles east of Babylon and in a *palace* which may not have been built yet. This is probably the same *palace* referred to in Esther. In reality, Daniel was still living in Babylon.

**3)** Like the vision presented in the last chapter, the historical truth is presented by the use of animals enhanced to convey certain truths.

- Daniel saw a *ram with two horns*, but one was *higher than the other*. The angel Gabriel explained that these *horns* were the kings of Media and Persia. Vs. 20.

**4)** The Medo-Persian empire could not be stopped. The map on Chapter 7, page 4 shows that the empire nearly reached to Athens on the *west*, Egypt on the *south* and the Aral Sea on the *north*. It was the largest world kingdom to date.

**5)** Daniel was thinking over the meaning of this rambunctious ram when a galloping *goat* appeared out of the west.

- This *goat* traveled so fast it didn't look like it touched the ground. Verse 21 shows it to be a Greek *goat* and the *notable horn* is explained as the first king.

**6)** Galloping goat encounters rambunctious ram.

**7)** For added drama, the galloping goat rammed the ram and broke off its horns.

- The national emblem of Greece was a goat and is found on ancient Greek coins. The ancient capital of Macedonia was called Aegae - the goat city. The waters next to Greece was called the Aegean, or "Goat Sea."

**8)** This was one self-glorifying Greek *goat*. "...whereupon he was exalted and his heart was lifted up." 1 Maccabees 1:3 on page 4.

- But the *strong horn* was soon *broken* and replaced by *four* lesser *horns* going *four* different directions.



Greek Coin

8	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>8:9</sup>And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious <i>land</i>.</p> <p><sup>8:10</sup>And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. <sup>8:11</sup>Yea, it magnified itself, even to the prince of the host; and it took away from him the continual <i>burnt-offering</i>, and the place of his sanctuary was cast down. <sup>8:12</sup>And the host was given over <i>to it</i> together with the continual <i>burnt-offering</i> through transgression; and it cast down truth to the ground, and it did <i>its pleasure</i> and prospered. <sup>8:13</sup>Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision <i>concerning</i> the continual <i>burnt-offering</i>, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? <sup>8:14</sup>And he said unto me, Unto two thousand and three hundred evenings <i>and</i> mornings; then shall the sanctuary be cleansed.</p>	<p><b>9)</b> A <i>little horn</i> developed out of one of the four horns of verse 8. - This <i>little horn</i> related to the <i>glorious land</i>, a common way of referring to the land of Israel. The Jewish reader would understand.</p> <p><b>10)</b> This was a little horn, but talked big. - The description given here and in subsequent verses of this chapter is so definite and specific that the "little horn" here can be no other than Antiochus IV (Epiphanes) and his immediate predecessors (The Seleucids). Ptolemy I, one of the four who succeeded Alexander to his empire, appointed Seleucus Nicator (312-280 B.C.) to administer Syria for him. - Paul Butler. - The <i>Message</i> says: "It humiliated heaven's army and dishonored its leader by keeping him from offering the daily sacrifices. In fact, it was so terrible that it even disgraced the temple and wiped out true worship. It also did everything else it wanted to do." 11-12. - <i>continual</i> items like burnt offering, lighting of lamps, and others routines of temple worship.</p> <p><b>12)</b> <a href="#">See 1 Maccabees1:41-43</a></p> <p><b>14)</b> The period (2300 days) are undoubtedly referring to the period of Antiochus' abominable treatment of the Jews. This began in the year 171 B.C., one year before his return from his second expedition to Egypt. In this year began the laying waste of the sanctuary. The termination would then be the death of Antiochus (164 B.C.). The 2300 days cover a period of six years and about 4 months. - Paul Butler</p>

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	<p><sup>8:15</sup>And it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man.</p> <p><sup>8:16</sup>And I heard a man's voice between <i>the banks of the Ulai</i>, which called, and said, Gabriel, make this man to understand the vision. <sup>8:17</sup>So he came near where I stood; and when he came, I was affrighted, and fell upon my face: but he said unto me, Understand, O son of man; for the vision belongeth to the time of the end. <sup>8:18</sup>Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. <sup>8:19</sup>And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end.</p>	<p><b>15)</b> It was important for <i>Daniel</i> to <i>understand the visions</i>. One <i>appearing</i> like a <i>man</i> appeared to him. - Some believe this was the second person of the Godhead.</p> <p><b>16)</b> This personality who appeared was able to command the angel <i>Gabriel</i>. - The book of Daniel is the only Old Testament book where angels are named.</p> <p><b>17)</b> <i>Gabriel came near</i>. - <i>The time of the end</i> may well be the <i>end</i> of the captivity and the <i>end</i> of the history period covered by this billy goat. It could not be the end of time as we think of it.</p> <p><b>18)</b> The vision was emotionally draining for Daniel and he wanted to <i>sleep</i>, but that was not to be.</p> <p><b>19)</b> The <i>Message</i> translation is informative here: "And then he continued, 'I want to tell you what is going to happen as the judgment days of wrath wind down, for there is going to be an end to all this.'"</p>

<sup>8:20</sup>The ram which thou sawest, that had the two horns, they are the kings of Media and Persia. <sup>8:21</sup>And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king. <sup>8:22</sup>And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power. <sup>8:23</sup>And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. <sup>8:24</sup>And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do *his pleasure*; and he shall destroy the mighty ones and the holy people. <sup>8:25</sup>And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in *their* security shall he destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand. <sup>8:26</sup>And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days *to come*. <sup>8:27</sup>And I, Daniel, fainted, and was sick certain days; then I rose up, and did the king's business: and I wondered at the vision, but none understood it.

**21)** "And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece . . ." 1Mac 1:1  
**22)** See 1 Maccabees 1:6.

**23)** "And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth." 1:9  
- "And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks." 1:10

**25)** "And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude . . ." 1:20  
- "And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof . . ." 1:21 (See paragraph below)  
**26)** The *Message*: "This vision about the evenings and mornings is true, but these things won't happen for a long time, so don't tell it to others. **27** After this, I was so worn out and weak that it was several days before I could get out of bed and go about my duties for the king. I was disturbed by this vision that made no sense to me."  
**27)** There was a price for seeing into the future. Daniel was ill for a few days.  
- Even though Belshazzar did not know him, Daniel was in government service.

**We had to include this:** He (Antiochus), hearing that the Jews had cast the image of Jupiter Olympius out of the temple, where he had placed it, was so enraged at the Jews that he vowed he would make Jerusalem a common burial-place, and determined to march thither immediately; but no sooner had he spoken these proud words than he was struck with an incurable plague in his bowels; worms bred so fast in his body that whole flakes of flesh sometimes dropped from him; his torments were violent, and the stench of his disease such that none could endure to come near him. He continued in this misery very long. At first he persisted in his menaces against the Jews; but at length, despairing of his recovery, he called his friends together, and acknowledged all those miseries to have fallen upon him for the injuries he had done to the Jews and his profaning the temple at Jerusalem. Then he wrote courteous letters to the Jews, and vowed that if he recovered he would let them have the free exercise of their religion. But, finding his disease grow upon him, when he could no longer endure his own smell, he said, It is meet to submit to God, and for man who is mortal not to set himself in competition with God, and so died miserably in a strange land, on the mountains of Pacata near Babylon: so Ussher's Annals, A.M. 3840, about 160 years before the birth of Christ. (from Matthew Henry's Commentary on the Whole Bible: New Modern Edition, Electronic Database. Copyright (c) 1991 by Hendrickson Publishers, Inc.)

# 1 Maccabees

**1 Maccabees** was probably written about 100 BC, after the restoration of an independent Jewish kingdom. It tells the story of the conquest of Palestine by the Greeks under Alexander the Great, the attempt by the Greeks to impose Greek culture on the Jews.

- 1Mac 1:1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chetitim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,
- 1:2 And made many wars, and won many strong holds, and slew the kings of the earth,
- 1:3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.
- 1:4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.
- 1:5 And after these things he fell sick, and perceived that he should die.
- 1:6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.
- 1:7 So Alexander reigned twelves years, and then died.
- 1:8 And his servants bare rule every one in his place.
- 1:9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.
- 1:10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.
- 1:11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.
- 1:12 So this device pleased them well.
- 1:13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:
- 1:14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:
- 1:15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.
- 1:16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.
- 1:17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,
- 1:18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.
- 1:19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.
- 1:21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,
- 1:22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.
- 1:23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.
- 1:24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.
- 1:25 Therefore there was a great mourning in Israel, in every place where they were;
- 1:26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.
- 1:27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,
- 1:28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.
- 1:29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,
- 1:30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly

upon the city, and smote it very sore, and destroyed much people of Israel.

1:31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

1:32 But the women and children took they captive, and possessed the cattle.

1:33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

1:34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

1:35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

1:36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

1:37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

1:38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

1:39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

1:40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

1:41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

1:42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

1:43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

1:44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

1:45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

1:46 And pollute the sanctuary and holy people:

1:47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

1:48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

1:49 To the end they might forget the law, and change all the ordinances.

1:50 And whosoever would not do according to the commandment of the king, he said, he should die.

1:51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

1:52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

1:53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

1:54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

1:55 And burnt incense at the doors of their houses, and in the streets.

1:56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

1:57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

1:58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

1:59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

1:60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

1:61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

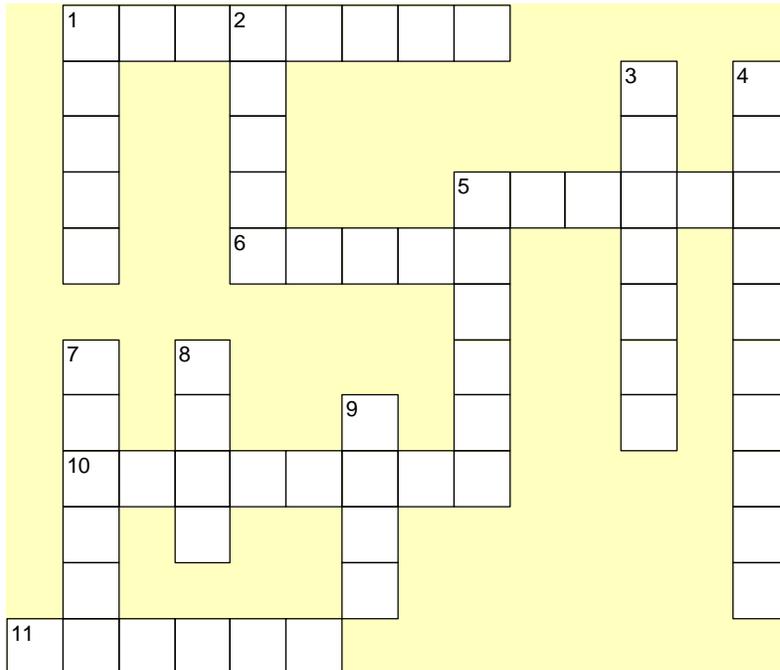
1:62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

1:63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

1:64 And there was very great wrath upon Israel.

