

DANIEL

1. The date: The book begins with the first deportation of Jews to Babylon by Nebuchadnezzar in ^{B.C.} 606; it ends about B.C. 533.

Thus, it ~~has~~ to do with the sixth century B.C.

2. The writer: Daniel.

In the Hebrew OT there are three divisions

- 1) The Law - Torah.
- 2) The Prophets -
- 3) The Writings -

The book of Daniel is listed with the third because:

- 1) He does not refer to himself as a prophet. Instead he is a seer, or a
- 2) He was not a preacher to his generation - a primary qualification for a prophet according to the Jews.

But Daniel must be considered as a prophet because:

- 1) Of the nature of his book.
- 2) He is called a prophet by the Lord. Cf. Mt. 24:15; Mark 13:14.

Note: Ezekiel refers to Daniel in 14:14, 20; 28:3.*

It contains biography, but it is not primarily biographical. Very few details regarding Daniel's life are given. There are no dates for his birth or death. Nor do we know where he died.

3. The history behind the book.

It surely is the beginning of Israel's most tragic time up to that date.

Four things are mentioned:

- The dates
may vary
somewhat
from writer
to writer, but
they are
approximately
the same.*
- 1) Nebuchadnezzar of Babylon (chs. 1, 2, 3, 4).
 - 2) Belshazzar of Babylon (chs. 5, 7, 8).
 - 3) Darius, the Mede (chs. 6, 9, 11, 12).
 - 4) Cyrus of Persia (ch. 10).

Note: Though much history is involved in the prophecy, the book is not arranged chronologically.

Chronologically the order is this:

- 1) Nebuchadnezzar. Under him Babylon reached its greatest. He began about the time this prophecy begins (c. B.C. 606).

He died about 562, 561.

- 2) Belshazzar (553-539).

He was not Nebuchadnezzar's immediate successor. Nor was he Nebuchadnezzar's son.

There were at least 5 kings between them, but they only covered about 9 years.

The NSRB says, "Probably Belshazzar was the grandson of Nebuchadnezzar through his mother" (p. 904).

Note: About 549 Cyrus of Persia conquered Media after Media had dominated Persia for many years. But Media remained formidable so the kingdom is known as Medo-Persia.

- 3) Cyrus - his reign over Babylon was 539-529. under says he conquered Babylon on 10/13/539. He appointed 4) Darius the Mede to reign over Babylon, which he did for only 2 years. Then, c. 537, or 536 Cyrus reigned over Babylon. Counting from the original deportation (B.C. 606), this

completed the 70 years.

So Cyrus and Darius reigned simultaneously, not consecutively.

4. The outline:

There are two main ways the prophecy of Daniel has been outlined:

1) Chapters 1-6; 7-12.

There are at least ~~three~~^{two} arguments in favor of this outline:

- a) Chs. 1-6 are written in the third person;
Chs. 7-12 " " " " first " .
- b) In chs. 1-6 others have the visions and Daniel interprets; in chs. 7-12 Daniel has the visions, and Gabriel (at least in most cases) interprets.

2) Chapters 1, 2-7, 8-12.

There are at least two arguments in favor of this outline:

a) The languages used:

(1) Hebrew: 1:1-2:3; 8-12.

(2) Aramaic: 2:4-7:28

Aramaic is sometimes called Syriac because it was the language of Syria. Also, Chaldee, because it was spoken in Chaldea (Babylon). This latter has generally been dropped now as being an inaccurate designation.

Aramaic has the same letters as the Hebrew. It is a Semitic dialect. Our Lord spoke Galilean Aramaic. It was during the days of Babylon and Medo-Persian what Koine Greek was

later. Originally a northwest dialect (NW of Israel), it became the common language of all southwest Asia.

The only other Aramaic sections in the OT are: Ezra 4:8-6:18; 7:12-26. Unger also lists Jer. 10:11 which, he adds, may be a gloss.

Aramaic has now largely been replaced by Arabic.

One writer (World Book Ency.) says that Hebrew stands mid-way between Aramaic and Arabic.

b) The contents, the teaching, of the book of Daniel.

The difference in language suggests a difference in emphasis:

- (1) Chapter 1, + introductory
- (2) Chapters 2-7, + for Gentiles
- (3) Chapters 8-12, for Israel.

Note: cf. Culver, Keil.

For this reason we suggest the following outline as being the best to reflect the teaching of the book:

- I. Introduction (1). We are introduced to the historical setting and to the people involved in the book.
- II. See Future, Character, and Destiny of Gentile World Powers (2-7). Throughout this time, called by our Lord, "the times of the Gentiles" (Luke 21:24), Israel is preserved as a people and as a nation.
- III. See Future, Preservation, and Hope of Israel in spite of Gentile Rule (8-12). during and after

5. The Purpose of the book.

This is the beginning of the lowest time in Israel's history, the times of the Gentiles. God has given His promise that He will not cast Israel away permanently. Therefore, in His grace, he gives to the Gentiles and to Israel ^{the} ~~a~~ book which would warn the Gentiles and encourage His people, Israel.

Daniel is ~~a~~ prophet of hope.

6. The importance of the book in scripture.

It is to the OT what the ^{book of the} Revelation is to the N.T.

7. An important observation.

As we read and study the Word of God, we must not confuse the terms Israel and the Church. They are always kept distinct in scripture. Any attempt to make them one only leads to hopeless confusion.

In Daniel's day there was no church. Daniel knew nothing about the church. The truth about the church had not been revealed.

Therefore, in Daniel we are concerned only with the other two great themes of prophecy as prophecy relates to men. They are:

- 1) The Gentile nations.
- 2) Israel.

1:1 This date has been set from 606 to 604 B.C.
Cf. 2 K. 24:1; Jer. 25:1; 27:19, 20

Neb. came to Jerusalem, "and besieged it." The verb is 775 which can be translated, to press upon, to distress, to persecute. Cf. Gen., p. 907.

1:2 Here we see why Neb. was able to do what he did: "And the Lord gave Jehoiakim ... into his hand."

SUCH A DEFEAT WAS NOT ONLY A HUMILIATION TO JUDAH, BUT A MESSAGE OF DIVINE JUDGMENT FOR THEIR DISOBEDIENCE AND REBELLION AGAINST GOD!

The extent of their humiliation is seen in, "the vessels of the house of God, which he (Neb.) carried ... to the house of his god."

It would be good to read 2 Kings and 2 Chron along with Jeremiah as a background.
THIS WAS THE FIRST EXILE.

1:3 now the story of Daniel actually begins.

We are introduced to young men who stood out in marked contrast with their times.

"The master of his eunuchs." Heb. for "eunuchs" - 7070 (from 070). Sometimes these were men who had been castrated and set over the king's harems, but often there is "a departure from its fundamental meaning" when it "designates only a courtier, chamberlain, attendant on the king" (Keil, 73).

See Gen., p. 734 for a fuller discussion.
"Eunuchs" are only mentioned in this chapter.
Cf. vv. 3, 7, 8, 9, 10, 11, 18.

What was done here was common among victors in battle to retrain the younger generation and to take advantage of their abilities.

1:4 "Children", or better, youths - □, 7⁴. Keil says that this "designates youths from fifteen to twenty years of age" (q. 73).

The qualifications were physical, moral, and intellectual.

Physical attractiveness was taken as an indication of moral excellence. They must not only be teachable, but wise.

Neb's purpose was twofold:

- 1) He wanted young men who "had ability in them to stand in the King's palace." They were being chosen for royal service.
- 2) To qualify, they had to be young men "whom they might teach the learning and the tongue of the Chaldeans."

what a vicious thing this was for these young men to face! They were to be re-educated. They must forget Israel. They must forget their God. They must take on a new way of life and learn a new language. Even their names would be changed. Cf. v. 7. AND ALL OF THIS WAS BEING GIVEN TO THEM AS AN HONOR!

How subtle and wise Satan is!

1:5 Evidently, one reason for singling out food as an issue is to illustrate the principle stated later by our Lord in Luke 16:10:

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

If Daniel and his friends were conscientious and faithful in food, we can be sure that

They were faithful in everything else.

ARE WE TO UNDERSTAND THAT THERE WERE ONLY FOUR WHO TOOK A STAND? Evidently! Note the expression in v. 17, "as for me these four youths..."

And will you notice, WE DO NOT HEAR ABOUT ANY OF THE OTHERS!!!

See God helped these young men, and blessed them, and used them basically because they were faithful in little things.

Instead of little things being insignificant, they are the most important.

The training period was "three years" - a time of testing, pressure, etc.

(1:6) There were four young men among "the children of Judah" who rise to the surface. They were:

- 1) "Daniel" - God will judge, or God is judge.
- 2) "Hananiah" - the Lord is gracious, merciful.
- 3) "Mishael" - who is what the Lord is
- 4) "Azariah" - the Lord helps.

(All of the above explanations are taken from Keil, p. 79).

EACH OF THEIR NAMES HAD TO DO WITH THE LORD. And so they had to be changed.

(1:7) See translation of the Babylonian names is not as easy.

We know that:

- 1) Daniel's new name, "Belteshazzar," and
 - 2) Azariah's new name, "Abednego,"
- were combinations, like the Heb. names, which included the names of their gods: Bel (#1 deity), and Nebo (#2 deity).

It is reasonable to expect that the others were

their names
reflect their
very probably
not devout
parents.

the same.

Others who have ~~it~~ said the names, "Shadrach" and "Meshach" have linked them to Aku, the moon god, but we do not know for sure - even though it seems very probable.

Here again is pressure - pressure to forget the Lord!

However, you can change the name of a man of God (even a young man of God), BUT THIS DOES NOT HAVE TO CHANGE HIM.

(1:8) Here is a very interesting verse.

DOES THIS MEAN THAT DANIEL WAS THE STRONG ONE, AND THAT HIS STAND ENCOURAGED THE OTHER THREE TO STAND? It would appear so!

"Daniel purposed" - the verb: $\square \text{ וּ}$

Joseph was tested, too - cf. Gen. 39:7-12.

"Purposed" means (from $\square \text{ וּ}$) means to establish a thing as a principle. Daniel, like David, set the Lord and His Word before him.

Cf. Psa. 16:8

"... the reason of their rejection of it was, that the heathen at their feasts offered up in sacrifice to their gods a part of the food and drink, and thus consecrated their meals by a religious rite; whereby not only he who participated in such a meal participated in the worship of idols, but the meat and the wine as a whole were the meat and the wine of an idol sacrifice, partaking of which, according to the saying of the apostle (1 Cor. x. 20 f.), is the same as sacrificing to devils" (Keil, p. 80).

"In his heart" - and this it was genuine.

"That he would not defile himself." The verb, $\square \text{ וּ}$, means to render a person unclean, polluted, defiled, and so unfit to worship God. The Lord came first with Daniel, and he would not do anything that would jeopardize his fellowship with the Lord.

Cf. Deut. 8:3.

Daniel knew the Word, and obeyed it!

Daniel presented his request to the prince of the eunuchs.

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(1:9) For the second time we see the sovereign hand of the Lord: "now ~~the~~ ^{God} had brought Daniel into favor..."

(1:10) The reason for the prince's hesitation. If Daniel and his friends looked worse, then the prince's life would be in danger.

(1:11-13) Daniel's plan: the 10-day plan.
"Pulse" = vegetables.

(1:14) The prince agrees to prove, or test, them.

Obviously, these four young Hebrews were trusting the Lord to meet their need.

The principle is in 1 Chron. 19:13,

"Be strong, and let us show ourselves courageous for the sake of our people and for the cities of our God; and may the Lord do what is good in his sight" (Joab's words to the chief men of Israel, in the NASB).

(1:15,16) The results of the test.

- 1) Daniel and his friends looked better.
- 2) The prince granted them permission to stay on the food they preferred.

The will of God is always best in every way. They were kept from compromise, and were healthier too.

(1:17) From here through v. 20 we see what the Lord did for Daniel and his friends.

Daniel was like Moses - both lived in desert lands, and were trained in the wisdom of those lands. Cf. Acts 7:22.

"Knowledge and skill" - "They not only had a thorough acquaintance with the learning of the Chaldeans, but they had insight into its true meaning" (Walvoord, 41). "They not only had knowledge but discernment" (Ibid.).

"Learning" seems to refer to the Chaldean literature.

SO THE FIRST PART SHOWS THEIR UNDERSTANDING OF HUMAN WISDOM; THE SECOND, IN THE TRUTH OF GOD.

Walvoord makes an interesting comment:

"Daniel's capacity included distinguishing a true dream from one that has no revelatory meaning and also the power to interpret it correctly" (p. 41).

(1:18) "Now, at the end of the days . . . , i.e., the three years mentioned in v. 5. They stood before the king.

(1:19, 20) They not only surpassed everyone in their class, but "he found them ten times better than all the magicians and astrologers that were in all his realm." This expression means that they were not only different, but outstandingly different.

"Magicians" - $\square\rightarrow\gamma\gamma\gamma\gamma\gamma$. These were men who were "learned in the sacred writings and in literature" (Keil, 87).

"Astrologers" - $\square\rightarrow\gamma\psi\zeta\gamma$. These were enchanters, so-called magicians. As in so many heathen countries, this easily led into demonism. It shows the superstition of the Babylonians.

(1:21) Daniel lived after the "first year of King Cyrus." There is no problem here, however, because it is just a simple statement indicating that Daniel survived the Babylonians.

As we come to the end of ch. 1 we have much reason for encouragement in:

- 1) The faithfulness of Daniel - for which the Lord must be given the praise.
- 2) The faithfulness of God to these men who stood faithfully for that which would please the Lord.

II. Prophecies of the Gentile World Powers (Dan. 2-7). This is the section written in Aramaic, or Chaldean.

It begins and ends with prophecies which are basically the same:

- 1) Ch. 2 - given to Neb., interpreted by Daniel.
- 2) Ch. 7 - given to Daniel, interpreted to Daniel.

This second anticipates chs. 8-12 where the emphasis is upon the Messianic Kingdom.

A. Nebuchadnezzar's vision of the great image, or statue (Dan. 2).

1. The King's dream and his decree (2:1-13).
2. Daniel's interpretation (2:14-45).
3. Daniel's promotion (2:46-49).

(2:1) As it turns out (see v. 28), the Lord was speaking to this heathen king, unfolding to him the future of Gentile world power, i.e., "the times of the Gentiles" (Luke 21:24).

"His spirit was troubled" - He was agitated. Evidently he realized that it was not all good for Babylon, but he could not remember the dream.

2:2 so he called for all of his wise men.

THE FIRST TWO HAVE ALREADY BEEN DEFINED IN
1:20.

"Sorcerers" - $\square\text{דָּבְרִים}$. These practiced magic.
It had some relationship to praying to idols. Cf.
Isa., 49:5.

"Chaldeans" - The Babylonians were great be-
lievers in astrology. It also seems to have been
a term claimed by the early Chaldeans as an
indication of their supremacy over all others in
matters of wisdom.

BUT THE POINT IS THIS: THE GREATEST MINDS OF
THE BABYLONIAN EMPIRE WERE THERE!

Cf. 1 Cor. 2:9,10,14.

2:3 Nebuchadnezzar tells them that he wants
to know the dream he had dreamed - an
unusual request even then.

Although it may not be completely clear that
he wanted to know what the dream was as well
as the interpretation, THAT FACT BECOMES VERY
CLEAR IN V. 5. He remembered just enough to know
that he was troubled by it.

2:4 Note the presence of "the Chaldeans."

This is where Daniel uses the Chaldean
language (through ch. 7) "that he might give
the prophecy respecting the world-power in the
language of the world-power" (Keil, 90).

