



DANIEL :

A PROPHET FOR TODAY

CHRIST LUTHERAN CHURCH, EAST MORICHES, NY

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## CLASS 1: INTRODUCTION/ ISOGOGICAL INFORMATION

1. We hold that the Book of Daniel is written by the Prophet Daniel. There are many in higher-critical circles who reject this.

2. Structure and Dating of the Book:

a. Daniel 1-6: The Six Narratives of Daniel.

b. Daniel 7-12: The Four Visions of Daniel

c. Based on the Evidence of the Book from linguistic evidence suggests that it was not written before 536 BC and not later than 300 BC. It was during the time of the Babylonian Captivity (which began in 586 BC).

3. Style of writing

a. Daniel frequently uses “chiastic” writing:

(An example from the book of Genesis: “Whoever sheds the blood of man, by man will his blood be shed..” (9:6).

b. Daniel uses two languages in the book: Hebrew (1:1-24a, and 8:1-12:13) and Aramaic (2:4b-7:28).

4. Major themes:

a. The Messiah

b. God as the protector of His people

c. The Uselessness of false gods and the Power of the True God

d. Maintaining the integrity of faith

e. Eschatology (end-times teaching)



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## 5. Chapters in Daniel

- |                      |  |
|----------------------|--|
| a. Chapter 1:1-21    | The Judeans are steadfast in their faith                   |
| b. Chapter 2:1-49    | Nebuchadnezzar's Dream of the Statue                       |
| c. Chapter 3:1-30    | God's Faithful Servants are Saved from Death               |
| d. Chapter 3:31-4:34 | Nebuchadnezzar is judged for his arrogance                 |
| e. Chapter 5:1-6:1   | Belshazzar is judged for his arrogance                     |
| f. Chapter 6:2-29    | God's Faithful Servant Daniel is rescued                   |
| g. Chapter 7:1-28    | Daniel's vision of the four kingdoms                       |
| h. Chapter 8:1-27    | Daniel's First Vision of Post-Babylonian kingdoms          |
| i. Chapter 9:1-27    | Daniel's Prayer and Vision concerning Jerusalem            |
| j. Chapters 10-12    | Daniel's Second vision explained, the antichrist, the end. |

## 6. Names of the Hebrews

- a. Daniel- Belteshazzar, (the very name of Nebuchadnezzar's god, also his son, the King who follows, is given a contracted form of this name: Belshazzar)
- b. Hannania – Shadrach
- c. Mishael – Meshach
- d. Azariah – Abed-Nego

## 7. History and Outline we will follow:

- a. King Nebuchadnezzar- The King who plundered Jerusalem, bringing them into their exile in Babylon.
  - 1. During the third reign of the Judean King, Jehoiakim.
  - 2. After plundering Jerusalem, Nebuchadnezzar had some of the “royal family, Nobility, youths without blemish, of good appearance and skillful in wisdom,



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endowed with knowledge... etc. Daniel is one who was brought by the King's the king's eunuchs.

3. The Dream and the Interpretation of Dream
4. The King's Golden Image and the Fiery Furnace
5. Nebuchadnezzar's reign ends in shame and contempt (4:28ff)
6. In the end he acknowledges God and is restored.

b. King Belshazzar

1. The son of King Nebuchadnezzar. His name is a shortened form of the name of King Nebuchadnezzar's god, Belteshazzar (the name also given to Daniel).
2. Drunkard. Used the vessels that were taken from the Temple/ Sacralage.
3. "Praised the gods of gold, silver, bronze, iron, wood, and stone.
4. The Lord takes notice.
5. The "Handwriting on the wall"
6. Daniel's interpretation:
  - a. "Mene, Mene, Tekel, and Parsin"
  - b. Mene (used twice)- God has numbered the days of Belshazzar's Kingdom. "Really short..."
  - c. Tekel- the scale is tipped against him.
  - d. Perez/Parsin- the kingdom is divided among the Medes and Persians.
7. That very night Belshazzar was killed.

c. King Darius (Chapter 6)

1. Was 62 years old.
2. Originally liked Daniel, 6:3



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3. The “ordinance.” “Woke” has always been with us and has always stood against the faith in the True God. 6:6ff. The penalty: The Lion’s den.
4. Daniel and his friends continued to pray, breaking the ordinance of the King.
5. The woke snitches turned Daniel in.
6. Daniel is cast in and spared. The woke are thrown in and instantly devoured. In God’s kingdom, the “woke” of that time—and of today will *never* prosper in the Kingdom of God.
7. Darius declares that the God of Daniel is the living God.
8. Now Daniel prospers in Darius’ kingdom. 6:26

d. King Cyrus 6:28

1. Daniel’s dream
  - a). Lion with Eagles’ Wings
  - b). A bear
  - c). A Leopard
  - d). Terrifying Beast
2. The “Ancient of Days”
3. Son of Man given dominion
4. Daniel’s Interpretation
5. Daniel’s Vision of the ram and the goat
6. The Ten Horns
7. The Little Horn
8. Daniel’s interpretation
9. Daniel’s Prayer for the People
10. Gabriel gives answer



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11. King Cyrus ultimately releases Israel from captivity.