# Daniel 8 Text

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

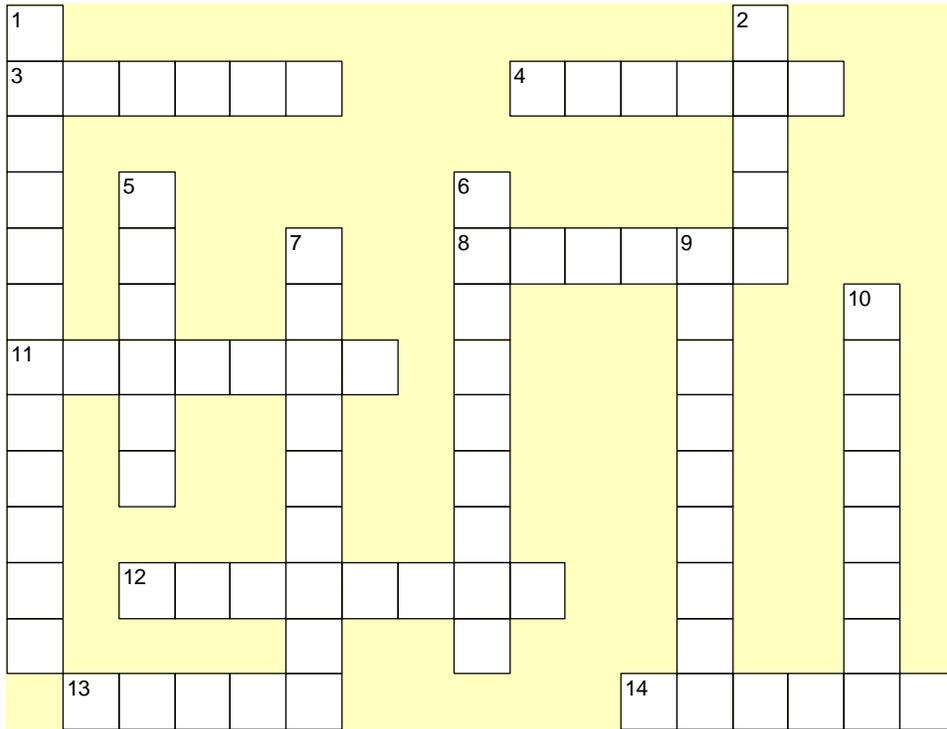
- 1 The goat \_\_\_\_\_ on the ram.
- 5 The he-goat didn't touch it.
- 6 The goat was motivated by it.
- 10 The direction the ram did not push.
- 11 One horn

## Down

- 1 The little horn cast it to the ground.
- 2 One horn
- 3 The palace.
- 4 Daniel sought to \_\_\_\_\_ the vision.
- 5 Daniel slept with his face toward it.
- 7 Goat
- 8 The he-goat was from there.
- 9 The fierce king was broken without \_\_\_\_\_.

# Daniel Chapter 8 Comments and 1 Maccabees

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 3 The empire of the ram reached nearly to \_\_\_\_\_.
- 4 The original text is in \_\_\_\_\_.
- 8 Sea next to Greece.
- 11 The Greeks tried to impose Greek \_\_\_\_\_ on the Jews.
- 12 One of the "continual" items.
- 13 The two ram's horns were \_\_\_\_.
- 14 Shushan the palace was probably referred to in \_\_\_\_\_.

## Down

- 1 The ram was \_\_\_\_\_.
- 2 This chapter expands the vision of chapter \_\_\_\_\_.
- 5 Alexander's father.
- 6 \_\_\_\_\_ appeared out of the west.
- 7 Jerusalem became of habitation of \_\_\_\_\_.
- 9 The little horn.
- 10 The Greeks built a place of \_\_\_\_\_ at Jerusalem.

9	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>9:1</sup>In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans, <sup>9:2</sup>in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years. <sup>9:3</sup>And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes. <sup>9:4</sup>And I prayed unto Jehovah my God, and made confession, and said, Oh, Lord, the great and dreadful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments, <sup>9:5</sup>we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances; <sup>9:6</sup>neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. <sup>9:7</sup>O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. <sup>9:8</sup>O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.</p>	<p><b>1)</b> Events of this chapter were about one year after the last vision. Butler places it in 538 B.C. Matthew Henry thinks this happened before the lion's den event.</p> <p><b>2)</b> Daniel was a busy prime-minister, but had time to study God's Word. Such an example!</p> <ul style="list-style-type: none"> <li>- <i>books</i>. Daniel had separate scrolls of the <i>prophets</i>.</li> <li>- <i>Daniel the prophet</i> was not reluctant to consult another <i>prophet</i>.</li> <li>- God had driven Israel out of their land for not keeping the Sabbatical year. Leviticus 26:34, 2 Chron. 36:21.</li> <li>- See Jeremiah 25;11,12; 29:10. The vocabulary here is similar.</li> <li>- Paul Butler dates the beginning of the 70 years with the capture of Jerusalem in 606 B.C. The time was about up.</li> </ul> <p><b>3)</b> Did Daniel look toward Jerusalem? That was part of the lion's den charges. His whole being was focused on God. Note that his attire matched his focus.</p> <p><b>4)</b> Nearly perfect Daniel does not <i>pray</i> for <b>them</b>, he prays for <b>us</b>. He includes himself with his countrymen.</p> <ul style="list-style-type: none"> <li>- <i>keepeth covenant</i>. Israel had not kept covenant with the Lord.</li> </ul> <p><b>5)</b> <i>The Message</i>: "Yet we have sinned in every way imaginable. We've done evil things, rebelled, dodged and taken detours around your clearly marked paths."</p> <ul style="list-style-type: none"> <li>- Daniel is clear that the <i>sin</i> was purposeful.</li> </ul> <p><b>6)</b> 2 Chronicles 36:16 summarizes Israel's treatment of the prophets that God had sent to warn them.</p> <ul style="list-style-type: none"> <li>- The failure was not maladjustment, lack of education or any other excuse from the pop-psychology manual. It was <b>sin</b> and the nation had to repent. 9:8.</li> </ul> <p><b>7)</b> Daniel acknowledges that God is right in keeping his warnings such as in Deuteronomy 28.</p> <ul style="list-style-type: none"> <li>- <i>Confusion of face</i> is shame. So in <i>The Message</i> and <i>Living Prophecies</i>.</li> <li>- <i>far off</i> probably refers to those still in Assyria. They had been in captivity for about 200 years.</li> <li>- Daniel does not lay the dispersion of Israel to military weakness, but to the power of God to punish <i>sin</i>.</li> </ul> <p><b>8)</b> <i>The Message</i> reads: "Oh yes, GOD, we've been exposed in our shame, all of us--our kings, leaders, parents--before the whole world. And deservedly so, because of our sin."</p>

<sup>9:9</sup>To the Lord our God belong mercies and forgiveness; for we have rebelled against him; <sup>9:10</sup>neither have we obeyed the voice of Jehovah our God, to walk in his laws, which he set before us by his servants the prophets. <sup>9:11</sup>Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore hath the curse been poured out upon us, and the oath that is written in the law of Moses the servant of God; for we have sinned against him. <sup>9:12</sup>And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. <sup>9:13</sup>As it is written in the law of Moses, all this evil is come upon us: yet have we not entreated the favor of Jehovah our God, that we should turn from our iniquities, and have discernment in thy truth. <sup>9:14</sup>Therefore hath Jehovah watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he doeth, and we have not obeyed his voice.

**9)** *God's mercy and forgiveness* is shown in even dealing with Israel.

**10)** When Israel did not follow the Law of Moses in later generations, God sent *prophets* to call them to obedience. But they did not heed.

**11)** *The Message* of Deut. 29:20: "GOD won't let him off the hook. GOD's anger and jealousy will erupt like a volcano against that person. The curses written in this book will bury him. GOD will delete his name from the records. 21 GOD will separate him out from all the tribes of Israel for special punishment, according to all the curses of the Covenant written in this Book of Revelation."

**12)** The *confirmation* of God's word spoken in Deuteronomy is seen in the great calamity that has befallen *Jerusalem*.

- No other nation in history has suffered the degradation heaped on Israel. See comment below.

**13)** The *writings* of *Moses* are clearly the word of God.

- Paul Butler writes: Just one illustration of such unparalleled degradation is in Deut. 28:53-57 where it is predicted that as a consequence of disobedience to God's law the covenant people will actually be driven to eat the flesh of their own children! It was fulfilled literally in 1 Kings 6:24-31 for Israel and in Jeremiah 19:9 for Judah! God means what He says!

9	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>9:15</sup>And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.</p> <p><sup>9:16</sup>O Lord, according to all thy righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. <sup>9:17</sup>Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. <sup>9:18</sup>O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies' sake. <sup>9:19</sup>O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name.</p>	<p><b>15)</b> Daniel begins his entreaty to God. - He speaks of history: God has saved his people from Egypt, but this bondage is also because of the nation's sin.</p> <p><b>16)</b> Request #1 is for Jerusalem. - Daniel is concerned that the nation has not sufficiently repented for God to send them back to Jerusalem. Daniel asks that God's wrath be turned away <i>from thy city Jerusalem</i>. Later, in verse 24, Gabriel will call it Daniel's city. - <i>The Message</i>: "We know it's our fault that this has happened, all because of our sins and our parents' sins, and now we're an embarrassment to everyone around us. We're a blot on the neighborhood. 17 So listen, God, to this determined prayer of your servant. Have mercy on your ruined Sanctuary. Act out of who you are, not out of what we are."</p> <p><b>17)</b> Request #2 is for the sanctuary - the temple. - Daniel's impassioned prayer was answered. He had been in Babylon for 68 years. He must have been in his 80s.</p> <p><b>18)</b> Daniel prays the same prayer in several ways, asking God to make the requested changes, not because Israel was worthy, but to demonstrate his great mercy toward his people.</p> <p><b>19)</b> <i>The Message</i>: "Master, listen to us! Master, forgive us! Master, look at us and do something! Master, don't put us off! Your city and your people are named after you: You have a stake in us!"</p>

9	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>9:20</sup>And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God; <sup>9:21</sup>yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. <sup>9:22</sup>And he instructed me, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding. <sup>9:23</sup>At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision.</p>	<p><b>20)</b> Daniel's impassioned <i>prayer</i> was answered almost instantly. <i>God</i> responds to some <i>prayer</i> with a "no" and to some with a different time schedule than we have. But Daniel did not have to wait to learn about <i>God's</i> plan for Israel.</p> <p><b>21)</b> Gabriel had been introduced in 8:16.</p> <ul style="list-style-type: none"> <li>- This angel was like a man, but could <i>fly</i>. Perhaps he had just arrived from the throne of God.</li> <li>- <i>Touched</i> to get his attention.</li> <li>- This was an <i>evening</i> visitation from Gabriel. (3 pm)</li> </ul> <p><b>22)</b> Daniel was already gifted with <i>wisdom</i> and <i>understanding</i>. 1:20. God was going to add more.</p> <p><b>23)</b> God provided a glimpse of the future to Gabriel at the very <i>beginning</i> of Daniel's prayer time. This brought Gabriel to Daniel's side.</p> <ul style="list-style-type: none"> <li>- It is remarkable that Daniel is <i>greatly loved</i> by God.</li> <li>- Even with the plans for the future Jerusalem and the temple, it takes <i>consideration</i> to understand the answer.</li> </ul>