The Chaldeans are ready if Neb. will only tell
the dream.

2:5 "The thing is gone from me." Some think
that Neb. knew his dream, but was holding

back. But with Pharaoh's experience, it would not be unusual for Neb. to have forgotten the dream.

Note his cruelty.

This had been done by monarchs (the dismembering of their subjects), so his men knew that this was not an idle threat.

- (2:6) Great rewards are promised if they are successful.
- (2:7) This is virtually a repeat of v. 4.
- (2:8) "Of certainty" is first, and so emphatic. He feels they are stalling for time.
- (2:9) Neb. must have remembered enough to know whether or not the Chaldeans would be telling him "lying and corrupt words." "Till the time is changed" = "till the king drop the matter, or till they learn something more particular about the dream through some circumstances that may arise" (R, 94). Neb. knows that, if they cannot tell the dream, they certainly cannot know the circumstances.
- (2:10) When backed against the wall, note the amazing confession of these wise men.
IF MEN CANNOT KNOW WHAT HAS HAPPENED WITHOUT BEING TOLD IN SOME WAY, HOW CAN THEY KNOW WHAT WILL HAPPEN? How ordinary and human these Chaldeans suddenly look. They cannot tell him what his dream was! Cf. again 1 Cor. 2:14.

- (2:11) On their own ~~border~~ way the Chaldeans admit that this is a case for "the gods, whose dwelling is not with flesh."
- (2:12, 13) The king in his fury is determined to carry out his threat stated back in v. 5. This is where "Daniel and his fellows" enter the picture because THEY ARE CONDEMNED TO DIE TOO.
- (2:14) This is the first mention of "Arioch," and he is only spoken of in this chapter. See vv. 15, 24, 25.
 "With counsel and wisdom" shows the calmness and discretion of Daniel even when facing death!
- (2:15) "So hasty" = so hard and so severe. Daniel knew nothing about what had been going on between Neb + his wise men. See the humanness of Daniel too. In ourselves, we who know the Lord have the same limitations as do all other men.
- (2:16) Note the diff. between the Chaldeans answer in vv. 10¹ and Daniel's answer here. Daniel believed that the Lord could give the answer. He asked for time, but for a different reason from that in vv. 8, 9.
- (2:17, 18) Daniel went back home to his three friends who, like Daniel before, knew nothing about all the trouble and that they were doomed to die.

* Daniel wanted them to "desire mercies of the God of heaven concerning this secret."

"The God of heaven" - first in Gen. 24:3, 7. It was not commonly in use, however, until the Captivity. Cf. Dan. 2:19²⁸, 37, 44. It means that "the whole heavens, with all the stars, which the heathen worshipped as gods, are under His dominion" (K, 97).

Daniel's immediate reason for praying might be considered selfish, but it was legitimate apparently even in the eyes of God. IN THE IMPOSSIBLE SITUATIONS WE ARE DRAWN TO THE LORD, AND WE COME TO KNOW HIM BETTER, AS WELL AS EXPERIENCING HIS POWER!

2:19 We are not told how Daniel prayed, but we are told how Daniel praised God after the revelation had been made.

Note: "revealed." Cf. Deut. 29:29. Also 1 Cor. 2:9, 10. The answer was given "in a night vision," evidence that they may have been praying all night.

2:20-23 DANIEL'S PRAYER OF THANKSGIVING.

Only the last verse has to do with the present circumstances. In the first three Daniel is occupied with the greatness and glory of God.

2:20 This is a psalm of praise.

It shows Daniel's familiarity with the Psalms of Scripture.

Daniel evidently is praising the Lord, not just because He has answered but, because of the nature of the answer - given later in the chapter.

"The name of God" refers to the way God reveals Himself. Here Daniel is thinking particularly about two attributes of God:

- 1) His "wisdom" - in determining the course of human history in the affairs of the nations.
- 2) His "might" - enabling Him to carry out all that He has purposed to do.

THESE TWO FACTORS ABOUT GOD ARE SEEN IN VV. 21, 22.

(2:21) "He changeth the times and the seasons."

Cf. 7:25. All political changes are under His sovereign control and fit into His plan. This is evident in that "He removeth kings, and setteth up kings." WHAT A BLESSING THIS MUST HAVE BEEN TO DANIEL AND HIS FRIENDS!

Notice the "wisdom and might" of v. 20 are referred to in this verse in their reverse order. All true "wisdom" and "knowledge" come from Him. Unless God gives it, men do not have it.

BOTH NEB. AND HIS WISE MEN ILLUSTRATED THIS.

Cf. Jas. 1:5.

(2:22) Again we have the word, "revealeth." What does He reveal?

1) "The deep... things" - things too profound and unsearchable for man ever to discover.
Cf. Gen., 79:5.

2) "The... secret things" - cf. Isa. 45:3. In addition to the fact that they are unsearchable, God has hidden them so that men cannot find them.

Cf. with the mysteries of the N.T.

2:23 After speaking about the Lord, Daniel speaks to Him. After worshipping, he gives thanks!

He calls Him, "God of my fathers."

He acknowledges that the "wisdom and might" have come from God.

He thanks Him for answered prayer.

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2:24 Daniel informs "Arioch" - "the captain of the king's guard" - that he is ready to tell Neb. his dream and "the interpretation."

2:25 Note how Arioch seeks to take some of the credit - probably to share in some of the reward (cf. v. 6): "I have found a man..."

Daniel had been in before the king in v. 16.

2:26 Neb. puts the all-important question to Daniel: "Art thou able..." WHAT A TEMPTATION FOR DANIEL TO MAKE MUCH OF HIMSELF! Blessing always has its accompanying dangers.

2:27 Daniel's answer is twofold:

1) The inadequacy of human wisdom to comprehend the things of God.

2:28 2) The source of all true wisdom: "But there is a God in heaven who reveleth secrets."

Cf. Joseph's response to Pharaoh in Gen. 41:16:

"It is not in me; God shall give Pharaoh an answer of peace."

Remember: "the God of heaven" (vv. 18, 19). Cf. Neh. 1:4, 5; 2:4.

"Secrets" - i.e., mysteries, as in the NT.

The general summary of Neb's dream is given in the words: "He has made known to King Nebuchadnezzar what will take place in the latter days" (NASB).

Dan. 10:14

"The latter days" - cf. Exod. 38:16; Deut. 31:29; Job 19:25.

Also "last days" - Isa. 2:2; Micah 4:1. The NASB has it, in the "end of the days" (p. 1237, mg.).

It has to do with the rising up and completion
of God's purposes for Israel. Cf. Gen. 49:1. ^(See note in NSRB.)
There are also "last days" for the Church. Cf.
2 Tim 3:1 ff.; Acts 2:17.

2:29 That the dream ^{was} prophetic is indicated here again: "He who reveals secrets) makes known to thee what shall come to pass."

2:30 Does Daniel here remember Joseph? How delightful it is to see humility!

The middle phrase in the NASB is better: "... but for the purpose of making the interpretation known to the king."

2:31-35 Neb.'s DREAM.

2:31 "A great image" - "a statue in human form" (Keil, 102). Although the image has different parts, THE MAIN POINT IS THAT IT IS ESSENTIALLY ONE!

"Great" - Μέγιστος, great in size. The second "great" is diff. + means "one continuous whole" (Ges. 95b under ΙΓ).

"Excellent" - unusual brilliance, and probably awesome in appearance for that very reason.

"Terrible" - so that even a fearless man like Neb. would cringe before it. The adjective means that which causes people to be afraid.

2:32 Three parts are given here:

1) The head was of gold. There is ⁽¹⁾ more unity in the first than in any of the others; ⁽²⁾ more weight, and ⁽³⁾ more value. See Walvoord, p. 63.

- 2) The breast (down to the waist) and arms - silver.
 3) The belly and thighs - bronze.

2:33 4) Legs - iron.

5) Feet - a mixture of iron and clay.

As you move down on the image, the value decreases and so does the weight! All of this is significant as is its decreasing glory! It was top-heavy.

2:34 The image stood until it was hit by "a stone... cut out without hands." This expression means that what happened was "without human help... by a higher, a divine providence" (Keil, 103). Cf. Dan. 8:25; Job 34:20; Lam. 4:6.

on the stone, cf. Dan. 2:45.

2:35 The stone not only destroys the image completely, but it fills the whole earth - thus becoming even greater than the image ever had been.

The detail was so complete that Neb., evidently remember his dream, had nothing to say, no question to ask, because he knew Daniel was speaking the truth and he wanted to hear the interpretation which follows.

2:36-45 THE INTERPRETATION OF THE DREAM.

2:36 note: "We shall tell..." "Daniel associated himself with his companions in the field, who worshipped the same God of revelation" (K, 104), and who had prayed with him (cf. vv. 17, 18) that God would reveal to them the dream and

If such is
the glory of
the image,
not merely
the stone.
The argument
is in 2:36.
3:7-11.

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its interpretation.

2:37

Daniel does two things in this verse:

- 1) He recognises that Neb. is the greatest living monarch - "the King of Kings." Cf. Eze. 26:7. His kingdom included other kingdoms. See vision, starting as it does with him, would seem to indicate that his was the greatest ever.
- 2) He wants Neb. to realize that he (Neb.) has been exalted to this position by God. I. e., "to whom the God of heaven has given the kingdom . . ."

DIVINE SOVEREIGNTY

The other words which ~~are~~ Daniel uses to describe the kingdom and Neb. are:

- 1) "The power" - כָּבֵד. Neb.'s might and strength, his ability to subdue and to maintain the subjection of other peoples had come from God. Cf. 4:27 for the same word.
- 2) "The strength" - כָּבֵד. This is from the verb, קָרַב, which means "to thrust down, to smite, to crush" (Isa., 11:5).
- 3) "The glory" - כָּבוֹד. Isa. (פְּנִים) calls this, "honour, dignity." His splendor and magnificence were beyond comparison.

By COMPARISON WE SEE HOW GREAT THE COMING KINGDOM OF OUR LORD MUST BE.

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2:38

The Babylonian Empire was very extensive. Keil (p. 104) says, "Nebuchadnezzar's ~~dominion~~ ~~kingdom~~ did not, it is true, extend over the whole earth, but perhaps over the whole civilised world of Asia, over all the historical nations of his time." BUT THERE IS ALSO THE POSSIBILITY THAT

HIS KINGDOM WOULD HAVE BEEN EVEN GREATER IF HE HAD GIVEN GLORY TO GOD.

BUT, THERE IS ALSO THE FACT THAT THIS IS A PROPHETIC WHICH POINTS AHEAD TO THE KINGDOM OF CHRIST - A PROPHETIC WITH DOUBLE REFERENCE. Remember: the image see refs. to "Beast" ... and the "fourth" kingdom was back to Gen. 1:26-28. Also see Mat. 2:5-9.

Cf. Gen 27:1-8; 28:14.

It seems without doubt that there was a special way in which God made the animals and birds subject to man, man making them the one closest to what Adam was before the fall (in Gen. 1) with respect to dominion and authority.

(2:29) The next two kingdoms are both mentioned here because they come up for a fuller discussion in chs. 7, 8, 10.

"Belior to thee" - δικτυον. This was probably

for several reasons:

i) the very name, Meho-Persia, suggests two powers which were never really one - a lack of unity.

ii) It does not seem to have been as extensive as either the Babylonian or the Greek. There was a diminishing glory in order that the glory of the messianic Kingdom might never be greater.

(2:40) The fourth kingdom, the Roman, was characterised by its power.

This is obviously the most important because more space is given to Rome than to the other three combined.

Spreading of Rome's power, it was so great that its resulting cruelty outweighed the benefits of Roman law, Roman roads, etc.

Note: In view of this great power, it is important to remember that it was at this time our Savior came and at this time the Church was born and experienced its miraculous influence and growth.

2:41 On spite of its strength, the Kingdom has its weaknesses:

1) Two legs = the western and eastern parts of the empire.

2) The mixture of pottery (not raw clay) and iron in the feet and toes.

"Divided" - 11¹/₂??, "the ~~continence~~ or violent division arising from inner dissension or discord" (Keil, 108).

Concerning the clay (or pottery, or tile), we do know that this was used extensively by the ~~Babylonians~~ so that we would have been able to see the impossible situation suggested in the image by the iron and the clay.

2:42 The meaning of the "iron and ... clay" is stated here, "partly strong and partly broken." If, as Dr. Walvoord suggests, this is primarily geographical (East + West), then it is also racial and political and religious. The dissunity of the Empire will eventually mean its doom.

2:43 Further light is given here on the question

Mixing the iron and the clay.

"The figure of mixing by seed is derived from the sowing of the field with mingled seed, and denotes all the means employed by the rulers to combine the different nationalities, among which the connubium is only spoken of as the most important and successful means" (Keil, p. 109).

(2:44) "In the days of these kings," i.e., those represented by the 10 toes. Cf. Dan. 7:24; Rev. 17:12.

Man has been unable to set up an eternal kingdom, but "the God of heaven" shall "set up a kingdom which shall never be destroyed."

This will take place when the Messiah comes to reign upon the earth.

Each of the four world empires has suffered (and will suffer) defeat; THE KINGDOM OF GOD WILL NOT! "The kingdom shall not be left to other people."

Neither will any other kingdom co-exist with it for "it shall break in pieces and consume all these kingdoms."

Then, repeating the main point for emphasis: "And it shall stand forever."

(2:45) Refers back to vv. 34, 35.

"The stone was cut out of the mountain." God has always had a kingdom represented on earth by Jerusalem and Zion. Out of this will come the kingdom of all kingdoms. And, when it comes, it will come "without hands," i.e., without human help. God will do it by Himself through His Son. "The stone" here refers more to the kingdom than to Christ.

All that the Gentiles have done by way of setting up world dominion will be brought to an end.

"The dream is certain, and the interpretation of it sure." Cf. v. 28.

2:46 Daniel experiences here what Peter experienced in Acts 10:25, and Paul and Barnabas in acts 14:13.

"Worshipped" - T.O. Keil says this verb "is used only of divine homage" (p. 112). But he does not worship Daniel as God, but as the representative of God - as v. 47 clearly shows. This is the reason that Daniel does not stop him.

2:47 BUT THIS IS NOT A CLEAR STATEMENT OF NEB'S FAITH - as ch. 3 proves.

"Your God is the God of gods." A polytheist could say this - although it does ascribe the greatest place to the God of Israel.

"The Lord of kings" - "and as such ~~He~~ must be honored along with the gods of his own country" (Keil, 113).

"A revealer of secrets" - He made things known which "the gods" of his own country could not reveal.

One very interesting part about this chapter is the evidence that THE WORD CONVEYS AN IMPRESSION TO THE HEARTS OF MEN THAT IT IS THE TRUTH. Here is a dream which should have caused great distress for Neb., and which he could not possibly ~~know~~ know - BUT HE EVIDENTLY REMEMBERS HIS DREAM AND ACCEPTS IT AS THE TRUTH.

2:48 To reward Daniel, Neb. makes him:

- 1) The highest governmental official in the main province.
- 2) The president over the various classes of wise men.

Only a young man walking with the Lord could have been kept from pride with such exaltation!

- (2:49) But Daniel did not forget his friends. They were given positions under him, "but Daniel sat in the gate of the king."

What great things God had for Daniel, this insignificant young man from Israel who refused to compromise in ch. 1, and so, like Joseph, brought down the blessing of God!

7/16/72 CHAPTER 3 - NEB'S IMAGE AND THE FIERY FURNACE.

- (3:1) One cannot help but see the pride of Neb in the fact that in ch. 2 he + Babylon are just the head of gold; here, the whole image is of gold.