12. The Seventy Weeks

13. Daniel's Terrifying vision.

e. Chapter 12- The End of Time

1. Michael, the Great Prince

2. The General Resurrection

3. The shut seal

4. The Good and the Wicked

5. The 1335 Days



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*a covenant broken brought God's judgment  
laid waste our forefathers' promised land  
our sacred spaces strangers defiled  
left four youths spared for exile royal  
hostages held in a pagan palace  
in the keeping of unmanned men  
piled with unclean meats  
addled with addictive drinks  
from our God's decree we depart not  
our Lord will nourish us simply  
and by His hand we will flourish  
banish our Hebrew names  
graft on alien ways  
we still remember whose we are*

Doreen Brennan, 2024

NOTES:



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## Daniel Chapter 2 (Class 2)

### I. Outline

#### **A. Nebuchadnezzar's Dream: V. 1-16**

1. Nebuchadnezzar demands that the “magicians, the enchanters, the sorcerers, and the Chaldeans” not only interpret his dream, but *tell him what the dream was*.

- a. What does the Second Commandment say about all of these practices?
- b. Nebuchadnezzar threatens all of them with a grizzly death and destruction of everything in their lives if they do not answer him.
- c. Daniel and his friends are also on the “hit-list.”
- d. Daniel steps forward and volunteers to the king's demands.

#### **B. God reveals the king's dream to Daniel: V. 17-30**

a. God reveals the dream to Daniel in a vision. Note here that Daniel clearly states that the goal of the dream is to reveal “what will happen in the latter days.” (v. 28). He is actually referring to the Messianic Age, not just the future of the Kingdom of Babylon. This may have been lost on Nebuchadnezzar but would not be lost on Daniel's readers which point us to the advent of the Messiah, long promised to Israel. <sup>1</sup>

בְּחִזּוֹן

The Hebrew Word for “vision” used in verse 19 often replies to a PROPHETIC vision only given to the prophets in the OT

- b. Daniel's prayer to the Lord v. 20-23
- c. Arioch, the leader of the guard, tells Nebuchadnezzar that he has found someone who can tell the king his dream: Daniel.
- d. Daniel tells the king that it is the “God in heaven” who has made this known.

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<sup>1</sup> Andrew Steinmann, *Daniel*. Concordia Commentary (St. Louis: Concordia Publishing House, 2008). Page 133.



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e. Daniel explains that it is not his wisdom he speaks, but God's. Relate this to the preaching and teaching of God's Word today.

### **C. Daniel Tells of the Dream. V. 31-36**

a. Daniel starts by revealing the dream.

1. A great image, mighty, bright, and scary.
2. Head of gold
3. Chest and arms silver
4. Middle and thighs of bronze
5. Legs of iron
6. Feet of iron and clay.
7. Feet are smashed with a stone

b. "This was the dream"

c. Some theologians believe that Nebuchadnezzar had forgotten the dream (Calvin, Josephus). However it is most likely that he remembers the gist of the dream, but because he fell back asleep he cannot remember its details. He certainly has to remember the gist of the dream in order to be able to know when his demand that the dream be recounted to him has been obeyed. Therefore, in his statement, "my spirit was troubled to *know/understand* the dream and will "know it only if it is described to him, but that he wants to "understand the meaning." <sup>2</sup>

### **D. Daniel Interprets the Dream (v. 36-45)**

1. Notice that Daniel affirms the authority of the king, given by God. (v. 38)
2. The Dream's Interpretation
  - a. King Nebuchadnezzar is the head of gold.

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<sup>2</sup> Steinmann, Page. 117,





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- a. The types of metals described by Daniel each are inferior to the one that comes before.
- c. Two inferior kingdoms will arise after his reign- of bronze that will rule the earth.
- d. The fourth kingdom will be strong as iron that breaks and shatters all things. The most attention is given to the iron kingdom
- e. It will be a divided kingdom- partly strong and partly brittle.
- f. The admixture of iron and clay will be mixed marriages that will not endure.
- g. In the end God will set up a kingdom that shall never be destroyed that will bring an end to all earthly kingdoms. It will stand forever.
- h. The lack of specific information prevents identification of these kingdoms.
- i. For us as Christians, the determinative factor is the establishment of God's kingdom with the coming of Jesus the Messiah during the Roman era (and into eternity!).
- j. While it is common for Dispensationalists to "number the toes [two legs/10 toes] to represent the ten states of the Roman empire, Daniel does not number them. It is an assumption on their part. <sup>3</sup>
- k. The Crushing Stone: See Luke 20:17-18 and Matthew 21:42-44).