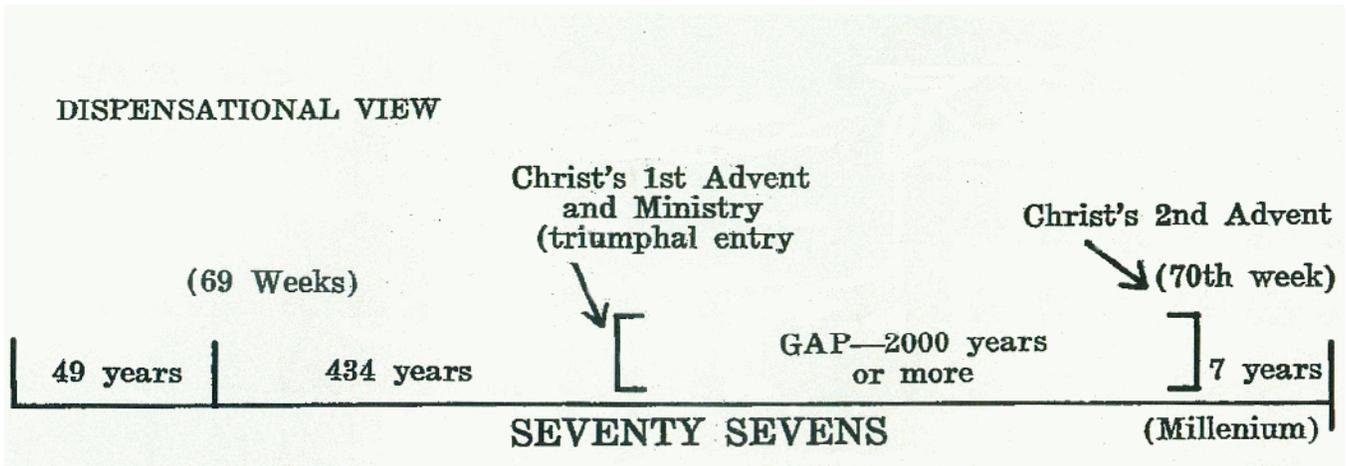
9	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>9:24</sup>Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. <sup>9:25</sup>Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. <sup>9:26</sup>And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. <sup>9:27</sup>And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations <i>shall come</i> one that maketh desolate; and even unto the full end, and that determined, shall <i>wrath</i> be poured out upon the desolate.</p>	<p><b>24)</b> Israel had been captive for 70 years. Now a period of <i>seventy sevens</i> (heptads) is in their future and the future of Jerusalem, the <i>holy city</i>. Matthew 27:53.</p> <ul style="list-style-type: none"> <li>- <i>to finish transgression</i>. Israel is sinning and will bring it to culmination within the <i>70 weeks</i>. Matthew 23:32.</li> <li>- <i>to make an end of sins</i>. To seal up sin.</li> <li>- <i>reconciliation</i>. These last two phrases point to the work of the Messiah. Romans 1:16,17.</li> </ul> <p><b>25)</b> There were several such commandments. See Ezra 1:1-8; 6:14; 7:11. It seems that the timing given here works best with the one in 7:11. See chart on the next page.</p> <ul style="list-style-type: none"> <li>- The <i>anointed one</i> appears only here and in Psalm 2:2. This is the word for Christ (Messiah) that appears in the New Testament. He is also a prince. Acts 3:15.</li> <li>- Two successive blocks of time are given, seven weeks followed by 62 weeks. The first one relates to the rebuilding of Jerusalem.</li> </ul> <p><b>26)</b> After the second block of time, the Messiah is to <i>be cut off</i> speaks of violent death. Isaiah 53:8.</p> <ul style="list-style-type: none"> <li>- <i>shall have nothing</i> meaning he will die without children.</li> <li>- <i>The people of the prince that shall come</i> (General Titus) <i>shall destroy</i> the rebuilt city and the rebuilt temple. There will be a great war, but the outcome has been settled in heaven. See Jesus at: Luke 21:20; 23:28;</li> <li>- <i>A flood</i> in figurative language is an army. Isaiah 8:7-8</li> <li>- Jesus referred to this verse in Matthew 24:15.</li> </ul> <p><b>27)</b> Jesus used the <i>week</i> to define and confirm a new <i>covenant</i>. In the first part of the <i>week</i> he confirmed the <i>covenant</i> and in the second part he supervised the invitation for the lost to be a part of the <i>covenant</i>. Heb.10:4-9.</p> <ul style="list-style-type: none"> <li>- The death of Jesus was in the <i>midst</i> of the final seven year period.</li> <li>- This other prince will make Jerusalem desolate and it will have a <i>full end</i>. All Jews were removed and not allowed to view the location for more than 30 years. The end of the world is not in view.</li> <li>- These choices have already been <i>determined</i> in heaven. God's wrath is certain.</li> </ul>

# Daniel's 70 Weeks

Daniel 9:24–27



## Charles Dailey's view



The questions raised in Daniel 9 are of extreme importance to believers now. The ancient view of the church is approximately the same as the one that I have set forth in the diagram at the top of the page. There is some variation about the ending point of the last 3½ years, but we are not aware of any early writers who believed in a gap such as the diagram directly above.

Much of the popular view based on the gap theory ignores reasonable explanations that have been long held. It substitutes teaching that ignores the presence of the church and looks for the return of Christ, in some cases to lead Israel.

There may be financial reasons, too. Once I was in the bookstore business. A publisher shipped, without permission, a display full of a title that said the end of the world was coming on August 30. The display also

included instructions on how to ship back the unsold books in September.

Dr. Tim LaHaye, co-author of the Left Behind series has 20 million books of that series in print. He gave \$4.5 million dollars to *Liberty University* in 2001.

This premillennial makes for lots of uncertainty and anxiety among its adherents. These are reflected in the sales of speculative materials about the end times, much like the popularity of non-Christian systems that claim to foretell the future. - Charles Dailey

### **Excerpts are from Fred P. Miller's book, *Revelation: a Panorama of the Gospel Age***

***9:24 Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.***

**Seventy weeks: 70 times 7 or 490 years.** This prophecy is a key to other time prophecies. A day equals a year in prophetic language. Thus this prophecy is to be accomplished in 490 years. Daniel's prayer concerning the 70 years is answered; however the angel gave him details of the city beyond his request.

**The things to be accomplished:** The first three items, i.e., *to end sin, to finish transgression, and make reconciliation for iniquity*, must point to the cross. The next two point to the completion of the things to be revealed: that is, *bring in everlasting righteousness, and to seal up the vision and prophecy*, i.e., the events that complete revelation in the New Testament; and finally the *anointing* points to the Messiah. These generally longed-for events, including the coming of the Messiah, are to be within the 490 years. More specific breakdown of the 490 years follows.

***9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.***

**The commandment to restore Jerusalem:** Which commandment? The commandment to Cyrus was in 536 B.C. Ezra was sent in 456 B.C. Usher places the decree to send Nehemiah at 448 B.C.

**The sixty nine weeks:** This is one of the most incredible, yet clear, time prophecies in the Bible. Seven times 7 plus 62 times 7 equals 69 times 7, or 483 years. There is one more week to complete the seventy described in the verses immediately below. The whole period of 490 years is thus divided:  $(7 \times 7) + (62 \times 7) + (1 \times 7) = 490$ . The 69 weeks bring you to the advent of the Messiah. It is not proper to separate the last week from the prophecy to a future date just as the first seven weeks are not to indicate a period unconnected with the 490 years. The violence this does to the prophecy is explained below. This 69 week statement says that from the commandment to restore and build Jerusalem to the appearance of the Messiah will be 483 years. We choose the date from the decree to Ezra contemporary with Nehemiah the builder because this accomplished the spiritual return with the cleansing of the priesthood and because of the incredible fulfillment. From 456 B.C. (the decree to Ezra) the 483 years will extend to 27 A.D.  $(456 + 27 = 483)$  Jesus was born 4 B.C. He would have been 1 in 3 B.C., 2 in 2 B.C., 3 in 1 B.C. and 27 years later in 27 A.D. he would have been 30 years old. This is the exact year of his baptism when he was anointed (Acts 10:38), that is, when he became the Messiah. He did not become the Messiah when he was born. He has always been the Son of God but he became the Messiah when he was anointed. This incredible prophecy numbers the exact time period from the most important commandment to restore Jerusalem to Jesus' anointing by the Holy Spirit when he was baptized.

**One day equals one year:** It is from this prophecy that the day-year principle is derived. One day in prophetic language is equal to one year in the fulfillment.

**Troublous times:** The books of Ezra and Nehemiah record the long period of difficulties met in accomplishing the completion of the city. The 7 weeks or 49 years refer to this period beginning with 456 B.C. then the 62 weeks follow, or 434 years of waiting until the appearance of Messiah. It is the accuracy of this time prophecy which has caused Talmudic Jews to place Daniel in the writings rather than the prophets in the Jewish division of the Old Testament.

***9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined.***

**After:** the 483 years of waiting--how long after is specified below. The important prediction is that Messiah will not be cut off for himself but will die for others. Quite a prophetic statement, isn't it?

**After - destroy the city:** Here the future destruction of Jerusalem, after the Messiah has been cut off, is foretold, but not how long after. It extends beyond the period, and the exact time of the destruction of the city (end of the war, desolations, etc.) is not given in the prophecy. We know the people of the prince (the Romans) did come and destroy the city and temple in 70 A.D. after the 483 years. The concept is that as a result of the cutting off of the Messiah the people of the prince will come to destroy the temple that has now been abandoned by God. In that sense it was already desolate when Titus destroyed it in 70 A.D. Titus did not make it desolate; Jesus made it desolate.

***9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.***

**He shall confirm:** "He," the Messiah will confirm the covenant. Not the prince who destroys the city. This latter is the violent method of interpretation offered by premillennial scholars. With their interpretation the prophecy ceases to be a 490 year prophecy, as the seventieth week is yet to come. Incredibly they see the last seven years of the history of the world and Antichrist. But this is a 70 week prophecy, The last week refers to the seven years following 27 A.D., or it is not a 70 week prophecy.

**Jesus confirmed the covenant:** We would hope to find a fulfillment of the confirmation of the covenant that would extend not only to Pentecost but to the conversion of the Gentiles in Cornelius' house. It does not go so far; but 33 A.D. does encompass the conversion of the apostle Paul, the apostle to the Gentiles, and last apostle chosen to be in the foundation of the church; thus in prospect the confirmation of the covenant is complete.

**The seventieth week:** Messiah came to bring and confirm a New Covenant. That confirmation would be accomplished in the seven years following Jesus' baptism in 27 A.D. The rest of 27 then 28, 29, 30, 31, 32, 33, would make 30 A.D., the midst of the week. It is the year Messiah was cut off, but not for himself, as in verse 26, which is consequently when Jesus made the sacrifice and the oblation non effective. He caused it to cease in effectiveness. Once Jesus died on the cross you can offer lambs by the millions and they have no validity -- they are desolate. Jesus made the Temple worship desolate at the cross and it would remain desolate until that which was already determined was poured out later by the Romans on that which had already been made desolate by Jesus before they got there. What remarkable coincidence in this wonderful 70 week prophecy. No human could have devised this before the events transpired. It is a faith-building prophecy.

**Prophetic conclusions:** Besides the marvelous coincidence of the prophetic words in this chapter, one can note the following conclusions as well:

1. The premillennial interpretation is forced and does violence to the natural divisions in the prophecy. As in Daniel 2 the feet must be cut off the image and placed 1500 years away from the ankles, or the toes must be pictured as more than twice as long as the statue; (see diagram below) so here too, the final week must be separated from the rest of the fulfilled prophecy waiting, yet unfulfilled, how many more years beyond the now 1,900 plus already passed? It is hardly a 70 week prophecy is it? Such a system of interpretation has to be wrong.