The height: 60 cubits, or 90 feet

The width: 6 cubits, or 9 feet.

Thus, its width was not in proportion to its height if we are thinking of the likeness of a human body - which it was.

"The plain of Dura" - "any place which is enclosed by a wall" (Leopold, in Walvoord, p. 81). Its probable site is 6 mi. S.E. of Babylon, though its exact location is not really known.

- (3:2) When the image was completed, Neb invited the top officials of his Empire to the dedication.

These officials are mentioned in vv. 2, 3 + some in v. 27. Walvoord refers to Kiel in giving

the following defns:

"The princes are administrators, guardians or watchers, and the chief representatives of the king, corresponding to the Greek expression satrap. The governors were commanders or military chiefs. The captains seemed to refer to presidents or governors of civil government. The judges were counsellors of the government or chief arbitrators. The treasurers were superintendents of the public treasury. The counsellors were lawyers or guardians of the law. The sheriffs were judges in the stricter sense of the term, that is, magistrates who gave a just sentence. The rulers were lesser officials who were governors of the provinces subordinate to the chief governor" (from Keil in Walvoord, p. 83).

3:3 The fact that v. 3 is practically a repetition of v. 2 is for ~~the~~ purpose of making a strong emphasis. THIS WAS NO ORDINARY OCCASION!

3:4-7 The Announcement Regarding The Worship of The Image.

3:4 This verse shows that the officials mentioned in vv. 2, 3 were not the only ones present, but there were many people there from different "nations," people who spoke many different "languages." "No one in the whole kingdom should be exempted from the command" (Keil, 122).

3:5 v. 5 and 7 are related like vv. 2, 3. See also v. 15. The Babylonians were great lovers of music. Six instruments are mentioned in particular.

A signal was to be given by the instruments and all were to bow down in recognition that they were serving the gods of Neb. See v. 14. The people could worship their own gods too, but they had to worship Neb's gods as well. This would be their way to show their complete submission to Neb and to Babylon.

(3:6) The penalty for disobedience: DEATH IN THE "burning fiery furnace."

(3:7) The signal is given and the people in that massive crowd fell down to worship the image. Probably many Jews did as well. Not all are mentioned here since Daniel is not mentioned. But attention is focused on Shadrach, Meshach, + Abednego (see v. 12) because of their high position in government.

(3:8) "Certain Chaldeans", i. e., "court astrologers" (Walvoord, p. 86). Probably they were motivated by a certain degree of jealousy and resentment toward these younger men.

(3:9-11) The Chaldeans remind Neb of what he had declared according to vv. 4-6.

(3:12) Then Neb is informed about Daniel's three friends.

Notice their position is referred to: "whom thou hast set over the affairs of the province of Babylon."

They had "not regarded" Neb because they had a higher regard for their GOD and His Word. Cf. Ex. 20:3-6; Deut. 6:13; 10:20; Mt. 4:10. **THUS, THE WORD IS TO BE OBEYED AT ALL TIMES AND IN EVERY PLACE.** To regard a person is to give him his proper place. It is from the Chal., D. 14. Thus, the action of Shad., Mes., + Abd. was a personal insult to the King.

(3:13) Neb., very angry, calls in the men.

accused =
ate their
first place
any piece,
picking
"winning"
- reversion

7/23/72

3:14 There are two questions here.

A proud man will find it difficult to believe that all will not submit to his will.

3:15 No answer is recorded from the three men.

Then Neb. goes on to indicate that he will give them another chance. This was probably because they had been trusted servants and he did not want to give them up.

"And who is that God, that shall deliver you out of my hands?"

Cf. Rabshakeh's threat against Hezekiah in Isa. 36:18-20. Also Pharaoh to Moses in Ex. 5:2.

Men get so big in their own eyes that they think they are God!

3:16-18 THE ANSWER ^{DANIEL'S} ~~DANIEL~~ FRIENDS GAVE TO NEB.

3:16 "Are not careful" = "have no need" (NSRB, 901), or do not feel it necessary. They did not want time to reconsider. With 1,000 chances they would have done the same thing.

3:17 Here they say what God CAN do. In v. 18 it is what HE WOULD do.

Walvoord says (p. 89) that the article should be omitted before "burning fiery furnace" because they are saying that their God can deliver them from this furnace, OR ANY OTHER FURNACE! What faith?

Cf. Gen. 18:14; Jer. 32:17; Phil. 3:21; Rom. 8:31, 39

THIS IS THE WAY WE MUST LOOK AT EVERY CIRCUMSTANCE. Nothing is impossible with God!

See another example in Acts 5:29.

note the
complete
series of
sentences
in report.
it is not
narrative
move
here.

(3:18) BUT, God does not choose to do everything that He can do! He is guided by His purposes, His wisdom, His will!

Their obedience was not dependent upon the delivering power of God, but upon the Word and will of God. They would obey leaving the outcome in the hands of the Lord!

Walvoord quotes Lepold as saying that this "is one of the noblest examples in the scriptures of faith fully resigned to the will of God. These men ask for no miracle; they expect none. Theirs is the faith that says: 'Though He slay me, yet will I trust Him'; Job 13:15" (p. 89).

THEY CANNOT AND WILL NOT COMPROMISE IN THEIR WORSHIP OF THE LORD.

(3:19) Neb. got hotter than his furnace. Walvoord says, "He is as angry as he could possibly be under any circumstance" (p. 89).

Geoffrey King says that Neb. did exactly the opposite thing from what he should have done if he wanted to torture these men. He should "have cooled the furnace seven times less..." (in Walvoord, p. 90).

(3:20) Neb. puts his power on the line with the power of God when he calls "the most mighty men who were in his army."

Shadr., Mes., & Abed. would not have the second chance that Neb. had offered them in v. 15.

(3:21) Normally men were stripped when subjected

to this kind of a death, but Neb. is so anxious to kill them that he does not even wait for this. AND THIS VERY THING BECOMES A FURTHER OPPORTUNITY FOR GOD TO DISPLAY HIS POWER. See v. 27.

3:22 See very "mighty men" of v. 20 died in the heat of the furnace.

3:23 The men were thrown into the furnace. GOD WAS NOT GOING TO DELIVER THEM FROM, BUT THROUGH. Cf. 1 Cor. 10:13.

3:24 But Neb looks ~~at~~ in astonishment at what he sees - and he asks ~~a~~ a question about "three men, bound."

3:25 He saw FOUR, not three.

They were not bound, but walking around. Instead of being dead, they had "no hurt."

Cf. Isa. 43:2.

And Neb tries to describe the fourth: "like a son of the gods." It is doubtful if Neb would have the insight to say, "the son of God" - ALTHOUGH THIS IS UNDOUBTEDLY WHO IT WAS! It could have been an angel (cf. Heb. 1:14). But it also could have been the Lord. Cf. Isa. 43:1-3a.

7/30/72 3:26 Neb called for Shadr., Mesh., and Abd. to come out, addressing them as "servants of the Most High God." It does not seem to indicate that the God of the Israelites was the only God to Neb., but that He was the greatest of all gods.

3:27 note the large number of witnesses who

saw this!

Four things are noted about them:

- 1) "Upon whose bodies the fire had no power."
- 2) "Nor was an hair of their head singed."
- 3) "Neither were their coats changed."
- 4) "Nor the smell of fire had passed on them."

Cf. Heb. 11:34

3:28 Neb. does not acknowledge the Lord as his God, but 2x in this verse speaks of Him as "the God of Shadrach... their own God."

Note his recognition of their faith, and the fact that this was a divine intervention by God Himself: "The God... who hath sent his angels."

3:29 The lack of any true faith with Neb. is seen again in this verse. HE WILL PUNISH ANY WHO "SPEAK ANYTHING AMISS AGAINST THE GOD OF SHADRACH...", BUT HE DOES NOT SAY THAT HE WILL TURN TO THE LORD, NOR DOES HE ENCOURAGE OTHERS, HIS PEOPLE, TO DO SO.

"Amiss" = ἀνίστημι, meaning wrong, and, therefore, sinful. It is practically an admission that sin is anything that is contrary to God.

3:30 Neb rewards these three sons of Israel by promoting them.

Note: This chapter adds to the evidence we have already had that God protects His people, and will protect Israel right on through to the time of His second coming, and after!

CHAPTER 4 - THE SECOND VISION GIVEN TO NEB.

In the Chal. text, vv. 1-3 are put in ch. 3, thus making them vv. 31-33.

- (4:1) This decree does not look back, but ahead. Therefore, it seems that these two verses do belong to ch. 4.

Daniel incorporates into Holy Scripture the very words of Neb's proclamation.

His proclamation goes to his whole empire.

- (4:2) ~~Neb~~ calls what God has done:

- 1) "Signs" - סַרְקָרָת, a miracle which signifies something. (This is in vv. 2 + 3.)
- 2) "Wonders" - נִזְנִזּוֹן, another word for miracle which shows its effect upon men. It makes them marvel.

- (4:3) A man can be exposed to a great deal of truth, and give assent to the truth, without really coming to know the Lord. It may be, however, that Neb. does come to the Lord by the end of ch. 4.

Dr. Walvoord refers to these chapters as "Nebuchadnezzar's spiritual biography" (p. 95), which they certainly are!

- (4:4) How quickly, when God is dealing with a man, the "rest" of this verse can be changed to the fear and troubling of v. 5.

"Rest," Keil points out, is descriptive here, in view of the vision, "of the fresh, vigorous growth of a tree, to which the happiness and prosperity of men are often compared" (p. 143).

(4:5) Neb wants to convey to his people the abruptness of the change. Cf. 2:1.

(4:6) This is like 2:2, along with (4:7). Neb states, "But they did not make known unto me its interpretation."

Cf. again ~~2~~ Cor. 2:14.

Before, he wanted to know both the dream + its meaning; here, only the meaning. The wise men of Babylon are just as helpless in either case.

IT IS IMPOSSIBLE FOR MEN TO GIVE US THE BIBLE, BUT, IT IS JUST AS IMPOSSIBLE FOR THEM, HAVING THE BIBLE, TO BE ABLE TO EXPLAIN IT.

(4:8) Then came DANIEL

Note how Neb describes him.

We see why Daniel was given the name, "Belteshazzar."

(4:9) He calls Daniel the "master of the magicians."

This is the chief, the master, the best, the highest - I].

Just how much Neb meant by, "I know that the spirit of the holy gods (or, God) is in thee," we do not know, but it is clear that Neb believed that Daniel had God-given wisdom.

Cf. 2:24, 30.

"no secret troubleth thee," i.e., you are capable of understanding all of these things which are a mystery to me and to my other wise men!

Cf. Psa. 119:99.

- 8/6/72
- (4:10) NEB'S VISION - of a great tree, "in the midst of the earth."
- (4:11) It was a growing tree, so that it actually "reached unto heaven," and it could be seen from all over the earth.
- (4:12) It was a healthy, vigorous tree, providing shade and protection for animals and birds. "And all flesh was fed from it." Keil thinks that it means "all flesh" "dwelling within its district" (p. 148).
- (4:13) It seems best to think of "an holy one" as describing the "watcher." So this would be, a watcher who was an holy one.
 It would seem that this "watcher" was an angel. He is called a watcher because of his sleepless concern over the tree.
- (4:14) The "watcher" gives orders for the tree to be cut down, etc., BUT...
- (4:15) The stump of the tree is to remain. It is to be bound "with a band of iron and bronze" - evidently to show the absolute binding of the stump to that which is decreed for it. Thus, it would show the sovereignty of God.
 We can become suspicious here that the stump represents a man, and it becomes absolutely clear in v. 16.
 He will be "wet with the dew of heaven, and have "his portion ... with the beasts in the grass of the earth."

(4:16) "Be changed," "to make different from, so that it is no longer what it was" (Keil, 152).

Though as man in appearance, he is an animal at heart. Now WE KNOW THAT THE STUMP REPRESENTS A MAN - and we are suspicious that the man is Neb - from the vision in ch. 2.

"Seven times" is the period during which this condition would last. The LXX takes it as meaning seven years (which seems very likely), but we cannot say for sure. BUT IT DOES INDICATE THAT GOD SET THE LIMIT*, AND THAT HE KNEW BEFORE IT BEGAN HOW LONG IT WOULD BE!

(4:17) God is making His will known through "the watchers," i.e., angels. This should be no more of a problem than the fact that He often does this through men - i.e., prophets, apostles, etc. As "the decree" it is absolutely certain, unalterable, something that the one involved cannot get away from.

The purpose is also announced: "to the intent that the living may know..."

Note the contrast between "the most high" God as compared with "the basest of men."

WHAT A PICTURE OF THE SOVEREIGNTY OF GOD, AND OF THE DEPRAVITY OF MAN - not evolution, but degeneration - evolution in reverse!

8/13/72 (4:18) After relating his dream, Neb appeals to Daniel to tell him what the dream means.
note:

- 1) "All the wise men of my kingdom are not able."
- 2) "Thou art able."

Why was Daniel able, according to Neb?
Because "the spirit of the holy gods is
in thee."

4:19-21 THE INTERPRETATION OF THE DREAM.

(4:19) "For one hour" is probably too long.

Daniel was "perplexed" and "troubled" for a brief time because:

- 1) He recognized immediately ~~that~~ what the dream meant.
- 2) He wondered how he could tell Neb.

Neb encourages him to tell it.

Daniel expresses the wish that the judgment in this dream could fall on Neb's enemies instead of on him.

Note:

- 1) The tenderness of Daniel's heart.
- 2) It is sometimes very difficult to give the Word of God to men.

(4:20) Here and in (4:21) Daniel describes the tree again. Cf. vv. 11, 12. This is to show that he has the details straight. How important to note exactly what the Lord has revealed.

(4:22) The tree represents Neb and his kingdom.

(4:23) Cf. vv. 13-16. Again Daniel is careful about detail.

(4:24) "This is the decree of the Most High," i.e., God. The sovereignty of God over all men and nations, plus the absolute

certainly that His will will be carried out, are two doctrines which Daniel was very certain about.

(4:25) It is not clear as to who the subject of this verse is (or, are). But it would seem that we have angelic forces at work in bringing judgment upon Neb.

The duration is set, is limited: "seven times."

The purpose is announced: "Till thou know..." Cf v. 17.

(4:26) "The stump" which remains pictures the fact that his kingdom is not to be finally removed from him at this time, but it would be restored.

IT IS AMAZING TO SEE HOW MUCH NEB. WAS PERMITTED TO SEE OF FULFILLED PROPHECY.

(4:27) Daniel's appeal to Neb for repentance.

The verse clearly shows that Neb's problem was basically SIN.

Daniel is NOT teaching salvation by works, but he is showing that true repentance will be followed by a change in one's life. That change will be characterized by two things:

- 1) "Righteousness."
- 2) "Mercy."

She first seems to emphasize a change in neb's relationship with God; the second, a change in Neb's relationship with men.

The time of the judgment had not been announced, and so there was time for Neb to change by turning to the Lord.

4:28-31] THE PROPHECY FULFILLED. Neb. seems still to be talking (cf. "I, Neb" in vv. 34, 37), but part is in the third person.

4:28) It all came to pass according to Daniel's interpretation of the dream that God had given to Neb.

4:29) The passage of time may have made Neb feel safe. BUT THE LAPSE OF TIME WAS ONLY EVIDENCE OF THE GRACE OF GOD, NOT THAT THE JUDGMENT WOULD NEVER COME!

Cf. 2 Pet. 3:1-4, 8-12.

~~The palace~~, "The palace" - "one of his crowning architectural triumphs" (Walvoord, p. 107). It was evidence of Neb's pride and self-glory as 4:30 shows.