#### **E. Daniel is promoted in Nebuchadnezzar's Kingdom (v. 46-49)**

- 1. Nebuchadnezzar acknowledges Daniel's God.
- 2. He grants Daniel the honor of gifts and making him ruler over the whole province of Babylon.
- 3. Daniel's request to make Shadrach, Meshach, and Abed-Nego rulers over the affairs of Babylon was granted by the king.

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<sup>3</sup> Steinmann, p.137



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### Point to Ponder: Civil Disobedience

Civil disobedience is when Christians disobey laws that conflict with God's Word and Commandments. This has occurred throughout the history of God's people.

In the New Testament we see it clearly in Peter's exchange with the Sanhedrin in Acts 5:27-29

*And when [the Sanhedrin] had brought them, they set them before the council. And the high priest questioned them, saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us." But Peter and the Apostles answered, "We must obey God rather than men."*

In the Book of Daniel, Civil Disobedience happens twice. The first with the Three Men who refused to bow to Nebuchadnezzar's statue. The second was Daniel, who continued to pray to and worship God when Darius commanded that no one could worship their own "god".

Note that Civil Disobedience brings with it repercussions: The three men were thrown into the fiery furnace and Daniel was thrown into the Lions' Den.

Those who stand on the Word of God *will* experience the hatred, punishment, imprisonment, torture, and even death in this world (see Matthew 24), but the one who endures to the end will be saved.

God delivered these men from certain death, in both cases causing the two kings to turn to the Lord. But even if we are not delivered before we die, in Christ we have complete deliverance before God by His blood.

Some areas to think about:

- The complete shutdown of churches during the coronavirus debacle while allowing big-box stores, liquor stores, etc. to remain open?
- Governmental funding of abortion?
- The direct attacks of both government and society on the family?
- The lawlessness of society today with false justice?
- ???
- How should we, as Christians, handle these situations? What should be done before becoming civilly disobedient?



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### Daniel Chapter 3 (Class 3)

#### ***Despite the Death Threat, the Judeans Remain Faithful and Entrust themselves to the Lord***

##### **A. Nebuchadnezzar's Golden Image**

1. An existing ancient Babylonian transcription, found in archeology states, "Beside my statue as king...I wrote an inscription mentioning my name,...I erected for posterity. May future kings respect the moment, remember the praise of the gods. ... He who respects...my royal name, who does not abrogate my statues and not change my decrees, his throne shall be secure, his life last long, his dynasty shall continue..."

B. The refusal of the Three Judeans to worship the statue.

1. The Chaldeans may have felt that the Judeans were given positions that should not have gone to conquered foreigners, but to native Babylonians. Their accusation against the Judeans consists of three charges:

- a. They do not heed the king's royal authority.
- b. They do not serve the king's gods.
- c. They do not worship the golden statue. <sup>4</sup>

3. Note that Daniel is not present in this.

4. "Maliciously accused" in the Aramaic actually translates as, "they ate pieces of the Judeans." It is an ancient idiom/figure of speech for slander. "

5. Read Revelation 13:7ff. Note similarities

6. The Musical instruments cited:

- a. Horn- brass instrument
- b. Flute – like today. May have been labial or may have had some kind of "whistle" like structure (think recorder).
- c. Harp- similar to David' harp- small instrument with strings that are plucked.

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<sup>4</sup> Steinmann, page 182.



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d. Trigon- A triangular harp (Unknown what this was exactly)

e. drum- similar to what we have

f. other non-specified instruments.

6. Music and worship go together even in pagan worship today.

5. The same rage that Nebuchadnezzar had against his magicians is present again and poured out upon Shadrach, Meshach, and Abed-Nego.

a. Nebuchadnezzar gives them a chance but they still refuse.

b. The three are not afraid of death, (v. 16-18)

1). We should not be afraid of martyrdom. God will deliver us, whether it be in an earthly way, but ultimately in His coming Kingdom.

### **C. The Fiery Furnace**

1. Nebuchadnezzar's rage causes him to make the furnace seven times hotter.

a. Those who deliver the Judeans to the furnace are slain by the heat of the fire.

b. The three are bound in their clothing. Persian terminology is used here, so we are not exactly what the clothing is, even though it is specifically named. Traditionally the text has called the clothing, "coats, pants, turbans and other clothes"

c. The men were thrown into the furnace.

### **D. The Son of Gods**

1. Traditionally understood as the pre-incarnate Jesus.

a. Verse 24.

b. They are walking around, very much alive.

c. Nebuchadnezzar calls them forth.

d. Once again Nebuchadnezzar refers to "their" God as the "Most High God."

e. Their survival—without any smell of fire, burns, or charring—confirms God to Nebuchadnezzar.