2. The validity of one day equals one year in prophetic symbolism is established.

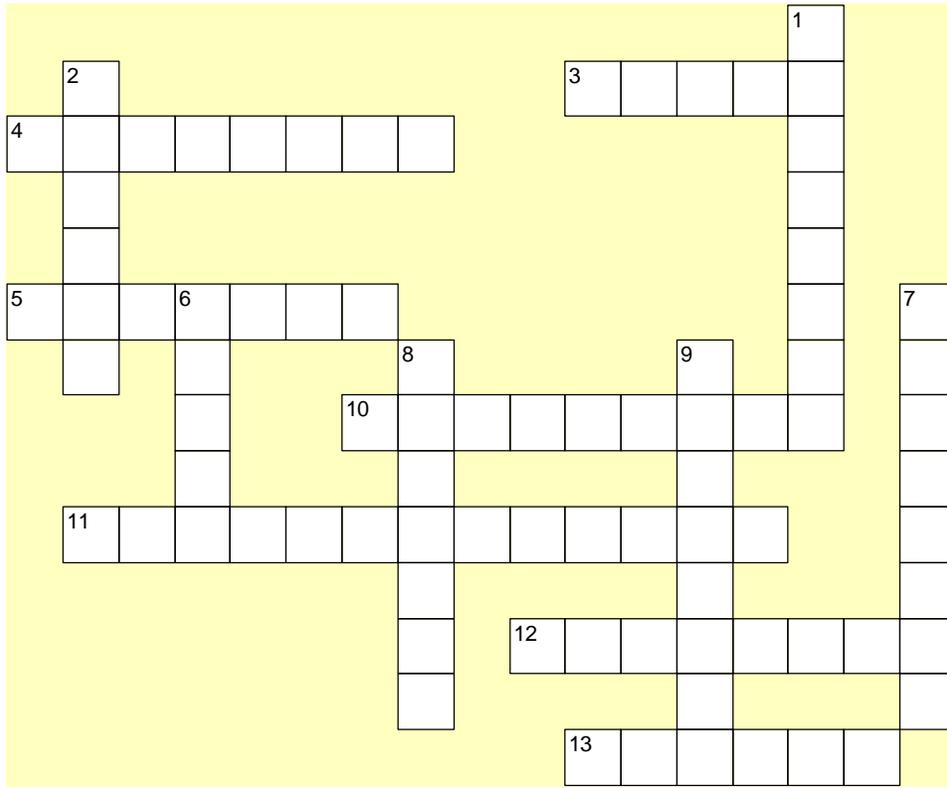
3. The 1260 days, 42 months, 3 ½ years, time, times and half a time of Daniel and Revelation all refer not to a literal 3 and ½ years but to 1,260 years. Other time prophecies in Revelation are to be understood the same way. That is, one day in prophecy equals one year in the fulfillment.

(End of Miller's article)

Fred Miller's view expressed above is held by many, if not all, of the early church writers. The quotations are archived at [www.preteristarchive.com/StudyArchive/d/daniel\\_seventy-weeks.html](http://www.preteristarchive.com/StudyArchive/d/daniel_seventy-weeks.html)

# Daniel 9 Text

By Charles Dailey 2004



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## Across

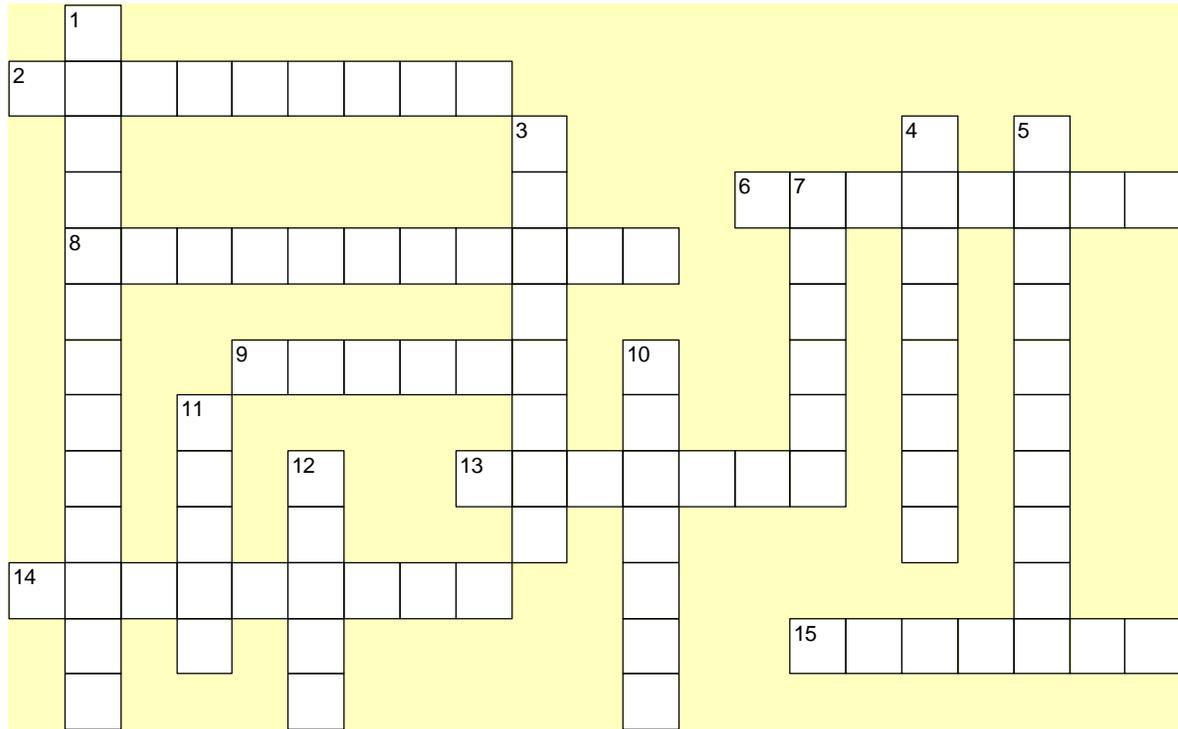
- 3 God's written word is also called his \_\_\_\_\_.
- 4 The prophets were \_\_\_\_\_.
- 5 Gabriel came \_\_\_\_\_.
- 10 Daniel dressed in it.
- 11 Gabriel came to bring it.
- 12 Gabriel came during the evening \_\_\_\_\_
- 13 "we have \_\_\_\_\_"

## Down

- 1 Daniel was reading \_\_\_\_\_.
- 2 The departure from Egypt achieved \_\_\_\_\_ for the Lord.
- 6 Figurative word for war.
- 7 Daniel's prayer was answered while he was \_\_\_\_\_.
- 8 Daniel's prayer was accompanied with \_\_\_\_\_.
- 9 Jerusalem was also called one.

# Daniel Chapter 9 Comments and Excerpts

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 2 "Have mercy on your ruined \_\_\_\_\_ .
- 6 God answers some prayers with a different \_\_\_\_\_.
- 8 No other nation has suffered it to Israel's extent.
- 9 The premillennial view is \_\_\_\_\_ according to Miller.
- 13 Fred Miller stresses that Jesus became the \_\_\_\_\_.
- 14 The first time block relates to \_\_\_\_\_.
- 15 The prophetic writings were on them.

## Down

- 1 The failure if Israel was not \_\_\_\_\_.
- 3 "shall have nothing" relates to \_\_\_\_\_.
- 4 Daniel is concerned that the nation has not \_\_\_\_\_.
- 5 Israel's sin was \_\_\_\_\_.
- 7 The popular millennial view ignores the \_\_\_\_\_.
- 10 Christ.
- 11 His people destroyed the temple.
- 12 "Confusion of face" is \_\_\_\_\_.

<sup>10:1</sup>In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare: and he understood the thing, and had understanding of the vision. <sup>10:2</sup>In those days I, Daniel, was mourning three whole weeks. <sup>10:3</sup>I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. <sup>10:4</sup>And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel, <sup>10:5</sup>I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz: <sup>10:6</sup>his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude. <sup>10:7</sup>And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves. <sup>10:8</sup>So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. <sup>10:9</sup>Yet heard I the voice of his words; and when I heard the voice of his words, then was I fallen into a deep sleep on my face, with my face toward the ground.

This chapter is the *introduction* to detailed prophecies about Israel's future, chapter 11 is the *main content* and chapter 12 presents some *conclusions*.

- 1) This *vision* came two years after *Daniel* retired from government service, based on Daniel 1:21.
  - *Daniel* had not returned to Jerusalem in the first wave of returnees.
  - The prophet had not immediately *understood* some previous *visions*, but this one was clear to him.
- 2) His understanding of the future left him in *mourning*. It was not a pretty picture.
- 3) Aged Daniel fasted in a modified way. The *Message* reads: "I ate only plain and simple food, no seasoning or meat or wine. I neither bathed nor shaved until the three weeks were up."
- 4) The Passover begins on the 14<sup>th</sup> of Nisan (the first month). This fasting and vision was just after that feast.
  - The *Hiddekel* is the Hebrew name for the Tigris River, so we know where Daniel was located.
- 5) Butler describes the man: "The being who appeared to Daniel with the revelation of God was dressed in linen (symbolizing purity) ; girded with pure gold (symbolizing high station); his body was like a rare gem from Tarshish (symbolizing association with royalty); his face flashed with startling brilliance like lightning (symbolizing truth); his eyes flamed like torches burning in the night, (symbolizing judgment); his arms and feet glistened like polished brass (symbolizing power); his voice thundered like a roar of the mighty sea (symbolizing power also)."
- 7) In his advanced years, *Daniel* was still in the company of other *men*. They were not allowed to *see the vision*, but the thing they did experience was scary enough. They quickly exited the scene and left *Daniel alone*.
- 8) Daniel lost any vitality that he had. The *Message* reads: "I went weak in the knees, the blood drained from my face." - At this point in the story, there is little by way of encouragement to offer his Jewish brethren, some of whom had already returned to Jerusalem. Others would be following.
- 9) Getting a message from a heavenly being was not trivial. Some people today report messages from the Lord that arrive with less fanfare than the TV news. Those reported messages are not like this model.

<sup>10:10</sup>And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. <sup>10:11</sup>And he said unto me, O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. <sup>10:12</sup>Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake. <sup>10:13</sup>But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia. <sup>10:14</sup>Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days: <sup>10:15</sup>and when he had spoken unto me according to these words, I set my face toward the ground, and was dumb. <sup>10:16</sup>And, behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spake and said unto him that stood before me, O my lord, by reason of the vision my sorrows are turned upon me, and I retain no strength. <sup>10:17</sup>For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither was there breath left in me.

**10)** *Daniel's* previous guide in the heavenly realm had been Gabriel. 8:16. Perhaps here also.

- *Daniel* was off of his face and on his *hands* and *knees*.

**11)** He was *beloved* in the heavenly realm. Such an honor! - The speaker had made the trip from the realm of God to the location of *Daniel* specifically to help him to *understand* the vision.

- *Daniel* was *trembling* - "shook" as we might say it.

**12)** God heard *Daniel* when he *first* prayed, but the response was withheld for three weeks. Verse 2.

- Humbling here included prayer and fasting.

- This response was clearly in answer to *Daniel's* prayer.