4:31) Note: "While the word was in the king's mouth." A year had gone by, but Neb had not changed. God brought the judgment just when He did so there could be no doubt as to the cause and effect relationship.

Neb hears "a voice from heaven."

4:32) This is the third time in this chapter for these words. Cf. vv. 17, 25.

4:33) Now there was no more time for repentance. "The same hour was the thing fulfilled," and Neb's humiliation and degeneration are evident.

Note: As we see throughout the Word of God, WHEN GOD'S JUDGMENTS FALL, THEY ARE JUST AS BAD AS GOD SAYS THEY WILL BE.

(4:34) Neb's restoration - also, according to prophecy.

He comes from this experience with:

- 1) a new understanding of God.
 - 2) a new understanding of men. Cf (4:35).
- "Lifted up mine eyes unto heaven" (v. 34).

Does this mean that Neb prayed? Probably so.

(4:36) It seems that God gave Neb even greater glory than before.

(4:37) This may mean that Neb turned to the Lord, and may explain why he would recount this humiliating experience.

Neb is mentioned in 5:2, 11, 18, but all of these refs are after he was dead. So ch. 4 concludes the record of Neb. in Daniel's prophecy. The man whose glory was probably greater than any other king passes off of the stage of Biblical history saying, "And those that walk (an admission that this was his life) he is able to abase."

8/20/72 CHAPTER 5 - BELSHAZZAR'S FEAST AND THE HANDWRITING ON THE WALL.

This is related to ch. 4 in that what Neb. was being taught there, Bel is being taught here. They show what an abomination pride is in God's sight.

(5:1) Belshazzar was a grandson of Neb. The best estimates indicate about 23 years between chs. 4 and 5 - 562 - 539 B.C.

All we know of his reign is this feast.

5:2 The deplorable thing which he does during the feast is mentioned here when he "commanded to bring the golden and silver vessels which Neb had taken from the temple in Jerusalem about 70 years before. He wanted to drink from them.

5:3 This they did, and, adding blasphemy to blasphemy, "they... praised the gods of gold, and of silver," etc.

Daniel's charge concerning this is given in v. 23. It was reducing the Lord to a level below their heathen deities.

5:5-9 THE HANDWRITING.

5:5 Suddenly "a man's hand" appeared and began writing upon the wall "over against the lampstand" where Bel would have no difficulty at all seeing it.

5:6 Bel's terror.

He grew pale. His thoughts added to his fright. Physically he shook uncontrollably.

5:7 Now we have a repeat of what Neb did in chs. 2 and 4.

He promised a great reward to the interpreter. He would become "the third ruler" - probably the highest Bel could offer since there is strong historical support for the fact that he may have been a co-monarch with Nabonidus (see Walcott, p. 121).

(5:8) The results were the same as before, for the reasons given in 1 Cor. 2:9, 10, 14.

(5:9) How quickly hilarity can be turned into terror under the mighty hand of God. Cf. Psa. 2.

Confusion reigned!

5:10-28 DANIEL'S INTERPRETATION.

(5:10) "The queen" here may have been Bel's grandmother. It would seem quite unusual for the wife not to be there, and certainly for her to speak out with such authority if she were there. Also, her knowledge of what Daniel did in Neb's day seems to be more than hearsay.

She assumes, however, that the outcome would be good with Bel as it had been with Neb.

(5:11) For her to use words so similar to Neb's in 4:8, 9 adds further evidence that the queen was Neb's wife.

The queen, not only what Daniel was but, what Neb had made him: "Master of the magicians..."

(5:12) This is the reason for Daniel's exaltation. As we read in Proverbs, wisdom and knowledge which come from God are more to be desired than wealth or anything else that man can have in this world!

The queen-mother encourages Bel to get in touch with Daniel immediately

because "he will show the interpretation."

5:13 Bel has Daniel brought in.

Bel has heard of Daniel, but apparently had never met him **5:14**. Very likely Daniel was not now in the position he had held under Neb.

5:15 Bel recognises the failure of the other wise men - a factor that Daniel was well-acquainted with.

5:16 Bel promises Daniel the reward he had promised to the other wise men.

5:17 Note Daniel's lack of concern for rewards and position. He promises to "read the writing, and make known... the interpretation."

N.B. On receiving money for services ~~to Nebuchadnezzar~~ cf. 2 K. 5:26, Elisha's words to Gehazi. How we as the Lord's people need to remain ~~about~~ "the love of money" (1 Tim 6:10).

5:18 Note Daniel's emphasis on THE SOVEREIGNTY OF GOD - a major doctrine in Daniel!

"God gave Nebuchadnezzar ... a kingdom..." And this continues in **5:19**, "And for the majesty that he gave him..." GOD IN HIS SOVEREIGNTY MADE NEB. A SOVEREIGN WITH ABSOLUTE AUTHORITY OVER PEOPLE.

5:20 Neb's problem was not external, but internal: PRIDE. "When his heart was lifted up." This is the root sin. Cf. 1 Tim 3:6

How God hates it, and how, too. His Heart is moved toward the humble!

Read Isa. 13,14 - and see how it is linked with Lucifer!

"He was deposed" - because what God gives He can take away!

5:21) Here Daniel reviews the way God humiliated Neb, and why!

5:22) We are expected to learn from the experiences of those who have lived before us. Biographers and autobiographers do a great service IF they stick to the truth. This is what makes Bible biographies so very important. For Daniel to say what is recorded here means he knew what had happened to Neb, but failed to pay attention to it.

5:23) Instead Bel had blasphemed God by his use of the temple vessels. His knowledge made his act all the more sinful.
HE WAS SINNING AGAINST LIGHT GOD HAD GIVEN HIM.

He, too, has to be reminded of God's sovereignty. "The Lord, in whose hand thy breath is, and whose are all thy ways, hast thou not glorified?"

5:24) What Bel had done explained the reason for the handwriting on the wall.

5:25) For the first time we are given the words upon the wall.

(5:26) Then Daniel proceeds with THE INTERPRETATION.

"MENE, MENE" - מִנְאָה מִנְאָה, a passive participle

The repetition is for emphasis.

It means, numbered, numbered.

God is the one who sets the limit of our lives. Bel's was complete; it had come to an end. AND NOW, THIS APPLIED TO BABYLON TOO. It was all over. Daniel explains this.

Cf. Psa. 90:12.

(5:27) "TEKEL" - תְּקֵל. It means, weighed. Our lives are measured by God, not by human standards. Bel was "wanting in necessary weight, i.e., deficient in moral worth" (Keil, '89).

Bel was morally underweight! And so he could expect judgment.

(5:28) "PERES" - פֶּרֶשׁ (in v. 25); פֶּרֶשׁ (here). The difference between the two verses is that the and (וְ) plus the ending (וּ.) are given in v. 25; only the root in v. 28.

The word means, divided. "The meaning is not that the kingdom was to be divided into two equal parts, and the one part given to the Medes and the other to the Persians; but פֶּרֶשׁ is to divide into pieces, to destroy, to dissolve the kingdom" (Keil, '90).

(5:29) Bel keeps his promise to Daniel even though it was "short-lived and useless, ... and typical of the honors of this world... man may have the first word, but God will have the last word" (Walvoord, 129).

no repentence
from Bel.

5:30 God gave Neb 12 months (cf. 4:29); He did not give Bel 12 hours! Note the ominous words, "In that night..."

Some have questioned the immediacy of this judgment, but later findings tend to support what we have here. The problem centers around Darius, mentioned in v. 31.

5:31 Thus, Daniel's prophecy to Bel is fulfilled, and so is the first part of his prophecy to Neb in ch. 2. Fulfilled prophecy gives us encouragement to believe the prophecies which have not yet been fulfilled.

This was in 539 B.C.

Daniel must have been about 80.

Darius was 62.

CHAPTER 6 - DANIEL IN THE LION'S DEN.

With the conquest of the Babylonian Empire by the Medes and the Persians, it would be expected that certain organization and re-organization would take place. Whenever possible, leaders from the Bab. Emp. would be used. Such was the opportunity for Daniel to excel again.

6:1 The 120 princes, or satraps, were "the governors... of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign" (Gen., 38).

The fact that they had financial responsibilities is brought out by the second verse where we

9/2/72

read, "that the king might not suffer loss."

9/3/72 b:2 Over the princes, or satraps, were "three presidents", or commissioners. DANIEL WAS ONE OF THESE. They carried out the king's commands and looked out for his interests generally.

b:3 Daniel not only excelled so as to be named one of the presidents, but he "was preferred above the presidents and princes" - thus making him second in prominence to Darius.

"Excellent" - 8:25. Cf. 3:22; 5:12,14. It speaks of that which is more than enough.

b:4 Such outstanding qualities in a foreigner was bound to stir up jealousy. It probably means that there was a marked contrast between what Daniel was and how he worked as compared with the same in them. He was "faithful" and his work was practically flawless.

b:5 What a testimony this is! Their only hope was to find some conflict between his God and their religion.

Note: "The law of his God," i.e., the Word. These men knew that Daniel's life was regulated by the Word of God. IT IS POSSIBLE TO BE FAITHFUL TO THE LORD AND FAITHFUL TO MEN.

b:6 Do they go to Darius with their fiendish plan.

Note: A person can be faithful to the

Lord and still get into trouble!

(b:7) "All" is a lie!

So they deceived the King in two ways:

- 1) In presenting their request as though it were a unanimous request.
- 2) In not revealing their real objective.

Darius would be flattered because it was:

- 1) A recognition that he possessed divine powers. The M-P kings made such claims.
- 2) An indication of Darius's supremacy over other deities.

(b:8) "The law of the Medes and Persians," i.e., irrevocable! They evidently knew that Darius would want to change it when he discovered that Daniel was affected by it.

(b:9) Darius grants their request

(b:10) NOW THE SCENE SHIFTS TO DANIEL.

"When Daniel knew" - cf Paul in Acts 20:22-24.

See also Phil. 1:27-30; 2 Tim. 3:12-15. Note: "But stand thou..."

Daniel knew the consequences of his praying, but went right on anyway - "as he had done previously." This means not only praying, but that he prayed for the same thing "upon his knees three times a day."

What did he pray for with such regularity and faithfulness?

A hint is given in the phrase, "his windows being open in his chamber toward Jerusalem." He was praying for the peace of

Jerusalem. Cf. Psa. 122:6; Jer. 29; Deut. 30:1-10.

WOULD SUCH A DECREE AFFECT THE PRAYING THAT WE ARE DOING?

Note also: "and gave thanks before his God."
Cf. Phil. 4:6,7.

(b:11) Daniel's enemies find him praying "before his God." This same prep phrase is in v. 10. It speaks of being in the Lord's presence and of going to Him. Daniel did not depend upon prayer, but upon God!
IT IS NOT PRAYER THAT CHANGES THINGS, BUT GOD WHO ANSWERS PRAYER.

(b:12) Note the subtle way they present their accusation of Daniel to Darius.

The king walks more and more into their trap.

(b:13) Then they come out with, "That Daniel."

Cf. "this Daniel" in b:5.

Their description also shows their contempt. He was a Jew. By all rights he should have been described by his official position in the Empire.

Daniel had proved through his long life that you can be faithful to God and to men — in most cases. But these men were saying that, because Daniel continued to pray, he no longer "regardeth" the king, "nor the decree" which the king had signed.

(b:14) When Darius learned that Daniel was the one who had been caught, he tried all day to deliver him. The Word says that he "was very much displeased with himself."

(b:15) When Daniel's enemies knew that Darius was testing, they reminded him of the nature of a decree "issued in a legal form" by a Medo-Persian monarch. It "could not not be changed, i.e., could not be recalled" (Keil, 214).

(b:16) All Darius can do is to commit Daniel to his God.

Evidently he had heard of the miraculous things which God had done when Nebuchadnezzar and Belshazzar were kings.

Keil translates Darius' words,

"May thy God, whom thou servest continually, deliver thee" (p. 215).

Walvoord makes it stronger:

"Thy God whom thou servest continually, he must deliver thee"

(p. 140).

Perhaps Darius had also felt that God would deliver him because of his godliness and because of his faithfulness even to the king.

(b:17) The den was probably built as some zoos have a lion's den. It was open above (indicating how Daniel and Darius could talk with each other). There was a wall dividing the den & in the wall was door. The keepers would entice the lions from one side to the other with food, then shut the door from above so they could clean the side where the lions had been.

This is the door, apparently, that was

sealed with the King's seal.

6:18 The King spent a miserable night.

"Instruments of music" may or may not be right. Keil suggests "concubines" (p. 216). The RSV has "no diversions." The NASB has "no entertainment." An ancient Arabian translation has "table" (cf. Walvoord, 141), ^{i.e.,} food. Perhaps it is best to leave it general.

6:19 When morning came, Darius hurried to the den.

6:20 It is certain that Darius never heard of anyone being spared in a den of lions, but Daniel had changed his ideas about what God could do.

"A lamentable voice" - 7:5 v. This means "grieved, afflicted" (Isa., 806).

Note that he calls Daniel, "servant of the living God." There would be hope that a "living God" could spare his life.

"Deliver", from 7:10, is also used in 3:15, 17; 6:14, 16, here, 27. This is a good translation, to set free.

He could do it with fire; could He do it with lions?

6:21 Daniel's first words are terms of respect and homage - giving the lie to what his enemies said in v. 13.

6:22 Note: "my God." Cf. Psa. 23:1; 63:1.

Daniel believes that his life, i.e., his relationship to the King, had been part of the

reason that his life had been spared.
GOD BLESSES HIS CHILDREN WHEN THEY ARE SUBJECT TO AUTHORITY, EVEN WHEN THAT AUTHORITY IS A HEATHEN KING.

Cf. 1 Kgs. 11: 33, 34.

(b:23) Daniel was probably lifted out — the king being "exceedingly glad," overjoyed! And this verse gives another reason for Daniel's escape: his faith — "because he believed in his God."

He was not demanding from God his safety, but he was trusting the Lord to meet his need according to His own good will.

(b:24) Darius orders the men cast into prison — with their families (according to Persian custom) — who had plotted against Daniel. God's hand can be seen in this, too, since he often ordered the death of entire families. They all die immediately — killed by the lions.

This proves that God's keeping hand was on Daniel!

10/8/72 (b:25) This is Darius' second decree — completely different from the first one earlier in the chapter.

This decree is similar to Neb. in chs. 3 and 4. All of these show the depth of God's work in these Gentile kings. THEY DO MANIFEST THAT THEY KNOW NOTHING ABOUT HOW THE LORD WORKS IN THE HEARTS OF MEN TO CAUSE THEM TO WORSHIP HIM. It is not through royal decrees!

The decree went out to diff. languages, + probably in diff. languages.

"Peace" - a common greeting, but another case of, "Peace, peace, when there is no peace.

(6:26) Note all that about God from Daniel

First, "the God of Daniel." Cf. vv. 20, 22, 23. WHAT A SHAME THAT DARIUS COULD NOT SAY, "THE GOD OF ISRAEL."

Secondly, "the living God, steadfast (or, enduring) forever."

Keil points out that Darius does not speak of the Lord as "the only true God." (p. 218). So, there is much to be desired, but there is also much here.

Thirdly, about "His kingdom" - which is most significant in view of Daniel's prophecy. HERE IS AN EARTHLY KING WHO REALIZED THAT GOD, TOO, WAS A KING, THAT HIS KINGDOM INCLUDED EARTH, AND THAT IT WAS IN EXISTENCE THEN, AND ALWAYS WOULD BE.

What place would be ours if we always recognized this!

(6:27) (The continuation of the decree from v. 26.)