**13)** This is a very rare look into the world of angels.

- This *prince* was in the spiritual or heavenly realm, not on earth. He was *withstanding* the speaker that we take to be Gabriel. We also take it that he was an evil angel. The angel Michael was assisting Gabriel.

- There was a struggle in the heavenly realm that earth was unaware of. We wonder what the local news tablets were reporting.

**14)** The purpose of the vision is focused. It was not about the end of the world, but the *latter days* of a still-shackled Israel.

**15)** *Daniel* looked down and was speechless.

**16)** The heavenly messenger gave *Daniel* a non-verbal permission to speak. We do similar things when we give others permission to forgive themselves and even permission to die. It is a sad event when a loved one insists that a dying person is needed at home and should not die. Permissions from authority figures is important.

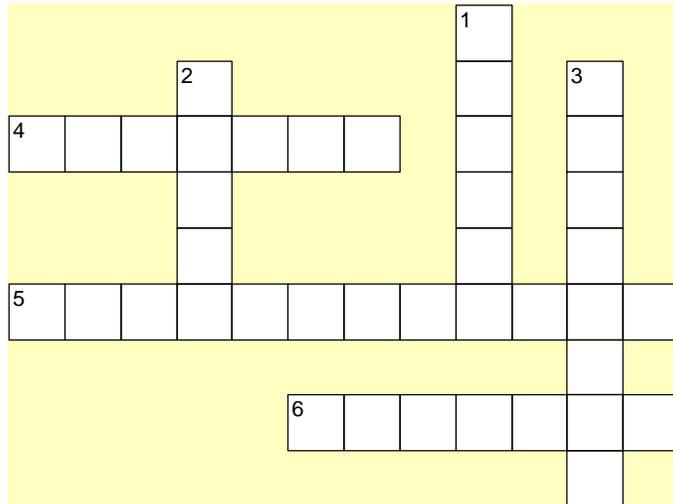
**17)** *Daniel* knew that he was not in equal company.

- The *Message* says it well: "I'm paralyzed. I can hardly breathe!"

<b>10</b>	<p><i>Daniel</i> American Standard Version of 1901</p>	<p><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
	<p><sup>10:18</sup>Then there touched me again one like the appearance of a man, and he strengthened me. <sup>10:19</sup>And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. <sup>10:20</sup>Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of Greece shall come. <sup>10:21</sup>But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but Michael your prince.</p>	<p><b>18)</b> The heavenly messenger has caused the reactions in Daniel but now moved to <i>strengthen</i> his man.</p> <p><b>19)</b> The angel assured Daniel and revived him.</p> <p>- The <i>Message</i> says: "Even as he spoke, courage surged up within me. I said, 'Go ahead, let my master speak. You've given me courage.'"</p> <p><b>20)</b> Daniel DID understand why the messenger came.</p> <p>- This angel, whom we take to be Gabriel, had to go fight with the wicked angel-prince of Persia and as soon as that struggle was won, another wicked angel-prince would appear on behalf of Greece.</p> <p><b>21)</b> The Book of the Future was about to be opened and the future angelic wars revealed.</p> <p>- Gabriel had only one ally and that was Michael, the godly angel-prince of Israel.</p>

# Daniel 10 Text

By Charles Dailey 2004



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## Across

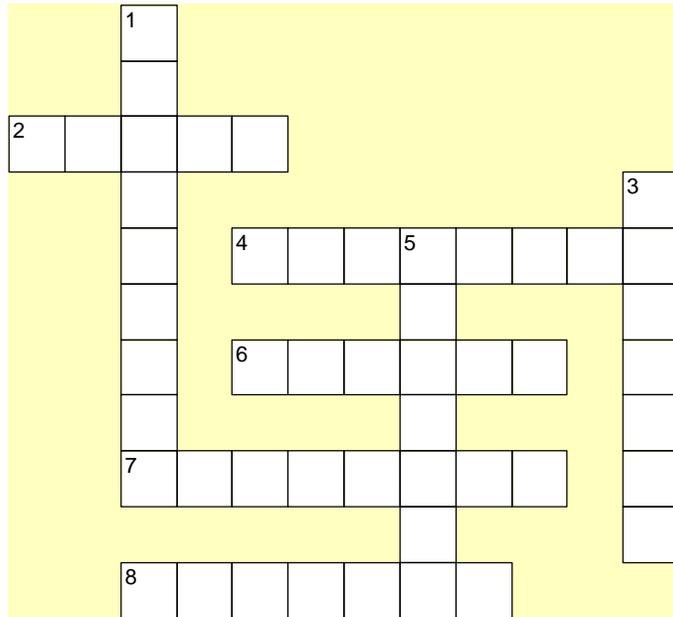
- 4 A chief prince.
- 5 The messenger \_\_\_\_ Daniel.
- 6 Daniel was greatly \_\_\_\_ in heaven.

## Down

- 1 The vision would concern Daniel's \_\_\_\_.
- 2 Daniel skipped meat for \_\_\_\_ weeks.
- 3 Daniel's vision was by the \_\_\_\_.

# Daniel Chapter 10 Comments

By Charles Dailey 2004



[www.CrosswordWeaver.com](http://www.CrosswordWeaver.com)

## Across

- 2 The visions were not about the end of it.
- 4 Began on the 14th of Nisan.
- 6 Newer name for the Hiddekel.
- 7 Daniel's fasting was \_\_\_\_
- 8 Had to go fight the angel of Persia.

## Down

- 1 Some Jews had already gone there.
- 3 A heavenly message is not \_\_\_\_.
- 5 Daniel had retired from government \_\_\_\_.

11	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
<p>Four Persian kings</p> <p>Alex the Great</p>	<p><sup>11:1</sup>And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him. <sup>11:2</sup>And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and when he is waxed strong through his riches, he shall stir up all against the realm of Greece. <sup>11:3</sup>And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. <sup>11:4</sup>And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, but not to his posterity, nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up, even for others besides these.</p>	<p>The text here is an extension of the last verse of chapter 20. Gabriel is speaking.</p> <p>1) When the handwriting went on the wall several years back, Gabriel was present to back Michael who was closely involved.</p> <p>2) The future begins to unfold. There will be four Persian kings and the fourth one <i>will stir up Greece</i>.</p> <p>- If there were four literal kings, Barnes suggests they were Cambyses, Smerdis, Darius Hystaspis and Xerxes. This last king was wealthy, the Bill Gates of his time. Xerxes sent his engineers to <i>Greek</i> territory to build a canal that would allow his troops to conquer the land with less risk. He was a terrible threat to the <i>Greeks</i>. See the map in chapter 7, page 4, where the map-maker has labeled the attacker of <i>Greece</i> as Darius. The attack actually came from his son, Xerxes.</p> <p>3) The <i>king</i> here is Alexander the Great. His <i>kingdom</i> was soon <i>broken</i> and <i>divided four ways</i>, but he did not have sons old enough to rule, so the kingdom was not left to his <i>posterity</i>. Later, his sons were murdered. The <i>four-way</i> division of the Greek Empire is identical to the <i>four heads</i> in 7:6; <i>four horns</i> in 8:5-8, and <i>four kingdoms</i> in 8:22.</p> <p>- There will be further subdivisions among the original four parts of the Empire. Egypt and Syrian for example.</p>

11	<p style="text-align: center;"><i>Daniel</i> American Standard Version of 1901</p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
<p>Ptolemy I (Soter)</p> <p>Seleucus I (Nicator)</p> <p>Ptolemy II Philadelphius.</p> <p>Antiochus II (Theos)</p> <p>Ptolemy III (Evergetes)</p> <p>Seleucus II (Calinicus)</p>	<p><sup>11:5</sup> And the king of the south shall be strong, and <i>one</i> of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.</p> <p><sup>11:6</sup> And at the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make an agreement: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in those times.</p> <p><sup>11:7</sup> But out of a shoot from her roots shall one stand up in his place, who shall come unto the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail.</p> <p><sup>11:8</sup> And also their gods, with their molten images, <i>and</i> with their goodly vessels of silver and of gold, shall he carry captive into Egypt; and he shall refrain some years from the king of the north. <sup>11:9</sup> And he shall come into the realm of the king of the south, but he shall return into his own land.</p>	<p><b>5)</b> The Greek general that took charge of Egypt was Ptolemy Soter, sometimes designated as Ptolemy I. (A title, not a personal name.) His dynasty was <i>the king of the south</i>.</p> <ul style="list-style-type: none"> <li>- Some of the Syrian portion of his kingdom was turned over to Seleucus I. His dynasty was <i>the king of the north</i>. His likeness has been preserved on silver coins. This one is for sale at \$2,500.</li> <li>- Over time, the Seleucid kings in Syria grew stronger militarily than the Ptolemies in Egypt.</li> </ul> <p><b>6)</b> The two <i>kings</i> were peaceable at first. To seal peace, a royal <i>daughter</i> from the south (Bernice) married a king of the north. When the sitting king died, contenders killed Bernice and her son.</p> <ul style="list-style-type: none"> <li>- Her staff was also killed - <i>“they that brought her.”</i></li> </ul> <p><b>7)</b> The brother of Bernice, Ptolemais Evergetes, headed north with an army to avenge his sister’s murder. The peace was past and wars had begun.</p> <ul style="list-style-type: none"> <li>- The <i>king of the north</i> at this moment was Antiochus Calinicus.</li> </ul> <p><b>8)</b> There was a respite from war for a few years.</p> <ul style="list-style-type: none"> <li>- The hand-made deities of the <i>north</i> land were moved to Egypt. This showed the superiority over the opposing deities.</li> <li>- Ptolemy took with him, on his return, forty thousand talents of <i>silver</i>, a vast number of precious vessels of <i>gold</i>, and <i>images</i> to the number of two thousand four hundred, among which were many of the Egyptian idols, which Cambyses, on his conquering Egypt, had carried into Persia.</li> </ul>



Seleucus I

**THE KINGS OF THE NORTH AND SOUTH**  
*Daniel 11 and 12*

323-285 Ptolemy I (Soter) 11:5; appointed his prince Seleucus Nicator to take charge of Babylonia & Syria

285-247 Ptolemy II (Philadelphus) 11:6 married his daughter Berenice to Antiochus II

247-222 Ptolemy III (Euergetes) 11:7-8 a shoot from ancestry of Berenice in retaliation invaded Syria winning great victory

222-205 Ptolemy IV (Philopater) 11:10-12 enraged at Ant. III raises a multitude and goes forth to meet him with 70,000 infantry, 5000 cavalry; Ant. III defeated near Raphia

204-181 Ptolemy V (Epiphanes)  
181-145 Ptolemy VI (Philometor) & Ptolemy Physcon

1. Seleucus Nicator 312-280 his dominion exceeded Ptolemy's
2. Antiochus I, 280-261
3. Antiochus II (Theos) 261-246 married already to Laodice; divorced Berenice at death of her father; took Laodice back; she had Ant. II murdered and Seleucus II took the throne
4. Seleucus II 246-226 regained his power after Ptolemy III marched against him but was defeated in 240
5. Seleucus Ceraunus 226-223
6. Antiochus III (The Great) 222-187 was stirred up and renewed operations against Egypt.
7. Ant. III, after Raphia, goes against Egypt using some of the Jews and defeats Ptolemy Dan. 11:13-15
8. Ant. III conquers Palestine. 11:16
9. Ant. III marries his daughter Cleopatra to Ptolemy V but she takes a stand with her husband against her father, 11:17
10. Ant. III invades Asia Minor and Greece; defeated at Magnesia 11:18-19
11. Ant. III returns home and is murdered
12. Seleucus Philopator causes an exactor to go through the land collecting money.
13. Antiochus IV (Epiphanes) 11:21-45
14. Antiochus IV dies. 12:8-13

From *Daniel* by Paul Butler and published by College Press. Color added.

11	<p style="text-align: center;"><i>Daniel</i> <i>American Standard Version of 1901</i></p>	<p style="text-align: center;"><i>Concise PRESENTATION NOTES</i> by Charles Dailey</p>
<p>Antiochus III (Great) Seleucus III</p> <p>Ptolemy IV (Philopater)</p>	<p><sup>11:10</sup>And his sons shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his fortress. <sup>11:11</sup>And the king of the south shall be moved with anger, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, and the multitude shall be given into his hand. <sup>11:12</sup>And the multitude shall be lifted up, and his heart shall be exalted; and he shall cast down tens of thousands, but he shall not prevail. <sup>11:13</sup>And the king of the north shall return, and shall set forth a multitude greater than the former; and he shall come on at the end of the times, even of years, with a great army and with much substance.</p>	<p><b>10)</b> Seleucus and Antiochus the Great, the sons of Calinicus, will make war against Ptolemais Philopater, the son of Philadelphus.</p> <ul style="list-style-type: none"> <li>- Seleucus died or was slain, leaving only Antiochus.</li> <li>- Philopater did not like losing strongholds that he had gained in Syria. He returned from Egypt to defend his claims.</li> </ul> <p><b>11)</b> The king of the south would at first have very great success. Philopater, moved with indignation at the indignities done by Antiochus the Great, will fight with him, and shall bring a vast army into the field of 70,000 footmen, and 5000 horses, and seventy-three elephants. And the other multitude (the army of Antiochus, consisting of 62,000 foot soldiers, and 6,000 horses, and 102 elephants) would be given into his hand. Philopater, having gained this victory, grew very insolent; his heart was lifted up; then he went into the temple of God at Jerusalem, and entered the most holy place, for which God has a controversy with him, so that, though he shall cast down many myriads, yet he shall not be strengthened by it, so as to secure his interest.</p>



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<p>Seleucus IV (Philopater)</p> <p>Antiochus IV (Epiphanes).</p> <p>Ptolemy VI (Philometor)</p> <p>Ptolemy VII (Physcon)</p>	<p><sup>11:20</sup>Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle. <sup>11:21</sup>And in his place shall stand up a contemptible person, to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries. <sup>11:22</sup>And the overwhelming forces shall be overwhelmed from before him, and shall be broken; yea, also the prince of the covenant. <sup>11:23</sup>And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong, with a small people. <sup>11:24</sup>In time of security shall he come even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them prey, and spoil, and substance: yea, he shall devise his devices against the strongholds, even for a time. <sup>11:25</sup>And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand; for they shall devise devices against him. <sup>11:26</sup>Yea, they that eat of his dainties shall destroy him, and his army shall overflow; and many shall fall down slain. <sup>11:27</sup>And as for both these kings, their hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet the end shall be at the time appointed. <sup>11:28</sup>Then shall he return into his land with great substance; and his heart shall be against the holy covenant; and he shall do his pleasure, and return to his own land.</p>	<p><b>20)</b> Next in line was Seleucus Philopater, elder son of Antiochus the Great. He oppressed his own subjects, and exacted an abundance of money from them; and, when he was told he would thereby lose his friends, he said he knew no better friend he had than money. He likewise attempted to rob the temple at Jerusalem, which this seems to refer to.</p> <p>- <i>But within a few days he shall be destroyed, neither in anger nor in battle, but poisoned by Heliodorus, one of his own servants.</i></p> <p><b>21)</b> The next king was Philopater's brother Antiochus Epiphanes. He defrauded his brother's son of the rulership and simply put himself in office. Many chose to mispronounce his name: Epimanes - Mad man.</p> <p><b>22)</b> Neighboring nations came to the help of the nephew Ptolemais, but they could not restore him.</p> <p>- <i>The prince of the covenant may have been the Jewish High Priest Onias III.</i></p> <p><b>23)</b> <i>The Message</i> reads: "After negotiating a cease-fire, he'll betray its terms. With a few henchmen, he'll take total control."</p> <p><b>24)</b> "Arbitrarily and impulsively, he'll invade the richest provinces. He'll surpass all his ancestors, near and distant, in his rape of the country, grabbing and looting, living with his cronies in corrupt and lavish luxury. He will make plans against the fortress cities, but they'll turn out to be shortsighted."</p> <p><b>25)</b> Antiochus attacked Philometor in Egypt where he found an equally large army awaiting his attack. However, that army collapsed and Philometor was replaced by his brother Physcon (potbelly).</p> <p><b>26)</b> Philometor had been betrayed by members of his staff.</p> <p><b>27)</b> <i>The Message</i>: "The two kings, each with evil designs on the other, will sit at the conference table and trade lies. Nothing will come of the treaty, which is nothing but a tissue of lies anyway. But that's not the end of it. There's more to this story."</p> <p><b>28)</b> Heady with success and booty, Antiochus returned from Egypt and assailed Jerusalem, killing 40,000. He sold many Jews as slaves and plundered the Temple, stealing its treasures.</p> <p>- For excellent detail on this event, see the notes on chapter 8, Page 5,</p>

<sup>11:29</sup>At the time appointed he shall return, and come into the south; but it shall not be in the latter time as it was in the former. <sup>11:30</sup>For ships of Kittim shall come against him; therefore he shall be grieved, and shall return, and have indignation against the holy covenant, and shall do his pleasure: he shall even return, and have regard unto them that forsake the holy covenant. <sup>11:31</sup>And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt-offering, and they shall set up the abomination that maketh desolate. <sup>11:32</sup>And such as do wickedly against the covenant shall he pervert by flatteries; but the people that know their God shall be strong, and do exploits. <sup>11:33</sup>And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days. <sup>11:34</sup>Now when they shall fall, they shall be helped with a little help; but many shall join themselves unto them with flatteries. <sup>11:35</sup>And some of them that are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed.

**29)** Antiochus tried a repeat on Egypt but was surprised. A Roman (*Kittim*) fleet lay at anchor in the bay, and presently Antiochus was met by the Roman Popilius Laenas, who put into his hand a missive from the Roman Senate commanding him to leave the friends of the Roman people unmolested, and to be content with his own Kingdom. Having read it, Antiochus remarked that he would call his advisors and consult with them as to what was to be done. Whereupon Popilius drew a circle around him in the sand with his staff, and said -- "Before you step out of that circle give such an answer as I may report to the Senate." The King was cowed, and replied -- "If it so please the Senate, we will depart." He left. It was not like the *former times*.

**31)** Being angry at the defeat, he vented on the Jews at Jerusalem who kept the *holy covenant*. (Not all did.)  
- Antiochus profaned the Temple Altar and soon the war to free the Jews from Syrian rule was launched.

- An altar to Jupiter was set up on the temple altar.

**32)** Political cunning as well as military force were used to destroy the worship of faithful Israelites.

- Some Jewish leaders sided with Antiochus.

- Locate a case of *being strong* in the *2 Maccabees* text that begins on page 10 below.

**33)** See details of the Maccabean period on the next page.

**35) The Message:** "The testing will refine, cleanse, and purify those who keep their heads on straight and stay true, for there is still more to come."

- The story is not finished.

But there were some who “knew their God,” that He was able to deliver, and so they were made “strong,” and did “exploits.” This refers to Mattathias, an aged Priest, and his sons, known as the **Maccabees**, who, from BC 166 to BC 47, fought to restore the national life of Israel. Mattathias, driven to desperation by the outrages of Antiochus, raised a revolt against him, and fled to the mountains with a number of followers, zealous for the faith of Israel. Two years later he died and was succeeded by his third son, Judas, known as “The Hammer,” who by avoiding pitched battles, and by guerrilla warfare, defeated and routed every Syrian army sent against him, and in BC 165 retook Jerusalem, purified the Temple, and restored the daily sacrifice. He fell in battle in BC 160, and was succeeded by his younger brother Jonathan, a High Priest. During the leadership of Jonathan the Syrians were engaged in civil war, so Judea was left in peace, and Jonathan strengthened his position by making a treaty with the Romans and the Spartans. He was treacherously slain by a Syrian general in BC 143, and was succeeded by his bother Simon, the last remaining son of Mattathias. Simon and two of his sons were treacherously slain by his son-in-law in BC 135. His son John, known as John Hycanus, who escaped, succeeded him and had a long and prosperous reign. Others in the same line followed, with varying success, until the Maccabeans, falling into disfavor, were succeeded by the Idumaen, Antipater, in BC 47. After the murder of Antipater, BC 43, Marc Anthony visited Syria, and appointed two of Antipater’s sons, Phasaelus and Herod, afterward known as “Herod the Great” (BC 37 to BC 4) to look after the Jews. Herod the Great was King when Christ was born in BC 4. Matthew 2:1-15. From this we see that the Maccabees bridged the greater part of the period from Antiochus Epiphanes to the Birth of Christ. - copied

<sup>11:36</sup>And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and he shall prosper till the indignation be accomplished; for that which is determined shall be done. <sup>11:37</sup>Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. <sup>11:38</sup>But in his place shall he honor the god of fortresses; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. <sup>11:39</sup>And he shall deal with the strongest fortresses by the help of a foreign god: whosoever acknowledgeth him he will increase with glory; and he shall cause them to rule over many, and shall divide the land for a price.

**36)** Antiochus will do what he wants to. Some see the (or an) anti-Christ here, but that term was never connected to a *king* elsewhere in Scripture.

- It is implied that God has a time to finish using Antiochus and then he will be cast aside.

**37)** Men who hate deity do not regard women, either. Alternately, *the desire of women* could refer to a female goddess worshiped by women. See verse 45.

**38)** *The god of fortresses* has drawn large amounts of conjecture, but *The Message* translates it differently: “Marching under the banner of a strange god, he will attack the key fortresses. He will promote everyone who falls into line behind this god, putting them in positions of power and paying them off with grants of land.” Several other translations agree with the general view.

- This view removes the mysterious deity. Some have believed this was prophetic and not yet fulfilled because of this deity.

<sup>11:40</sup>And at the time of the end shall the king of the south contend with him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through. <sup>11:41</sup>He shall enter also into the glorious land, and many countries shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon. <sup>11:42</sup>He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. <sup>11:43</sup>But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. <sup>11:44</sup>But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many. <sup>11:45</sup>And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him.

**40) At the time of the end:** These final verses are a summary of the previous details about Antiochus. There is no record of another Syrian campaign against Egypt.

- One point of view sees Antiochus as a precursor of an anti-Christ and these verses as prophetic. We reject this because Daniel was learning from Gabriel about Daniel's people and the *glorious land*.

**41)** Previously we had details, now the broad summary of the ventures of Antiochus Epiphanes.

- Almost every country in the area will be overthrown.

**42)** Even the largest nations will feel his attacks .

**43)** This man worshiped money and war.

**44)** "Antiochus had his armies in the field in Judea attempting to put down the Maccabean revolt when he received alarming news from Parthia and Armenia. Insurrection was spreading in the east and north of his empire also and so Antiochus was obliged to set out upon expedition to Parthia and Armenia to quell this revolt." - Butler

**45)** Antiochus had been baffled in an attempt to plunder in Elymais the temple of Nanaea (called Artemis in the west). He retired to Babylon, and moved from there to Tabae in Persia, where he became mad and died 164 B.C.