"Delivereth" - from לִפְנֵי, the same verb used in 3:15, 17, 28; 6:16, 20. Men imprison; God sets free.

"Rescued" - לִפְנֵי. It is from לִפְנֵי. It means to take out of.

And Darius confesses before his whole kingdom that God is a miracle-working God: "signs and wonders."

THE PROOF OF ALL OF THIS IS WHAT DARIUS HAD

SEEN GOD DO FOR DANIEL.

One of the greatest of the miracles of the book of Daniel is the way in which Daniel's testimony was sent out throughout the Babylonian Empire and the Medo-Persian Empire - at government expense, and in the writing of the Emperors themselves!

(b:28) Note in 5:31, "Darius the Mede." Here, "Cyrus, the Persian." They may have ruled at the same time, or, as it seems here, Cyrus succeeded Darius - from diff nations, but that is why this is called the Medo-Persian Empire.

The point here is not primarily the history, but the fact that "Daniel prospered." REGARDLESS OF THE CIRCUMSTANCES, DANIEL WALKED WITH GOD, AND GOD'S BLESSING CONTINUED TO BE EVIDENT IN HIS LIFE.

10/15/72
REVIEW
CH. 2.

CHAPTER 1 - This chapter brings to a close the Chaldean section (2-7). It ends as it began, i.e., with visions which ~~six~~ actually have the same interpretation. THEY BOTH SPEAK OF THE FOUR GREAT WORLD EMPIRES WHICH ULTIMATELY END THROUGH DIVINE INTERVENTION.

The chapter is not in its chronological order since it goes back to "the first year of Belshazzar, King of Babylon." (Chapter 6 has to do with the next kingdom after Babylon, the Medo-Persian.) The year would be about 550 B.C.

(7:1) This is the first vision given to Daniel. We have his own record of what he saw

. in the vision in his dreams.

7:2 note Daniel is recording his vision (just as we have Neb's vision in ch. 4 in Neb's words).

"The four winds of the heaven" pictures for us the sovereign, providential acts of God in His control over the affairs of the Gentile nations.

Walvoord says that there are approx. 120 refs to wind in the Bible (over 90 in the OT; about 30 in the NT), and that more than half picture the power of God. See p. 152

"The great sea" - a picture of Gentiles, the nations. Cf. Isa. 60:5; Jer. 51:12, 13; Rev. 17:1, 2, 15. See also Isa. 57:20.

7:3 now we have a diff. picture of the nations from that given to Neb in ch. 2

come up from the sea
There it was an image of a man, one image, pointing to its unity.

Here they are pictured as animals, less than human, cruel and destructive, and "diverse one from another."

There are "four" - and no more! God is the One who sets the limits. This rev. coincides with the one in ch. 2 with regard to the number.

7:4 Three things enter into the description of Babylon:

- 1) a lion.
- 2) an eagle.
- 3) a man.

Keil says, "What the gold is among metals

and the head among the members of the body, that the lion is among beasts and the eagle among birds" (p. 223).

So, obviously again, the Babylonian is the most glorious - but cruel, destructive of nations, able to soar and plunder beyond what a lion could do.

But, as we have seen in ch. 4, God plucks the eagle's feathers so it cannot fly - humiliation - BUT THE OUTCOME IS GOOD. The lion becomes like a man, not by itself or of its own choosing, but BECAUSE "a man's heart was given to it," i.e., by God.

7:5 The "bear" is next in greatness and strength to the lion.

But it is still a beast, an animal.

It is cruel and destructive.

However, it is not as great as the first. "It raised up itself on one side" - probably an evidence that this kingdom was made up of two parts: the Medes and the Persians. BUT THE PERSIANS BECOME THE GREATEST OF THE TWO.

"Three ribs" - show how vicious it is. Normally a bear will eat fruit and vegetables. It kills only when angered or very hungry. The explanation given here is, "They said thus unto it, Arise, devour much flesh."

7:6 The third kingdom is pictured as having four heads and four wings, and as being a LEOPARD.

The picture here is of cruelty and sinfulness.

The Greek Empire was ultimately divided under four heads after Alexander the Great. & the description of the animal fits the Empire.

The only thing stated is, "and dominion was given to it." Thus, what it had was not the result of what it did for itself. This is evidence again of divine sovereignty and providence.

10/22/72
 7:7 The fourth beast - not mentioned what it was. It is so terrible and strong that "no beast is named to which it can be likened." Cf. Keil, p. 228.

"Great iron teeth" correspond with the iron in the legs and feet of Neb's image in Dan. 2.

"Ten horns," correspond with the ten toes of Neb's image in ch. 2. The interpretation is given in v. 24: "ten kings." A horn pictures strength, so this is the governmental power of the ten kings in the fourth Empire.

7:8 As Daniel "considered the horns," which seem to be the most important part of the vision, suddenly a strange thing happens.

A "little horn" arises. It uprooted three of the original horns, and has characteristics which indicate that it is a human being.

7:9 Daniel then sees, not "the thrones cast down," but put in place. From the context it would seem like 2 thrones.

responds
with the
feet of iron
and clay
and the
fourth Empire

The One Daniel now sees is called, "the Ancient of days," one who is very old.

This certainly points to the Eternal God, but at this point Daniel sees "one advanced in days."

Note the similarity with the description of "the Son of man" in Rev. 1:13, 14.

The "wheels" evidently indicate that the throne was not limited to a particular place, but could be moved wherever it was needed.

7:10 "A thousand thousands... and ten thousand times ten thousand" - cf. Dk. 33:2; Ps. 68:18. These must be angels.

The purpose of this is "judgment," which is "set" - i.e., it begins.

"The books were opened" - Records have been kept in which the actions of men are given.

7:11 On the basis of what Daniel saw in v. 8, it seems unlikely that anyone could ever destroy the "little horn" because of "the voice of the great words which the horn spoke." IT SEEMS CLEAR THAT THE LITTLE HORN MUST HAVE APPEARED AS GREATER THAN ALL OTHERS - AND PRACTICALLY INDESTRUCTIBLE.

*The NASB
has "greatful
words."*

But - "the beast was slain" - and the horns with it, "and given to the burning flame." This must mean hell, the lake of fire. Cf. Rev. 19:20; 20:10

7:12 This verse draws a parallel with Neb's image in Dan. 2 where one kingdom

is continued in the next one.

WE ARE NOT TOLD THAT THE FIRST THREE BEASTS ARE DESTROYED - though they are!

The kingdom lasted long, for we waited, but came, but never for an appointed period of time (NASB) "Their lives were prolonged for a season and a time," i.e., in each beast which followed. But when the fourth beast is overthrown, "they" all "had their dominion taken away" because the final Kingdom would be completely different and have no connection with the others at all!

7:13 Now appears "one like," lit., a "Son of man." The Aramaic has no article.

This points to a human being.

He is representative of man and in Him God's purpose for man will reach its fulfillment.

It was our Lord's favorite title for Himself while He was here on earth.

In view of what follows in this chapter and in the rest of Scripture, this can be nothing but a revelation of our Lord Jesus Christ.

He comes "in the clouds of heaven."

This speaks of His glory. Cf. Rev. 1:7; 1 Th. 4:17; Acts 1:9, 11; Mt. 24:30.

7:14 At this point the Son of man becomes King over all the earth - "an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed."

Contrast with v. 12.

Cf. Dan. 2:34, 35; Rev. 19:19-21.

"Dominion" - 7474. This probably stands

here for authority. Cf. "given" in 7:6 b.
 "Glory" - 7P² Here we have its splendor,
magnificence, grandeur.

"Kingdom" - a monarchy, an absolute monarchy, where all rule and all authority are His! Our Lord's rule will not be a democracy!

This Kingdom, unlike the others before it, will never come to an end. Cf. Dan. 2:44; 4:3, 32. The Lord rules now, ^{often} through ungodly men; but He will rule in person in that day when every thing is brought under Him.

10/26/72

THIS IS THE END OF THE VISION.

(For the effect, see also v. 28.)

7:15 The effect upon Daniel was twofold:

- 1) "Grieved" - from סַאֲנֵה, 3 sing fem. Islpe in Aramaic, to be pained (Isa., 48:7). NASB: "was distressed."
- 2) "Troubled" - terrified, from תָּמֹתֶל. It can mean trembling and shaking.

Daniel was physically upset, and visibly so, by what he saw in the vision. Why?

"It was the things themselves as they passed in vision before him--the momentous events, the calamities which the people of God would have to endure till the time of the completion of the everlasting kingdom of God--which filled him with anxiety and terror" (Keil, 237).

Perhaps he had thought that the end of the Babylonian captivity would make a change for the better (even though he would have known from Neb's vision in ch 2 that Israel would not get the Kingdom until after these were four great world empires).

NASB: "The visions in my mind kept alarming me."

7:16 Daniel approached "one of them that stood

by" - i.e. by a ref. to those mentioned in v. 10
 Daniel wanted to know "the truth," i.e.,
 "the exact meaning" (NASB). So an angel is
about to interpret.

7:17 "Out of the earth" explains "up from the sea" in v. 3, just as "four kings" explains "four great beasts".

7:18 "The saints" - Cf. vv. 21, 22, 25, 27.

Cf. Dan. 8:13; Psa. 106:16.

See also Job 5:1; 15:15; Psa. 16:3; 34:9; 49:5, 7;
 Hosea 11:12; Zech. 14:5.

The word is ^{vv. 10, 17} saints.

This applies to angels (supposedly) in 4:13, 14⁷,
 but here the meaning seems to be to those
 "saints" who are to be included in the
 Millennial Kingdom, i.e. OT saints and Trib.
 saints.

"The Most High" - Cf. vv. 22, 25 (2x), 27. ^{This is the} ^{most ref. to the}
 Cf. Dan. 3:26; 4:2, 17, 24, 25, 32; 5:16, 21. ^{most High God" in}
 Daniel.
 The first refs. in the Bible are Gen. 14:18, 19, 20, 22.

They do not take it in the sense of establishing
 it, but they will possess what the Lord Himself
 will take.

AND THIS KINGDOM, UNLIKE THE FIRST FOUR,
 WILL NEVER END.

7:19 But Daniel wants to know specifically
 about "the fourth beast," the ten horns,
 and especially the little horn about whom
 additional details are given here.

This is the first we read of the beast's
 "nails of bronze" - which emphasizes, even
 more, its destructive power.

7:20 "The other" here is the little horn of v. 8. He overcomes 3 of the 10 kings.

"That horn that had eyes." Cf. v. 8. "Eyes and seeing with eyes are the symbols of insight, circumspection, prudence" (Keil, 229). So he exerts in wise.

He is a man. Cf. v. 8.

His speech will cause men to fear him.

"whose look was more stout." His appearance was more overwhelming than the other seven kings.

7:21 The little horn's special object seems to be to destroy "the saints." And Daniel sees that he "prevailed against them."

"Saints" HERE IS MORE LIMITED THAN IN THE OTHER VERSES WHERE IT IS FOUND IN THIS CHAPTER (vv. 18, 22, 25, 27). HERE IT APPLIES TO TRIB. SAINTS.

Cf. Mt. 24:1-31.

7:22 The above will go on until God Himself brings an end to it all and we see v. 13 fulfilled.

"Judgment was given" — At the end of the 4th Trib. There will be a judgment of Israel and of the nations — separating the sheep from the goats. Cf. Mt. 25:31 ff.

Then the saints, redeemed Gentiles as well as Jews, will enter into the Kingdom.

7:23 The extent of the Empire of the Fourth Beast will be greater than any of the previous beasts. He shall devour the whole earth." Thus, the Revived Roman Empire may, and probably will, be more extensive than the original.

7:24 It has been impossible to relate this to anything in history. Thus, we can only conclude that this is still future.

Cf. Rev. 13:1; 17:12.

The little horn is not called a king here, but the implication is that he is. He is different from the 10 kings, + conquers 3 of them.

7:25 He is anti-God.

He is anti-paints.

He will also "think to change the times and the laws." These "are the foundations and main conditions, emanating from God, of the life and actions of men in the world.... But in these ordinances he does not regard the fundamental conditions given by God, but so changes the laws of human life that he puts his own pleasure in the place of the divine arrangements" (Keil, and Kliefoth in Keil, pp. 241, 242).

"And they shall be given . . . - note the evidence of the sovereignty of God. He does not just TAKE it; it is GIVEN to him!

"A time and times and the dividing of time." This = $3\frac{1}{2}$ of something. Cf.:

- 1) Dan. 12:7.
- 2) Dan 9:27 - $\frac{1}{2}$ of final week.
- 3) Rev. 12:14 - same as Dan. 7:25.
- 4) Rev. 11:2; 13:5 - 42 months
- 5) Rev. ^{11:3}12:6 - 1,260 days

7:26 The destruction of the 4th Beast was mentioned in v. 11, so WE HAVE ONLY THE JUDGMENT OF THE LITTLE HORN HERE.

Xor "the judgment shall sit," the NASB has, "But the court will sit in judgment." Cf. 1 Cor. 6:2,3.

The end of the little horn's power is emphasized by the three verbs that are used:

- 1) "Take away."
- 2) "Consume."
- 3) "Destroy."

(7:27) It is "the people" who are "the saints of the Most High" who are said to receive the kingdom because they are the ones who will benefit from it.

It will be universal: "the kingdom under the whole heaven."

This Kingdom will never end.

The outstanding characteristic of this Kingdom is that "all dominions shall serve Him and obey Him," i.e., the Most High and the Son of man.

(7:28) Cf. v. 15. It is the same verb ~~for~~ for "troubled" here and in verse 15.

This revelation did not give all of the details, but this is as far as this one goes.

Summary:

- 1) This revelation begins with Daniel's time and the Babylonian Empire to the Second Coming of Christ.
- 2) Most (time-wise) has been fulfilled, but some has not.
- 3) The unfulfilled time has to do with the time between the Rapture and the Second Coming of Christ.
- 4) The vision traces the scope and end of the times of the Gentiles.
- 5) Application: 1) Importance of obedience. 4) Certainty of judgment
2) Sovereignty of God
3) Importance of God's purposes.

11/5/72

CHAPTER 8 - THE VISION OF THE RAM AND THE HE GOAT. They are identified in vv. 20, 21: medo-Persia and Greece. Only Babylon has been identified up to this point. When Daniel received this vision, the Babylonians were still in power. Cf. 8:1. But he lived to see Medo-Persia in power so THIS CHAPTER VERY OBVIOUSLY DEALS WITH THE SECOND AND THIRD EMPIRES.

(8:1) This vision was given to Daniel 2 years after the vision in ch. 1.

Walvoord indicates that ch. 8 occurs 12 years before ch. 5.

(8:2) The place designated here was east of Babylon, probably not in the Bab. Empire, but the little-known city which was destined to become the capital of Persia: Shushan, or Susa. Esther lived here.

Nehemiah left this place when he went back to Jerusalem.

It is located about mid way between the Caspian Sea and the Persian Gulf, almost due east of Israel. Today Persia is called Iran.

Daniel seems to have been awake during his vision.

It would seem best to understand that he was transported into Persia only in his vision.

(8:3) This "ram" is explained in v. 20 as representing the Medes and the Persians. This twofold nature of the empire is

represented by the two horns. The Medes arose to power first, but the Persians, although later, became the stronger. This is the meaning of "one was higher than the other, and the higher came up last."

8:4 History now teaches us that, although the Medes and Persians expanded eastward, their principal conquests were "westward, and northward, and southward." "No beasts" = other nations, not the beasts of ch. 7. This term fittingly describes what nations of men become.

NO ONE WAS GREATER AMONG THE NATIONS.

HE DID WHAT HE WANTED TO DO.