## 2 Maccabees 5

**While the author of this work takes to occasional flights of fancy, some of the content is useful to the student of history.**

12: And he commanded his soldiers to cut down relentlessly every one they met and to slay those who went into the houses.

13: Then there was killing of young and old, destruction of boys, women, and children, and slaughter of virgins and infants.

14: Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-hand fighting; and as many were sold into slavery as were slain.

15: Not content with this, Antiochus dared to enter the most holy temple in all the world, guided by Menelaus, who had become a traitor both to the laws and to his country.

16: He took the holy vessels with his polluted hands, and swept away with profane hands the votive offerings which other kings had made to enhance the glory and honor of the place.

17: Antiochus was elated in spirit, and did not perceive that the Lord was angered for a little while because of the sins of those who dwelt in the city, and that therefore he was disregarding the holy place.

18: But if it had not happened that they were involved in many sins, this man would have been scourged and turned back from his rash act as soon as he came forward, just as Heliodorus was, whom Seleucus the king sent to inspect the treasury.

19: But the Lord did not choose the nation for the sake of the holy place, but the place for the sake of the nation.

20: Therefore the place itself shared in the misfortunes that befell the nation and afterward participated in its benefits; and what was forsaken in the wrath of the Almighty was restored again in all its glory when the great Lord became reconciled.

21: So Antiochus carried off eighteen hundred talents from the temple, and hurried away to Antioch, thinking in his arrogance that he could sail on the land and walk on the sea, because his mind was elated.

22: And he left governors to afflict the people: at Jerusalem, Philip, by birth a Phrygian and in character more barbarous than the man who appointed him;

23: and at Gerizim, Andronicus; and besides these Menelaus, who lorded it over his fellow citizens worse than the others did. In his malice toward the Jewish citizens,

24: Antiochus sent Apollonius, the captain of the Mysians, with an army of twenty-two thousand, and commanded him to slay all the grown men and to sell the women and boys as slaves.

25: When this man arrived in Jerusalem, he pretended to be peaceably disposed and waited until the holy sabbath day; then, finding the Jews not at work, he ordered his men to parade under arms.

26: He put to the sword all those who came out to see them, then rushed into the city with his armed men and killed great numbers of people.

27: But Judas Maccabeus, with about nine others, got away to the wilderness, and kept himself and his companions alive in the mountains as wild animals do; they continued to live on what grew wild, so that they might not share in the defilement.

## Chapter 6

1: Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their fathers and cease to live by the laws of God,

2: and also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus, and to call the one in Gerizim the temple of Zeus the Friend of Strangers, as did the people who dwelt in that place.

3: Harsh and utterly grievous was the onslaught of evil.

4: For the temple was filled with debauchery and reveling by the Gentiles, who dallied with harlots and had intercourse with women within the sacred precincts, and besides brought in things for sacrifice that were unfit.

5: The altar was covered with abominable offerings which were forbidden by the laws.

6: A man could neither keep the sabbath, nor observe the feasts of his fathers, nor so much as confess himself to be a Jew.

7: On the monthly celebration of the king's birthday, the Jews were taken, under bitter constraint, to partake of the sacrifices; and when the feast of Dionysus came, they were compelled to walk in the procession in honor of Dionysus, wearing wreaths of ivy.

8: At the suggestion of Ptolemy a decree was issued to the neighboring Greek cities, that they should adopt the same policy

toward the Jews and make them partake of the sacrifices,

9: and should slay those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them.

10: For example, two women were brought in for having circumcised their children. These women they publicly paraded about the city, with their babies hung at their breasts, then hurled them down headlong from the wall.

11: Others who had assembled in the caves near by, to observe the seventh day secretly, were betrayed to Philip and were all burned together, because their piety kept them from defending themselves, in view of their regard for that most holy day.

12: Now I urge those who read this book not to be depressed by such calamities, but to recognize that these punishments were designed not to destroy but to discipline our people.

13: In fact, not to let the impious alone for long, but to punish them immediately, is a sign of great kindness.

14: For in the case of the other nations the Lord waits patiently to punish them until they have reached the full measure of their sins; but he does not deal in this way with us,

15: in order that he may not take vengeance on us afterward when our sins have reached their height.

16: Therefore he never withdraws his mercy from us. Though he disciplines us with calamities, he does not forsake his own people.

17: Let what we have said serve as a reminder; we must go on briefly with the story.

18: Eleazar, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine's flesh.

19: But he, welcoming death with honor rather than life with pollution, went up to the rack of his own accord, spitting out the flesh,

20: as men ought to go who have the courage to refuse things that it is not right to taste, even for the natural love of life.

21: Those who were in charge of that unlawful sacrifice took the man aside, because of their long acquaintance with him, and privately urged him to bring meat of his own providing, proper for him to use, and pretend that he was eating the flesh of the sacrificial meal which had been commanded by the king,

22: so that by doing this he might be saved from death, and be treated kindly on account of his old friendship with them.

23: But making a high resolve, worthy of his years and the dignity of his old age and the gray hairs which he had reached with distinction and his excellent life even from childhood, and moreover according to the holy God-given law, he declared himself quickly, telling them to send him to Hades.

24: "Such pretense is not worthy of our time of life," he said, "lest many of the young should suppose that Eleazar in his ninetieth year has gone over to an alien religion,

25: and through my pretense, for the sake of living a brief moment longer, they should be led astray because of me, while I defile and disgrace my old age.

26: For even if for the present I should avoid the punishment of men, yet whether I live or die I shall not escape the hands of the Almighty.

27: Therefore, by manfully giving up my life now, I will show myself worthy of my old age

28: and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws." When he had said this, he went at once to the rack.

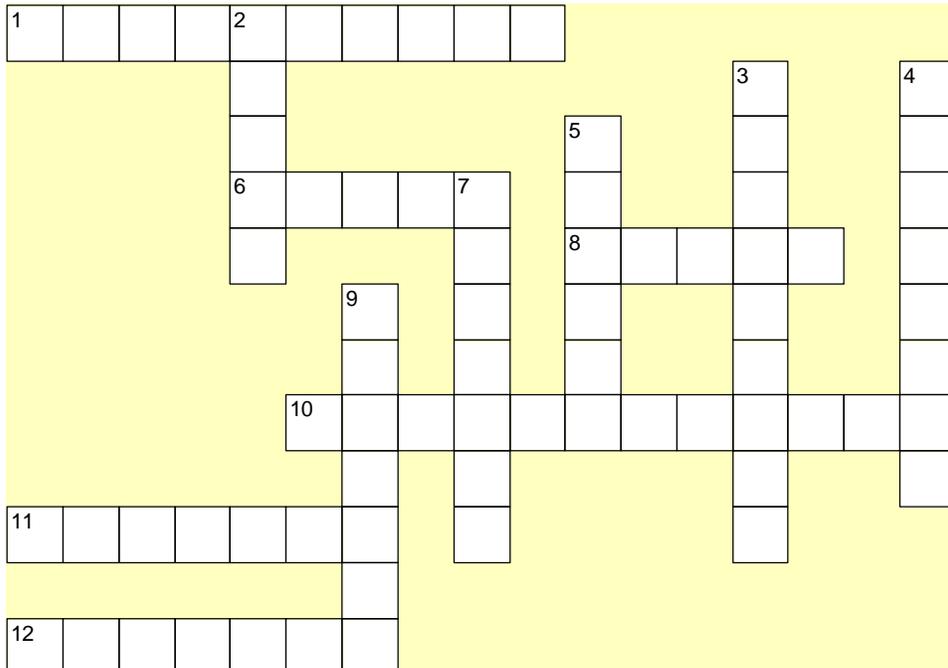
29: And those who a little before had acted toward him with good will now changed to ill will, because the words he had uttered were in their opinion sheer madness.

30: When he was about to die under the blows, he groaned aloud and said: "It is clear to the Lord in his holy knowledge that, though I might have been saved from death, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad to suffer these things because I fear him."

31: So in this way he died, leaving in his death an example of nobility and a memorial of courage, not only to the young but to the great body of his nation.

# Daniel 11 Text

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

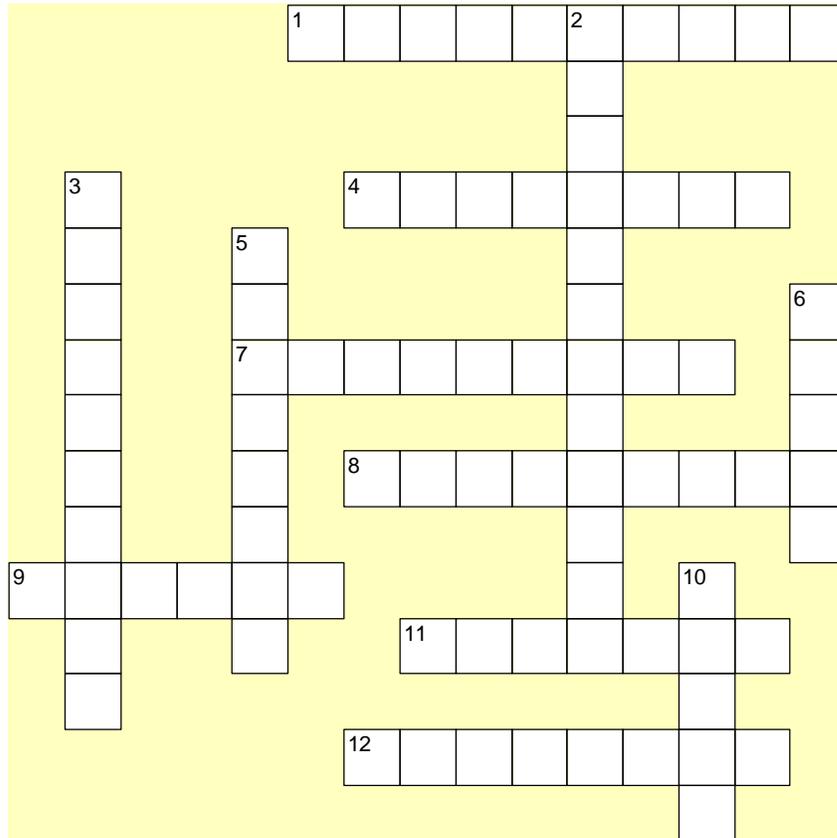
- 1 Gabriel was present to \_\_\_\_ Darius.
- 6 Kings spoke lies at one \_\_\_\_.
- 8 One king's palace will be in \_\_\_\_.
- 10 An exactor was replaced by a \_\_\_\_ person.
- 11 Forces of one king will \_\_\_\_ the sanctuary.
- 12 A king gave his daughter in marriage hoping to \_\_\_\_ her.

## Down

- 2 The king's daughter (vs. 6) moved \_\_\_\_.
- 3 The kingdom of the mighty king will not go to his \_\_\_\_.
- 4 They that eat of his \_\_\_\_ shall destroy him.
- 5 Ships from \_\_\_\_ came against one king.
- 7 The replacement for one king was called an \_\_\_\_.
- 9 Some of Daniel's people were called children of the \_\_\_\_.

# Daniel Chapter 11 Comments and Excerpts

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 1 Poisoned by Heliodorus.
- 4 Jewish traitor.
- 7 Mattathias and his sons.
- 8 Daughter of Antiochus the Great.
- 9 The Bill Gates of his time.
- 11 Potbelly.
- 12 Mad man

## Down

- 2 Father of Philopater.
- 3 The Temple was filled with it.
- 5 Had acquired Egyptian idols.
- 6 The Hammer.
- 10 Philopater's best friend.

<sup>12:1</sup>And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. <sup>12:2</sup>And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. <sup>12:3</sup>And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. <sup>12:4</sup>But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

It is (chapter 12) a part, or a continuation of the general prophecy or vision which was commenced in Dan 10, and which embraces the whole of the eleventh chapter. On every account, and for every reason, the division should have been at the close of the fourth verse of this chapter, and the first four verses should have been attached to the previous portion. That the beginning of this chapter is a continuation of the address of the angel to Daniel, is plain from a mere glance. The address ends at Dan 12:4; and then commences a colloquy between two angels who appear in the vision, designed to cast further light on what had been said. It will contribute to a right understanding of this chapter to remember, that it is a part of the one vision or prophecy which was commenced in Dan 10, and that the whole three chapters (Dan 10; 11; 12) should be read together. If Dan 11, therefore, refers to the historical events connected with the reign of Antiochus, and the troubles under him, it would seem to be plain that this does also, and that the angel meant to designate the time when these troubles would close, and the indications by which it might be known that they were about to come to an end. (from Barnes' Notes, Electronic Database. Copyright (c) 1997 by BibleSoft)

1) The discussion has been about the *times* of Antiochus Epiphanes. To suddenly make this the end of all *time* does violence to the context.

- *Michael* was the angel-prince assigned to Israel.

- *Since there was a nation.* The language is similar to that of Jesus in Matthew 24:21-23 and probably points to the same event: the Destruction of Jerusalem.

- Those whose names were written in the book of life were saved from Jerusalem's gruesome devastation.

2) (Some see *many* as multitude.) This points to a final resurrection and solution to the injustice of the times under discussion. The language is like that of Jesus in John 5:28-29 where he speaks of the resurrection of the body at the end of time. This is the only reference to *everlasting life* in the Old Testament Scriptures.

3) *The wise* in the context relates back to 11:33 where the same Hebrew word appears. The prophecy points to the teachers of godliness during the hard times and teachers of the Way after the Lord arrived here.

4) *The Message:* 'This is a confidential report, Daniel, for your eyes and ears only. Keep it secret. Put the book under lock and key until the end. In the interim there is going to be a lot of frantic running around, trying to figure out what's going on.'

- *Seal* may be used in the sense of confirm, as we *seal* a deed or other important documents.

- This is the end of Gabriel's prophecy. But some questions remain.

<sup>12:5</sup>Then I, Daniel, looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side. <sup>12:6</sup>And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders? <sup>12:7</sup>And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished. <sup>12:8</sup>And I heard, but I understood not: then said I, O my lord, what shall be the issue of these things? <sup>12:9</sup>And he said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end. <sup>12:10</sup>Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand. <sup>12:11</sup>And from the time that the continual *burnt-offering* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days. <sup>12:12</sup>Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. <sup>12:13</sup>But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days.

**5)** This was important information from Gabriel and two other angels came to investigate and raise questions. Some verses show that angels do not know everything. Matthew 24:36; 1 Peter 1:12. They are not omniscient.

**6)** The prophecy needed a time frame, and the visiting angel was not bashful. He asked when these troubles would end and when victory would be realized.

**7)** If raising the *right hand* is a symbol of taking an oath, then raising both hands must a symbol of an even stronger oath.

- The angel is swearing by the very person of God.

- The time frame is usually understood as three and one-half years.

- Paul Butler believes that from the time Antiochus removed the daily sacrifices from the temple until its cleansing under Judas Maccabeus was about 3½ years.

**8)** Maybe the angel *understood*, but Daniel certainly did *not*. He asked for a clarification.

**9)** We take this in the sense that no more information will be forthcoming. Heaven has revealed all that it planned to and there is no use inquiring further. The original words are here in the Daniel document, so the statement can't apply to them. We are not aware of this book being *sealed*.

**10)** The *purifying* idea is matched in Titus 2:14. This is a description of becoming a Christian.

- The *white* (garment) is also a way of describing believers. Revelation 3:5.

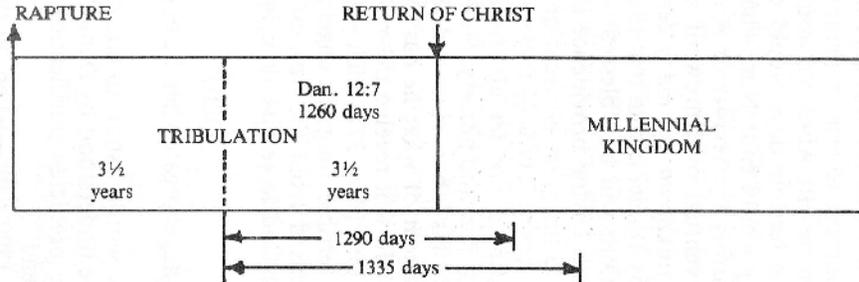
**11)** Our analysis seems on track. From the time of closing off the regular sacrifices at the temple will begin a period of 1,290 days.

**12)** There is a period of 1,335 days. See the charts on the next page.

**13)** *The Message*: "And you? Go about your business without fretting or worrying. Relax. When it's all over, you will be on your feet to receive your reward."

PRE-MILLENNIAL VIEW OF "THE CHRONOLOGY OF THE END"  
according to Daniel 12:4-13

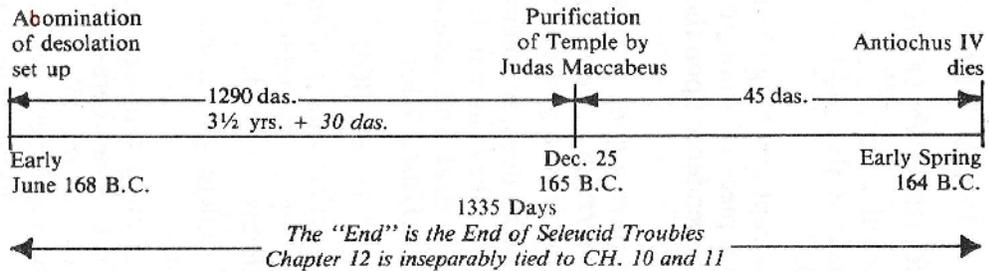
1. There will be 1260 days plus 30 from the middle of the Tribulation (see Dan. 9:27) to an "undefined" termination (or 3½ yrs. + 30 days.)
2. The purpose of the "plus 30 days" beyond the Return of Christ is an extra month for the judgment of Gentiles and Jews to determine who will be worthy to enter the Kingdom.



3. An additional 45 days to the 1290 (making a total of 1335) will be "necessary for setting up the governmental machinery for carrying on the rule of Christ . . . the true border of Israel will have to be established and appointments made of those aiding in the government."  
from: *Daniel: Decoder of Dreams* by Donald K. Campbell; pub. Victor Books, Scripture Press

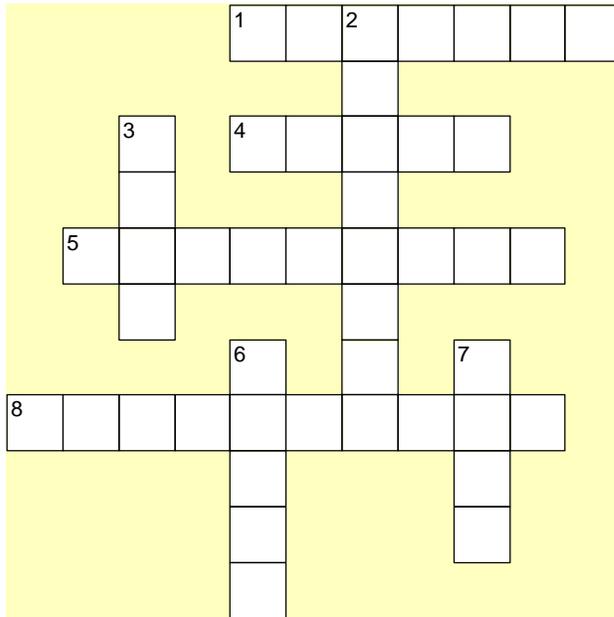
**Below is the view of Paul Butler**

AUTHOR'S VIEW OF DANIEL 12:4-13



# Daniel 12 Text

By Charles Dailey 2004



[www.CrosswordWeaver.com](http://www.CrosswordWeaver.com)

## Across

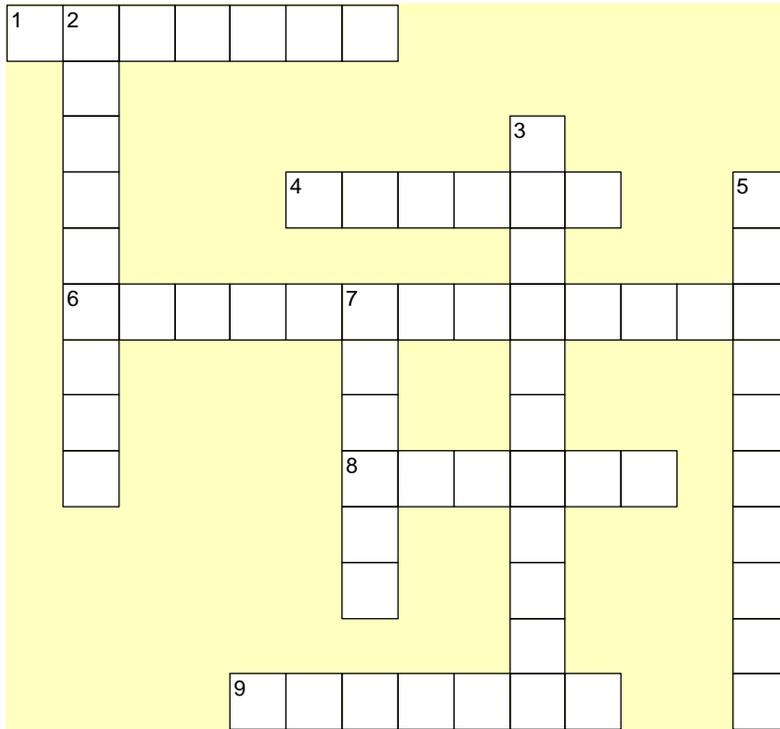
- 1 Shall stand.
- 4 Main speaker's clothing.
- 5 It shall be increased.
- 8 Daniel heard but \_\_\_\_\_ not.

## Down

- 2 Some sleepers arose to \_\_\_\_\_.
- 3 Shall purify themselves.
- 6 An angel stood on one.
- 7 Those delivered were written there.

# Daniel Chapter 12 Comments

By Charles Dailey 2004



www.CrosswordWeaver.com

## Across

- 1 The visiting angel was not \_\_\_\_\_.
- 4 We are not aware that the book was \_\_\_\_\_.
- 6 Daniel asked for \_\_\_\_\_.
- 8 At the end, Daniel was to receive a \_\_\_\_\_.
- 9 White implied it.

## Down

- 2 The discussion has been about his times.
- 3 Believers were saved from \_\_\_\_.
- 5 Angels are not \_\_\_\_.
- 7 The division should have been at the close of the \_\_\_\_ verse.