AND BECAME GREAT.

8:5 The "he-goat" is Greece (mentioned also in 10:20; 11:2).

This harmonizes with the fact that he "came from the west over the face of the whole earth."

→ The speed of his conquest: He "touched not the ground." These two forces met in 334 B.C. The M.-P.'s were finally defeated in 331 B.C.
 "A notable horn" - Alexander the Great.

8:6 The vision given to Daniel is not concerned with the details of the battles (of which there were many), but with the outcome.

The he-goat attacks the ram "in the fury of his power," because Greece, as history shows, was retaliating against M.-P. for previous attacks the Medo-Persians had made on Greece.

This concept
with the 3
narratives
in the
mouth of the
bear in 7:5.

This corresponds
with four
rings on the
crown in
chapter 11:6.

11/12/72 (8:7) Here we see how the he-goat (Greece) conquered the ram (medo-Persia). The victory was overwhelming and permanent

(8:8) There is general agreement among expositors that the breaking of "the great horn" was the death of Alexander before he was thirty-three. The "four notable ones" which took his place were:

- 1) Cassander - over Macedonia and Greece.
 - 2) Lysimachus - over Thrace, Bithynia, and most of Asia Minor.
 - 3) Seleucus - over Syria and lands to the east including Babylonia, even to India.
 - 4) Ptolemy - Egypt, possibly Israel, + Arabia Petraea.
- This was a reality by ³⁶~~33~~ B.C., 22 years after the death of Alexander in 323.

"Notable" = major, considerable.

Thus, we see the amazing accuracy of the Word of God.

(8:9) From one of the kingdoms (history now shows it to be the one headed by Seleucus) "a little horn" arises. This is not the same as the little horn in ch. 7. The one in ch. 7 is still to come; this one in ch. 8 has already come. He was Antiochus Epiphanes. He was the 8th king in the Syrian Dynasty. His dates were 175 - 164 B.C.
 "The pleasant land" = Israel.

(8:10) This verse, though different, and for that reason, difficult, probably points to what Antiochus did to the Jews. "The host of heaven" would be Jewish believers.

Notes:
 1st in a
 little
 king is
 never in
 164 B.C.

On "the host of heaven," cf. Gen. 15:5; 22:17; Dan. 12:3.

Perhaps we should read, "the host, even the stars;" so that they are not two groups, but two terms to designate one group.

(8:11) The little horns seem to be identified in the same way because of their hatred for and opposition to Israel. We must remember that they are pictured as beasts.

Antiochus is a type of what the Anti-christ will be and do, but it seems best to take this verse as being fulfilled in Antiochus.

He practically makes himself the head of Israel, i. e., "the prince of the host."

He stopped the worship of the Jews in Jerusalem and so desecrated the Temple that it was practically ruined!

Walvoord says that "by him" in this verse should be, lit., from Him, i. e., from God the little horn took away the sacrifice by which He was being worshipped.

(8:12) Note the sovereignty of God in giving Israel into the hand of Antiochus.

He stops "the daily sacrifice."

"By reason of transgression" means so that he could transgress by casting down the truth of God "to the ground" (cf. the same expression in v. 7 where it means to defeat, to destroy, to do away with something once and for all).

(8:13) This question is similar to the one in

Rev. 6:10 (although they do not refer to the same time).

These saints are probably angels. Cf. 1 Pet. 1:12 b.

This is the first of seven references in Daniel to "the desolation". Cf. the others in:

- | | |
|---------------|---|
| 2) Dan. 9:17. | } |
| 3) " 9:18. | |
| 4) " 9:26. | |
| 5) " 9:27. | |
| 6) " 11:31. | |
| 7) " 12:11. | |
- See NSRB, p. 911

"Desolation" - οὐδείς. It speaks of laying something waste, to make it desolate, i.e., without the activity and noise of people.

Since it is keeping Israel from worshipping God, it is "the transgression" to the nth degree!

The angels know that it will not be forever, but they want to know, "How long?"

8:14) The answer has to apply to Antiochus' time in view of the context.

It is too short for 7 years.

It is too long for 3½ years: 2,300 days.

Walwood suggests the dates 171-164 B.C. - the latter being the year when Antiochus died. But he adds,

"The actual desecration of the temple, however, did not occur until December 25, 167 B.C. when the sacrifices in the temple were forcibly caused to cease and a Greek altar erected in the temple.

The actual desecration of the temple lasted only about three years" (p. 190).

"Then shall the sanctuary be cleansed," i.e., so that the Jews could worship again.

The Temple always is the thermometer which indicates the spiritual health (or lack of it) in Israel.

11/19/72

8:15 Here is an evidence of inspiration. NOT ONLY DID DANIEL NOT ORIGINATE WHAT HE SAW, BUT HE COULD NOT EVEN UNDERSTAND IT UNTIL GOD MADE IT KNOW THROUGH GABRIEL - who is called in Luke 1:26, "the angel, Gabriel."

Daniel "sought for the meaning." It is like Peter on the house top of Simon in Joppa, "while he thought..."

WE NEED TO BE LIKE THIS WHEN WE READ THE SCRIPTURES.

The angel appeared like a man. Cf. Abraham's experience in Gen. 18, 19.

8:16 "A man's voice" - perhaps the voice of God.

"Gabriel" is commanded to "make this man to understand this vision."

8:17 This experience makes Daniel "afraid" and he falls on his face - evidently to keep himself from seeing the glorious sight of the angel.

If men will do this before an angel, what will they do in the presence of God. Cf. Rev. 6:12-17; Luke 5:8; Ex. 20:19.

"The time of the end." This expression seems to have a prophetic overtone to it. It was fulfilled in the Medo-Persian and Greek Empires, but it also has characteristics which will be fully seen only at the end. The

evil
Characteristics of all of the Empires will
be combined in the last.

8:18 Daniel remains where he was, asleep, until Gabriel set him upright. This "deep sleep" was not a natural sleep, but was due to the fear which Daniel was experiencing.

11/26/72 8:19 "The indignation" - אֹנְגָדָה, "is the wrath of God against Israel, the punishment which God hung over them on account of their sins, as in Isa. x. 5, Jer. xxv. 17, Eze. xxii. 24, etc., and here the sufferings of punishment and discipline which the little horn shall bring over Israel" (Keil, 314, 315).

"The indignation" results in "the desolation". The angel promises to let Daniel know this:

- 1) There will be an end.
- 2) What the end will be like, i.e., the end of the Greek persecution. It was to reach its worst time (before the Gr. Trib.) under Antiochus Epiphanes.

8:20 The ram is identified as Medo-Persia.
Cf. v. 3, 4.

8:21 The he-goat is identified as Greece. Cf. v. 5.
"The great horn" was Alexander the Great.

8:22 Cf. v. 8. The four kingdoms which succeed Alexander are "not in his power," i.e., not as mighty as Alexander was.

8:23 Now we are to learn specifically about the man we now know to be Antiochus Epiphanes.

- 1) The way in which this applies really to the end times is seen in this expression, "the latter time of their kingdom." A.D. was about 100 years before the end of the 1st Empire, but it could be called this because:
 - a) It was the main persecution of the Jews.
 - b) It in itself was prophetic of the 1st Trib.
- 2) He will arise "when the transgressors are come to the full," i.e., when Israel's transgressions are full and, so, ready for judgment.
- 3) His ominous appearance and unusual wisdom - "of fierce countenance, and understanding dark sentences."

- (8:24) 4) His power, "but not by his own power." It seems best to describe this as pointing ultimately to God, although God may use Satan. But it is delegated power.
- 5) He will be successful - "and shall destroy the mighty and the holy people," a paradoxical title for Israel, depicting what they should have been IF they had been walking with the Lord.

- (8:25) 6) He will succeed because of his "craft," or "deceit." This is a common word for Satan and all of his deceptive work, even to the end. Cf. 2 Cor. 11:3; Mt. 24:11, 23, 24; 2 Th. 2:7-12, etc.

- 7) Self-exaltation will be a part of his scheme. Cf. what is said about "that man of sin" (2 Th. 2:3, 4). So he is God-less and anti-God.
- 8) "By peace shall destroy many." This is a

false peace which tells the people of God to sleep — as will happen in the G.R. Trib. also. We will see more of this in ch. 9. It is "peace, peace, when there is no peace" (Jer. 6:14; cf. 1 Th. 5:3). Also Isa. 48:22; 57:21.

- 9) He is anti Christ: "He shall also stand up against the Prince of princes." Although Antiochus lived before, he lived in the anti-God, anti-Christ, spirit of the last days.
- 10) "He shall be broken without hand" — as God has so often done with the mighty rulers of the earth. "Antiochus died of a foul disease" (Walvoord, p. 197). Cf. what happened to Herod — Acts 12:23.

(8:26) Daniel is told here:

- 1) That the vision is true
- 2) That Daniel is to "shut thou up the vision," i.e., seal it and preserve it "It shall be for many days," i.e., "its fulfillment will occupy many days" (Walvoord, p. 199). Also, probably, that it will be some time before it is fulfilled.

(8:27) Cf. 7:28.

Daniel became ill many "days". The prediction of judgment made him sick. Think of what this meant with respect to his prayer life. He had been praying for the peace of Jerusalem.

He "was astonished at the vision, but none understood it" — the details, YES; but how and when it would be fulfilled, and all that it

would mean to Israel, No.

CHAPTER 9

12/31/72

CH. 5 closed with Belshazzar overthrown by God and Darius the Mede becoming King.
The end of the chapter mentions ^{b1#} Cyrus the Persian.
CH. 6 goes back to the first year of Belshazzar.
CH. 8 has to do with the third year of Belshazzar.
CH. 9 - we are back to the first year of Darius.
The first part of CH. 9 gives us David's prayer of confession and supplication.
The second part (vv. 20-27) gives the revelation concerning Daniel's 70 weeks.

(9:1) The time of this chapter - the first year of Darius the Mede, who was also the son of Ahasuerus. "The time of the vision recorded in Daniel 9 was 538 B.C., about 67 years after Jerusalem had first been captured and Daniel carried off to Babylon (605 B.C.)" (Walvoord, p. 202).

Note: "Darius ... who was made King" - evidence of God's sovereignty.

(9:2) Daniel had somehow received Jeremiah's prophecies and had come to understand that the Lord would judge Judah for 70 years. Cf. Jer. 25:11.

Note the evidence of inspiration: "the word of the Lord came to Jeremiah."

(9:3) NOTE HOW THE STUDY OF PROPHECY LED TO WORSHIP (v. 4), CONFESSON OF SIN AND DISOBEDIENCE (vv. 5-15), SUPPLICATION (vv. 16-19). "Prophecy study is intended to lead to a deeper spiritual life" (NSRB, p. 912).

"I set my face unto the Lord God."

This shows:

- 1) How he turned away from other things to give himself to prayer (even though he had already been praying for Jerusalem 3x daily - cf. 6:10, 13).

APP.: There are times for us to give ourselves to extended periods of prayer.

- 2) It shows how utterly dependent Daniel was upon "the Lord God."
- 3) "Seek" could be followed by Him. Daniel is looking for someone to help, and "the Lord God" is the One!
- 4) He refrained from food and clothed himself in "sackcloth and ashes" to show his great concern.

"Sackcloth" - spoke of "abject need" (Walvoord, 206). "Ashes" - "the traditional symbol of grief and humility" (Ibid.).

9:4 Daniel says, describing his prayer, "And I prayed unto the Lord, my God, and made my confession."

It is important to remember that "Daniel himself is one of the few major characters of the Old Testament to whom some sin is not ascribed. He is dealing not with his personal sins, but with his identification with the sin of the nation and the collective responsibility which Daniel shares both in promises of blessing and warnings of divine judgment" (Walvoord, p. 207).

Although there are great similarities in this prayer between Daniel's prayer and

Neh. 9 and Ezra 9, we can say concerning the words and thoughts of this prayer "that without exception, they all have their roots in the Pentateuch" (Keil, 327).

Thus, this is an amazing illustration of turning the Word of God into prayer.

First, we have ADORATION (v. 4).

This reflects what Daniel knows about the Lord.

NOTE: the diff. printing in "Lord" in v. 3 and "LORD" in v. 4. The first is Jehovah; the second is Adonai.

On this, cf. Deut. 7:21, 9; Neh. 1:5. God spoke in part of Himself like this in Ex. 20:5.

Jehovah is the Master; His people belong to Him as His servants. He is sovereign over them and over all the world. He is worthy of "honour and reverence" (Gen., p. 13).

"Great" - תְּהִלָּה , "great in power, dignity, rank" (Gen., 179).

"Dreadful," or "awesome" - תְּהִלָּה . This is from תְּהִלָּה . He is to be feared as the One who punishes sin.

But He is also faithful - "keeping the covenant . . . etc., going back to Deut. 7:9, 21.

The Lord is faithful to His promises.

This includes deliverance from their enemies.

But the experience is for those who show that they "love Him" by keeping "His commandments." In the NT + OT our love for the Lord is shown by our obedience to His Word.

(9:5) Here we have 4 words for sin:

- These &
show the
next exten-
sion of God's sin-*
- 1) "We have sinned." The verb is אָפַת, and means to miss the mark. Cf. Rom. 3:23.
 - 2) We "have committed iniquity." This is more positive than 1). It means to commit something which is positively wrong in God's sight. The verb is עָשָׂה.
 - 3) "We ... have done wickedly." This is from עָשָׂה. They sinned noisily, i.e., they were blatant, defiant, gloating in their sin. So this has to do with their attitude.
 - 4) "We ... have rebelled." From תִּזְבַּח, we see here, as the rest of the verse shows that this means "departing from thy precepts and from thine ordinances."

This verb shows how strong their sin had become.

A "precept" is a command.

"Ordinances" are judgments, i.e., the penalty which follows the violation of the commands.

(9:6) They had rejected the special messengers the Lord had graciously raised up in ADDITION TO THE WORD Note: "Thy servants, the prophets, who spoke in Thy Name."

The prophets spoke to all - the high and the low. no one had an excuse!

Cf. Mt. 23:31-39.

(9:7) Experience has proven that Jezebel was right and that the people were wrong. This speaks of God's character. He is THE RIGHTEOUS ONE! "Lord" shall be LORD because it is Adonai.

"Confusion of face" (see also v. 8). They had been shamed, disgraced, humiliated, by their sin!

<sup>2 Chron.
32:21;
Jer. 7:19.</sup> Note it applies to ALL in EVERY country and with BOTH Judah + Israel. The results of sin are always to bring disgrace.

"Despised" is from $\gamma\delta\beta$, which means to sin and cover it up, to try to hide sin from men and from God. It is the opposite of 3) in notes on §. 78.

Daniel had learned all of the words for sin.

(9:8) Repeat and emphasize v. 7, with a different verb: $\kappa\gamma\pi$ (as 'i' in v. 5).

Note the emphasis: "sinned against thee".

Perhaps Daniel had learned this from David in Psa. 51:4.

(9:9) This is one way of defining GRACE. And it would constitute Daniel's only hope.

"Rebelled" - like (4 in 9:5).

Note Adonai again.

(9:10) Repeating §. 6. It shows Daniel's great distress over the past.

(9:11) IT IS OBVIOUS TO DANIEL THAT "all Israel" is in trouble because of sin!

They could not have been ignorant of the consequences of their sin because it could be seen all through "the law of Moses, the servant of God." IT WAS NOT MOSES' WORD, BUT GOD'S!

For the third time (cf. vv. 7, 8) - "we have sinned ($\kappa\gamma\pi$) against Him."

12/10/72 (9:12) God is faithful to His warnings of judgment as He is to His promises of blessing.

"judges" - "an expression comprehending the chiefs of the people, kings and princes" (Keil, 332). God has always had those who were faithful to Him.

The humiliating aspect of Israel's judgment is given in the latter part of the verse: "for under the whole heaven hath not been done as hath been done upon Jerusalem."

(9:13) Daniel here returns to the thought in v. 11. The diff is that this is positive. The people did not turn from sin so that they might "understand thy truth." This last expression may even have the thought of being saved.

(9:14) All the judgment has been according to the Word of God, but it is "the Lord" who has brought it about. Daniel is looking behind the immediate instruments of judgment to the pultimate.

"Watched upon," from T.P.W., means to pay attention to. The Lord knows what is going on in the lives of His people, & judges accordingly.

After THE CONFESSION we have Daniel's SUPPLICATION.

(9:15) note Daniel's thought regarding the Exodus from Egypt.

A God who could do that could do this.

as that was in fulfillment of God's purposes for Israel, so this would be the same.

If. for.
31:28; 44:27

As that was unmerited, so would this be.
 Note how Daniel uses the past as an encouragement for the present.

"Hast gotten Thee renown" is lit. Hast made thee a Name. (Think of all that Exodus teaches us about Jehovah, & the many times that the Lord said, "That... may know that I am the Lord," i.e., Jehovah). Also cf. Ex. 6:3.

"as at this day." THE NAME GOD HAD GOT, HE STILL HAS. Israel's sin can limit God, can force Him to bring judgment, BUT IT CAN NEVER CHANGE HIM. He is what He is in spite of His people.

The problem is not with God, but with Israel!

But the point here is that all prayer must be based upon what the Lord is.

(9:1b) From this point on Daniel uses Adonai and Elohim, but not Jehovah. These two names indicate:

- 1) That the Lord is the Owner, the Master, of His people.
- 2) That He is their God, whereas they are mere men. And as God He is over all nations as well as Israel; i.e., SOVEREIGNTY.

Note how Daniel's understanding of the truth enters into his prayer.

God cannot forgive sin just on the basis of mercy, but "according to all thy righteousness". Cf. 2 Cor. 5:21; Rom. 5:1.

Daniel is looking at things from God's point-of-view:

- | | |
|-------------------------|-------------------------|
| 1) "Thy righteousness." | 4) "Thy city." |
| 2) "Thine anger." | 5) "Thy holy mountain." |
| 3) "Thy fury." | 6) "Thy people." |

The Lord had intended that His people be a blessing (Gen. 12:1-3); instead, they had become "a reproach." The Heb. is פָּתַח. It means a shame, a disgrace, an object of scorn. Even the nations could reprove Israel for her sin.

(9:17) Daniel takes his place with Moses (cf. v. 11) in calling himself "thy servant," i.e., God's servant

"Prayer," from פְּרָאֵר, means "to cause another to intervene or arbitrate in one's case... This word conveys a very objective idea about prayer. It shows that men were not in the habit of praying merely as a relief to their feelings, but in order to ask another Being, wiser and mightier than they, to take up their cause" (Biddlestone, 219).

"Supplications" - תְּפִילָה. From תִּלְלָה, the familiar Heb. word for grace, this word means to seek God's mercy, His grace, instead of His judgment.

"Cause thy face to shine" - cf. Num. 6:24-26. This would mean the restoration of His blessing in the place where it must begin: "Thy sanctuary," or holy place.

Instead, it was now "desolate," in ruins, empty.

But Daniel knows that the Lord could only do this for His own sake because of Israel's great sin.

(9:18) note Daniel's fervency in prayer - now personal: "O my God."

The desolation was Israel's; the city was God's!

The last part of v.18 goes back to the first part of v.16.

"Thy great mercies" - Mercy (from ~~□□□~~) expresses a deep and tender feeling of compassion, such as is aroused by the sight of weakness or suffering in those that are dear to us or need our help" (Birdstone, 108). It is often translated, pity. Cf. Psa. 103:13, "Like as a father pitith . . ." They are "great" because they are inexhaustible!

(9:19) Daniel continues his pleading. Even more than reflecting his concern for Israel, Daniel is jealous for the glory of God. He does not want God to "defer," i.e., delay.

Then begins THE ANSWER.

12/17/72

(9:20) While Daniel is praying (v. 20 gives a description of vv. 3-19), the answer is given. "The holy mountain of my God" - cf. v. 16 where this is shown to be Jerusalem. A prayer for Jerusalem is a prayer for all of Israel.

(9:21) note again as in v. 20, "while I was speaking." "The man, Gabriel" - cf. 8:15, 16.

Note that he flies and yet appears as a man. Although he was sent during the prayer, he did not arrive until its conclusion, "about the time of the evening oblation." There had been no evening sacrifice since the captivity began, but Daniel had never forgotten that time which ~~began~~ about 3 p.m. Besides including the burnt offering, the meal and

drink offerings, it "was also a stated time for prayer" (^{Walvoord} Book, 215). So Daniel was offering what he could.

(9:22) Often angels performed in OT times the ministry now performed by the Holy Spirit. Here is one such example. He came to give Daniel what Daniel did not have in himself, i.e., "Skill and understanding," or, as Keil says (335), "he gave understanding, insight." Walvoord (215) says, "... skill in understanding."

This is what Daniel needed.

Often our failure to understand the present is due to our failure to have an overview of all that God is doing.

(9:23) This is a personal word for Daniel.

"Thou art greatly beloved." As such he is a type of our Lord Jesus Christ. He falls into the category also of those like the Apostle John.

N.B. { A study of the life of Daniel gives us the answer to the question, How can I please God?

(9:24) Dr. Walvoord gives an excellent summary of the last four verses which he describes as "one of the most important prophecies of the Old Testament" (P. 216):

"The prophecy as a whole is presented in v. 24. The first sixty-nine sevens is described in v. 25. The events between the sixty-ninth seventh and the seventieth seven are detailed in v. 26. The final period of the seventieth seven is described in v. 27."

"Seventy weeks" - the number 70 seems to have been taken from the 70 years of captivity. However, the fact that already more than 70 weeks had gone by gives us the hint that "weeks" must have a special meaning here. 70 months will not fit either. That would only be 5 years and 10 months! SO FROM THERE WE GO TO YEARS - 490 years, 70 weeks of years!

Let us see if this fits!

Is there any such usage in Scripture?

Yes; cf. Gen 29:26-28 where the week represents a seven-year period.

"Determined," i.e., by God.

It has to do with Israel and Jerusalem in particular: "upon thy holy people (because set apart from all other nations) and upon thy holy city" - i.e., Jerusalem.

- The purpose of the 490 years (5 things):
 - 2) "To make an end of sins." The Lord is looking ahead to a time when sin will no longer mar Israel's relationship with God.
 - 3) "To make reconciliation for iniquity" - the people will be reconciled to God. This points ahead to Christ, but also to the period of years which will be necessary before Israel will finally turn to the Lord - years of terrible suffering!
 - 4) "To bring in everlasting righteousness."

"Righteousness" describes conditions which are pleasing to God. A state from which Israel will never depart is described here.

- 5) "To seal up the vision and prophecy." Sealing is often used in Scripture for guaranteeing. The fulfillment of these events will con-

"To finish
the transgression,
to apostatize
the греческ
Greek will
one to an end
be nullified
the nation
will be nation
reunited if ever
again"

firm the prophecy of scripture which has been given by "vision" (what is seen) "and prophecy" (perhaps referring to what is spoken).

- 6) "To anoint the most Holy" - a prophecy which probably points ahead to the exaltation of Christ, although the Temple could also be indicated.

9:25 "The going forth of commandment to restore and to build Jerusalem" is best taken as 445 B.C. when Nehemiah was given a decree to rebuild the city.

All of the first 69 weeks of years, or 483 years, leads "unto messiah."

This would put the end of the 483 years in the 30's of the first century, i.e., 32 to 38 A.D. One month was occasionally added to the year to set it right since the Jews observed a 360 day year. The "seven weeks," i.e., 49 years, can best be explained as the time during which the original rebuilding was taking place under Nehemiah. It certainly was during "troubles times."

9:26 "After three score and two weeks," i.e., after the 7 + the 62 or 69.

"Shall messiah be cut off" - i.e., His death. It ^{denotes} generally a violent kind of death ... the usual expression for the death of the ungodly" (Keil, 359).

"But not for himself" - or, There is nothing for Him. He did not obtain anything for Himself at the time. His glory would come later.

The "prince" who is been mentioned here to be different from the messiah, and "the

be Sir Robt.
Ames
P. 6

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people of the prince" different from Israel. History shows that this points to Rome and to the destruction of Jerusalem in 70 A.D.

WHAT HAPPENED IN 70 A.D. WAS PROPHETIC OF THE END TIMES FOR ISRAEL. On "a flood," cf. Isa. 59:19. Also see Dan. 11:10, 22, 26, 40. Also cf. Matt. 24:4-9.

(9:27) This "one week" is obviously the 70th.

"He" is obviously a prince, not the same as in v. 26, but his successor. History again assists us in putting these pieces together.

"In the midst of the week" = after 3½ years. (cf. Dan. 7:25, and notes on it.)

For this prince to "cause the sacrifice and the oblation to cease" would mean that the mosaic order had been reestablished.

"The overspreading of abominations," cf. Mt. 24:15; Mark 13:14. It speaks of the cessation of all sacrifices to God and probably the introduction of idolatry.

"Even until the consummation." We know from Mt. 24 that this will continue right up to the end of the 70th week, which will be marked by the second coming of Christ. This will end the 70 weeks of Daniel's prophecy and the situation will change abruptly + completely for Israel when Christ comes to reign.

"That determined . . ." The time of the judgment, its nature, and its duration have all been "determined" by God! "The desolate" is Israel, with a concentration in Jerusalem and in connection with the Temple.

10:1

CHAPTER 10 - "The third year of Cyrus king of Persia" was late in Daniel's life, "about seventy-two years after he had been carried away as a youth to Babylon".
(Walvoord, p. 259).
 Thus, Daniel was approaching 90. (He is the apostle John of the OT.)

He still carries the name, "Belteshazzar".

Daniel had not returned to Jerusalem with those who had been permitted to go 2 years before. Keil gives the following explanation:

"Daniel, because divine revelations had been communicated to him, had obtained a position at the court of the world-rulers in which he was able to do much for the good of his people, and might not, without a special divine injunction, leave this place; that he thus, not from indifference toward the holy mountain or from neglect of the injunctions to flee from Babylon (Isa. xlvi. 20, lii. 11 ff.), but from obedience to God, and for the furtherance of the cause of His kingdom, remain at his post till the Lord His God should call him away from it" (p. 406).

"A thing was revealed to Daniel... and the thing was true... and he understood the thing." Daniel uses the word יְהִי־תְּבָרֶךְ - "the word", a revelation or message from God. That he refers to it as "true" shows:

- 1) Daniel's faith.
- 2) That it would be difficult to believe if others did not recognize that it was from God.

Contrary to other revelations, Daniel "understood the thing."

10:2 Before this revelation was given "Daniel was mourning three full weeks."

Why?

Probably because of the difficulties he knew that the children of Israel were encountering. He had given himself to prayer, eating nothing special, only the bare necessities until "three whole weeks were fulfilled."

(10:4) Three days after his time of mourning he had this vision. He was by the river "Hiddekel," or Tigris.

(10:5) This is a theophany (from θεός and φανέσ, an appearance of God, that is, CHRIST - cf John 1:18).

The similarities with Rev. 1:14-16 bring these two passages together.

"Linen" probably suggests a priestly person.

"Fine gold of Uphaz" - probably a place, but we do not know where it was.

(10:6) Daniel's description pictures a glorious appearance.

"Beryl" was probably topaz, which has a flashing appearance. They are variously colored crystals.

The rest of the verse is self-explanatory. Evidently he spoke to Daniel because "the voice of his words was like the voice of a multitude."

(10:7) The fearful aspect of this vision of the Lord is seen when Daniel's companions quaked and "fled."

(10:8) Even Daniel was so overwhelmed that he wrote, "There remained no strength in me."

The last part of the verse indicates that he looked and felt like he was going to die.

(10:9) But, in spite of all the difficulty that he was experiencing, he "heard . . . the voice of his words." But this seems to have

exhausted him even more.

If this is the experience of a godly man like Daniel, what will be the reaction of ungodly men who stand before God?

(10:10) This seems to be a different person from the one Daniel saw in the vision, probably an angel. Daniel is strengthened so that he gets on his hands and knees.

(10:11) Cf. 9:23.

As a result, Daniel stands.

(10:12) What an encouragement this verse is for prayer!

- 1) Daniel has nothing to fear.
- 2) Daniel's praying was heard the first day he prayed.
- 3) The answer had finally come.

12/31/12 (10:13) Here the reason is given for the delay in the answer to Daniel's prayer.

Since "Michael," called in Jude 9, "the archangel" (or, the chief of the angels [see also Dan. 12:1; 1 Th. 4:16]) is an angel, it would seem that "the prince of the kingdom of Persia" would also be an angel, a fallen angel in rebellion against God. "Michael" is called "one of the chief princes."

ALL OF THIS SPEAKS OF SATANIC OPPPOSITION TO THE PURPOSES OF GOD AND TO THE PRAYERS OF THE SAINTS.

Cf. Satan's titles in 2 Cor. 4:4; John 12:31; 13:2 ("devil" means adversary, opponent); 13:27 ("Satan" means adversary also). For defense, cf. 1 Pet. 5:8,9;

Rev. 12:10. Also see John 16:11; Rom. 16:20; 2 Cor. 11:13-15; Eph. 6:10-18.

"The prince of Persia" would seem to be the fallen angel or demon assigned to Persia, to work out Satanic purposes through Persia. He had resisted ~~the angel~~ who had come from God until Michael helped the angel to get through.

"I remained." Keil says means "to have the preeminence, to excel... to gain the superiority" (p. 419). SO THE LORD GAVE VICTORY THROUGH MICHAEL.

10:14 The purpose of the angel mission and also the reason behind Daniel's praying and fasting are indicated here.

"In the latter days." Cf. 2:28. It points to the entire history of Israel, but culminates in the day of the Lord which will be highlighted by the 2nd coming of Christ, and the setting up of the Millennial Kingdom. Cf. Walvoord, p. 248.

1/16/73

"For many days" would be translated, for (the) days, i.e., the latter days.

10:15 Here we see Daniel reverence and his amazement

10:16 This is evidently an angelic being who touches Daniel's lips so that he is able to speak.

Daniel has been so overwhelmed by what he has heard that it seems to him that he is going to die. See **(10:17)**. Daniel evidently feels that such a lowly person as he is

cannot possibly talk with the Lord.

(10:18) Cf. v. 10, 16. This makes the third time that Daniel has been strengthened in this chapter.

(10:19) "O man greatly beloved" - cf. v. 11. All of the preceding detail certainly indicates an important revelation to follow.

(10:20) The angel has come to make known a revelation. See v. 14.

But he will return to fight the prince demon of Persia, + after that, "of Greece."

(10:21) "The scripture of truth," or the writing of truth, indicates that the purpose of God is written elsewhere even before it was written in the Bible.

"Michael" stands with this angel to defend Israel.

All of this was meant as an encouragement for Daniel.

CHAPTER 11 and Chapter 12 give us the revelation which the angel was sent to give to Daniel.

Ch. 11:1-20 takes us through the Medo-Persian Empire up to Antiochus Epiphanes. Then

11:21-35 deals with " " who was the great persecutor of the Jews. From 11:36 on to the end of ch. 12 we are concerned with the very end times for Israel, culminating in the 2nd advent of the Messiah and glory for Israel.

The importance of vv. 1-35 esp. is that

The details give us an opportunity to check what was ~~then~~ prophecy with what is now history. THIS ENCOURAGES US TO BELIEVE THAT WHAT IS ~~STILL HISTORY~~ WILL YET BE FULFILLED.

- 11:1 Behind the rise of the Medes was angelic strengthening that the purposes of God might be accomplished.
 - 11:2 The future of the Medo-Persian Empire is foretold.

These date from 529 BC and are:

- 1) Cambyses (529-522 BC).
 - 2) Pseudo-Smerdis (522-521 BC)
 - 3) Darius I Hystaspes (521-486 BC).
 - 4) Xerxes I (486-465) - cf. Ezra 4:6. He "represents, on the one hand, the acme ~~of~~ in the development of Persian power, and, on the other hand, the beginning of its dissolution" (Walvoord, p. 256).

Later kings were really unimportant.

- 11.3 This is Alexander the Great of Greece.

- 11:4 We have already had this prediction in 8:21, 22. Alexander died in 323 B.C. His kingdom was divided into:

- 1) Macedonia
 - 2) Asia Minor

3) Syria - referred to in this passage as "the king of the north"
4) Egypt - "the king of the south".

Directions are usually given, with respect in the OT
to Israel.

The details given in 11:5-20 are important

because, of all the history of the time, these relate to Israel. Israel is caught in between and affected by all the conflicts.

1/14/73 11:5 This speaks of Egypt

"The King of the south" is Ptolemy I Soter,
323-285 B.C.

"One of his princes" - Seleucus I Nicator,
312-281 B.C.

11:6 Later there will be a marriage between the two nations

"The king's daughter of the south" was Berenice. Her father, Ptolemy II Philadelphus (285-246 B.C.). She was married to Antiochus II Theos (261-246 B.C.). The king of the south made Antiochus divorce his wife, Laodiceia, in order to marry Berenice.

Antiochus and Berenice had a son.

After 2 years Ptolemy died, & Antiochus went back to Laodiceia. Laodiceia killed ~~Antiochus~~, Berenice, & their son, to get revenge.

11:7 The next prophecy has to do with an Egyptian king who carries out successful campaigns against Syria

The Egyptian was a brother of Berenice, Ptolemy III Evergetes (246-221 B.C.). This is the reason we have "out of a branch of her roots".

"The King of the north" at this time was Seleucus Callinicus (247-226 B.C.).

11:8 Ptolemy III took from Syria:

1) "Their gods."

- 2) "Their princes" - as hostages.
 3) "Their precious vessels of silver and of gold."

And the king of the south would live longer. (See dates in v. 7.) There are some translations which render "and he shall continue more years than the King of the north," and he shall refrain some years from the king of the north (ASV in Walvoord, 259).

11:9 For some years there were peasant battles between Syria + Egypt, with Egypt in control.

11:10 Although Seleucus Callinicus was a failure in his battles with Egypt two of "his sons" succeeded. They were:

- 1) Seleucus III (226-223 B.C.) who was killed fighting in Asia Minor.
- 2) Antiochus III the Great (223-187 B.C.). WE ARE CONCERNED WITH HIM DOWN THROUGH VERSE 19. Antiochus restored to Syria the land down to Syria.

11:11 This all aroused Ptolemy Philopator of Egypt (221-203 B.C.), + he defeated Syria in battle, BUT ANTIOCHUS III ESCAPED.

11:12 The Egyptian King was too proud and too indolent to pursue the gains he had, + so there was a kind of peace for a time between the two nations.

This ultimately leads to the defeat of Egypt as the following verses show.

11:13 Antiochus III spends several years in extending Syria's power in other directions - esp to India + to the Caspian Sea.

thus he can come back at Egypt with "a multitude greater than the former." This began in 201 B.C.

(11:14) Note the expression, "the robbers of thy people" This refers to the way the Egyptians took away all the privileges of the Jews, violating law and justice. Even though this seemed to ~~be~~ "establish the vision" regarding the coming great persecutor of the Jews, IT WAS NOT. "But they shall fall," indicating Egypt's failure.

(11:15) Here the victory of Syria is predicted. The victor is Antiochus III.

(11:16) Now Antiochus holds the power which formerly (v. 7) the king of the south held. "None shall stand before him." "The glorious land" = Israel.

(11:17) Antiochus II gave his daughter to the Egyptian King, hoping to cause further disintegration in Egypt, but this backfired on him. Her name was Cleopatra. But she constantly stood with her husband against her father.

(11:18) After his conquest of Egypt, Antiochus the Great turned toward Greece, evidently hoping to extend his rule like Alexander the Great. He is defeated.

(11:19) He returns home defeated and died in 187 or 186 B.C.

11:20 We are almost to Antiochus Epiphanes (175-164 B.C.), but before him + just after Antiochus the Great (223-187 B.C.) was Seleucus IV Philopator (187-175 B.C.).

Seleucus would tax the people of Israel very heavily. He may have been poisoned.

11:21-35 ANTIOCHUS EPIPHANES (175-164 B.C.) -

"the great persecutor of the Jews and type of Antichrist" (NSR 8, 9, 16). Cf. 8:9-14,
23-25.

11:21 We see his rise in vv. 21-24

His war with Egypt in vv. 25-27

His moves against Israel in vv. 28-32

The results for Israel in vv. 33-35.

"A vile person" here means one completely unworthy of the position and power of a king. There were several possibilities for a successor to Seleucus, but Antiochus overcame them all.

11:22 He strengthened his hold, and in 172 B.C. killed Onias, the high priest, called here "the prince of the covenant," i.e., the covenant people, Israel. This was an ominous sign for Israel.

11:23 He works by deceit.

11:24 He will deceive people by dividing his spoil among them, appearing as a great benefactor.

11:25-27 Here we see his war with Egypt, and his victory. Truces and agreements were set up, but neither king honored them.

11:28 On his return to Syria, A.E. begins to show his hatred for Israel, i.e., "the holy covenant."

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11:29 He returned to Egypt c. 168 BC, but this victory was not like the one before. Another one in 168 BC also met with frustration because Rome, "the ships of Kittim," in 11:30, intervened on behalf of Egypt.

He took his anger out on Israel, sparing only from persecution those who would "forsake the holy covenant."

11:31 A.E.'s desecration of the Temple. THIS POINTS PROPHETICALLY TO THE GREAT TRIB.!

11:32 Some in Israel would turn away from the Lord. These did not know the Lord.

Others "shall be strong, and do exploits." This speaks of the Maccabean revolt.

Thus, there is a purifying of the Lord's people.

11:33 There was an awakening, but there was also death, capture, untold suffering and agony.

11:34 In view of the great difficulties, the nation is spared, but barely. Some will "cling to them with flatteries" in times when help is given, but this will not last!

11:35 The Lord will use the testing to

purify His people, but this, as terrible as it is, points "to the time of the end, because it is for a time appointed."

Leaving v. 35 + going to v. 36 we pass to a time of what is now FULFILLED PROPHECY to UNFULFILLED

Dr Walvoord states that in vv. 1-35 we have approx. 135 "prophetic statements, all now fulfilled" (p. 269) - an amazing statement for the inspiration of scripture, AND TREMENDOUS SUPPORT FOR THE CERTAINTY THAT VV. 36 f.s. will be fulfilled!

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11:36 Basically we have THREE REASONS FOR SAYING THAT WHAT FOLLOWS IS YET TO BE FULFILLED:

- 1) v. 35 suggests that it is "to the time of the end, because it is yet for a time appointed."
- 2) There is no correspondence in past history such as there is up to v. 35.
- 3) Dan. 12:1 indicates that it leads up to the Great Tribulation Cf. Matt. 24:21.
This would all tie in with:
 - 1) Dan. 2.
 - 2) Dan. 7.
 - 3) Rev. 6-19.

SINCE THE CHAPTER HAS BEEN DISCUSSING KINGS, IT SEEMS BEST TO TAKE THE FOLLOWING AS REFERRING TO THE FIRST BEAST OF REV. 13, THE HEAD OF THE REVIVED ROM EMPIRE, AND NOT THE SECOND, THE ANTI CHRIST.

He will be sovereign: "the King shall do according to his will."

He will be proud: He shall exalt himself, and magnify himself . . . "even" against the

God of gods."

This will last, not as long as "the King" wants, but "till the indignation be accomplished; for that which is determined shall be done." Even in this God is the One who is really in control.

(11:37) Here we have another instance in scripture where Elohim should be translated, gods, not "God." This Roman ruler will, according to v. 36, "magnify himself above every god." Therefore, we have Humanism at its greatest moment.

"The desire of women" - translated in various ways, but it would seem to show the Emperor's disregard for men as well as God. The most tender human affections are with women. He will be barbaric in his human relationships - with no compassion.

The rest of the verse emphasizes what has been said. THE MAN WHO DISREGARDS GOD, ALSO DISREGARDS MEN.

(11:38) "God of forces" would be better translated, god of fortresses. This Emperor will worship war. He is a materialist, a bold militarist to the tenth degree.

"Whom his fathers knew not" means that no one before him will have so completely turned from religion or so completely have turned to war as his god.

So war, as a sacrifice to his god, he strips his "gold, and silver . . ."

(11:39) Those who are honored at this time are

Those who acknowledge the Emperor. To them he will share his rule" and shall divide the land for gain." "The land" = Israel.

Egypt
Ch 38, 39.

(11:40) "at the time of the end" - note this implies added to v.35 which seems to point to the climax of history under man. This seems clearly to point to the Great Tribulation.

Also - as earlier in the chapter, we have "the King of the south" and "the King of the north".

Of the two the latter is the stronger.

From vv. 42, 43 it would seem that "the King of the south" would be Egypt + the main powers of the African continent.

"The King of the north" is not Syria as before, but a great northern power, possibly headed by Russia which sweeps down upon Israel and on south into Africa.

His overwhelming numbers allow him to do this.

(11:41) It seems best to take this and the following verses to refer, not to the King of the north, but to the Roman Emperor.

"The glorious land" = Israel.

In doing so he has to move against both the Kings of the south and north.

"Edom, and ~~Moab~~ Moab, and ... Ammon" will not be included, probably because:

- 1) They are not in the path to Egypt
- 2) Because of their hostility to Israel.

(11:42) Now we see how the Emperor moves south. "Egypt shall not escape."

11:43 The emphasis is upon getting the wealth of these countries. The Emperor penetrates on into Africa Libya and Ethiopia are mentioned in particular. Libya is directly west of Egypt; Ethiopia is south with the Sudan in between her and Egypt.

THIS IS THE GREATEST MOMENT FOR THE ROMAN EMPEROR. AFTER THIS, THINGS GO BAD FOR HIM.

11:44 "Ridings out of the east" - cf. Rev. 9: 13-21; 16:12. There we learn of a force of 200,000,000 men. It seems to point to China.

Also, "out of the north." Again, it would seem that possibly the ref. is to Russia - north of Israel and also of the Empire.

These reports "trouble him," i.e., the Roman Emperor. "Trouble" - ΤΟΝΙΣΜΑ. It means "to confound, to strike with terror and consternation" (Rev. 11:5). It also carries with it despondency. The Emperor seems to sense that he has bitten off more than he can chew - AND HE IS RIGHT.

Many will die. The struggle continues up to the second coming. cf. John 14:1-4 and 11:45 for a time he will seem to be successful with respect to Israel.

"In the glorious holy mountain" can only refer to Jerusalem. He holds Israel at the last.

"Yet he shall come to his end, and none shall help him." This will take place when the Lord returns.

This shows:

- 1) The ultimate doom of all that man will do to defy God and His will.

- 2) a fuller confirmation of:
- Dan. 2:20-22.
 - Dan. 4:17, 25, 32, 35.
 - Dan. 5:21-23.
 - Dan. 7:13, 14.

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CHAPTER 12 - The vision which began in 10:1 extends through 10:3.

(12:1) The refs. which our Lord make to a time similar to what Daniel describes here makes it certain that this is the Great Tribulation.

"michael" is always connected with the defense of Israel. Note: He "standeth for the children of thy people."

In spite of the dreadful time of the Gr. Trib., "thy people shall be delivered," not en masse, but "every one that shall be found written in the book."

(12:2) This v. speaks of resurrection.

Cf. previous revelations on resurrection:

- Abraham - Gen. 22:5; Heb. 11:19.
- Job 19:25, 26.
- Isa. 26:19.
- Hosea 13:14.
- Psa. 16:9, 10.

This is the resurrection which will occur at the ~~return~~ ^{return} of Jesus Christ to the earth.

BUT IT WOULD SEEM, as in the case of passages where the first and second coming of Christ are brought together, THAT THE LATTER OF THESE TWO RESURRECTIONS WILL NOT TAKE PLACE UNTIL AFTER THE MILL. Cf. Rev. 20:12-14.

"Everlasting life" - see
first use of
this expression
in the OT.

(12:3) This speaks of GLORIFICATION.

"They that be wise" - cf. Prov. 9:10. It speaks of the saved.

Their eternal is in view in the latter part of the verse - primarily Trib. saints, but there seems no reason for not including OT saints.

On "stars," cf. Gen. 15:5,6; 22:17.

"Forever and ever," i.e., eternally.

(12:4) That which God seals is certain, guaranteed

note: This applies to "the book."

The latter part of the verse seems to indicate that as we get closer to this time, "knowledge shall be increased," i.e., God will give a clearer understanding of the truth.

(12:5) "The river" here must be Hiddele, or the Tigris, mentioned in 10:4.

These are probably angels.

(12:6) "The man clothed in linen" - cf. 10:5,6.

This question may have been asked by the other angel. Cf. 1 Pet. 1:12 (end).

"Who was above the waters" - Rivers are often used to symbolize nations. Cf. Isa. 8:5-8. So this speaks of God's sovereignty.

(12:7) The answer to the question in v.6.

We are referred back to 7:25. "A time, times, and an half" point to the last half of Daniel's 70th week, the 1st Trib.

(12:8) This proves what Peter says in 1 Pet. 1:10-12. It is evidence of divine inspiration.

See OT prophet's did not fully understand their own writings.

(12:9) Cf. v. 4 - which this reemphasizes.

(12:10) The tribulations will have a twofold effect:

- 1) The righteous "shall be purified."
- 2) The wicked shall be sealed even more in their wickedness. Cf. Rev. 22:11.

Prophetic truth does not benefit the wicked because "none of the wicked shall understand." Cf. Isaiah's call - Isa. 6:9,10.

(12:11) The fact that this verse is future and not past is proven by our Lord's statement in Mt. 24:15.

The time here is the familiar $1260 + 30$ days or 1 month. Total: 1290.

(12:12) The time here is $1260 + 75$ days, or $2\frac{1}{2}$ months; Total: 1335.

The events following the 2nd coming will take time.

- 1) The judgment of Israel, preceded by her regathering - Eze. 20:34-38
- 2) The judgment of the nations - Mt. 25:31-46

The "Blessed" is reserved for this verse because this will really mark the culmination of all the judgments + the setting up of the messianic kingdom - which in itself anticipates the eternal state which will follow.

(12:13) Daniel will not live to see these prophecies fulfilled: "Thou shalt rest,"

i.e., die.

Cf. what the Lord said to Abraham in Gen. 15:15.

But the promise could also be given to Daniel that he would "stand in thy lot at the end of the days"; i.e., be resurrected according to 12:2,3.

"Thy lot" points to an inheritance.

Cf. Heb. 11:13-16, 33 (end), 342, 39, 40!

Keil concludes:

"Well shall it be for us if in the end of our days we too are able to depart hence with such consolation of hope!" (p. 506).