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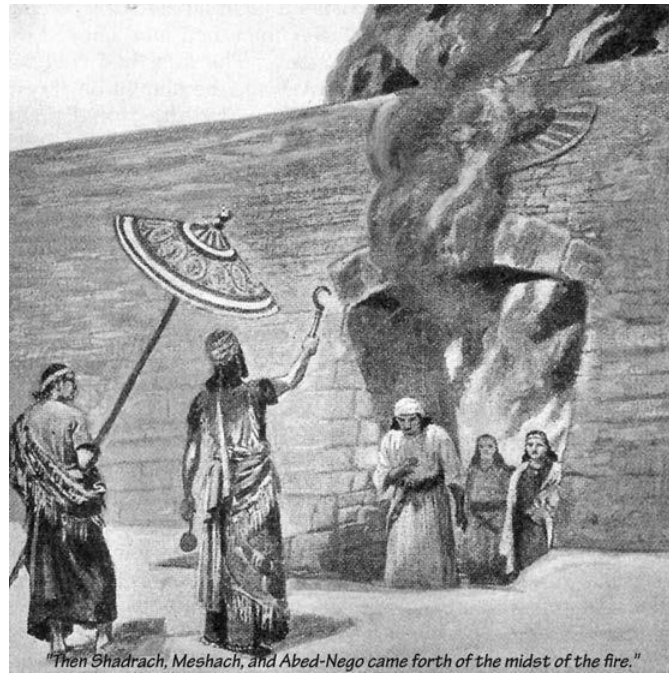
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### **E. Nebuchadnezzar's proclamation**

1. Verse 29. He issues an order/proclamation that forbids blasphemy against their God.
2. The penalty was severe.
3. The Second Commandment is very severe: God will not hold blameless those who take His name in vain. Yet it is such a common sin today.
4. The King promotes the three



*"Then Shadrach, Meshach, and Abed-Nego came forth of the midst of the fire."*



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Notes on Chapter 3



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#### CLASS 4: DANIEL CHAPTER 4

#### **IV. Nebuchadnezzar's Second Dream : The Tree v.1- 15**

A. This dream is a prophecy given to the King, revealing what the Lord is about to do with him.

1. Once again, the pagan advisors cannot interpret the dream.
2. Once again, the King calls Belteshazzar (Daniel) to interpret it as he had the first dream of the King.
3. Note that here the King admits that Daniel was named after his god.
4. In this case the King reveals to Belteshazzar, and does not make him reveal the content of the dream.
5. Nebuchadnezzar acknowledges that “a spirit of the holy gods dwells in him” (still not recognizing YHWH). The only other person in the Bible referred to this way is Joseph, by Pharaoh in Genesis 41:38)

#### **B. The Dream: (v. 7-15)**

1. A tree that stretches toward to the heavens. Similar to the Tower of Babel. (Genesis 11:1-9).
2. The Tree becomes strong (v.8).
3. The Tree was visible to the entire earth (v. 8)
4. Leaves and fruit abundant, food for all. (v. 9)
5. Shade for the beasts, branches for the birds (v. 9)
6. A Watcher who was a holy one came down from heaven- Both watchers and holy ones in the Bible are among the ranks of angels. (“Ye Watchers and Ye Holy Ones... *LSB* 670). They call the King to chop down the tree. (vv. 10-11)
7. Leave the Stump, with a band of iron and brass, with the grass of the field. Chopped down but a remnant of the tree remains. It will be made wet by the dew of the field. This is unlike the total destruction of the tree in Ezekiel 31.



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8. The heart is changed from a human heart to that of a beast.

9. Seven times pass over it- This symbolizes the “full time of judgment.” It is a figure, much like the numbers in the OT and the Revelation. (e.g. “The Seven Years of Famine”). Do not equate 7 with years, as is the error of many Christians today. It is an indeterminate, but limited amount of time where God’s judgment rests on Nebuchadnezzar.

10. The decree from the watchers and holy ones indicate that this vision is given by God Himself. This judgment is to fall on every aspect of the tree’s majesty. Note that the angels deliver God’s decree and not their own.

11. The dream is given so that the living may know that the Most High rules the human kingdom and gives it to whomever he wishes.

### **C. Belshazzar’s interpretation of the dream:**

1. Daniel’s reluctance to interpret the dream (v. 19)

2. For the original Judean exiles, this tree that was about to fall represented Babylon.

3. The tree being seen “to the ends of the earth” shows the power and prominence of Babylon in the world at that time.

4. The Decree of the Angels:

a. imperative decrees: chop down, strip, leave (v.11-12)

b. We are not sure what the “binding with a band of iron” represents.

c. The tree’s “human” mind turning to the “mind of a beast” represents Nebuchadnezzar losing his mind (for a time) and living like an exiled beast in the desert.

### **D. Daniel’s Exhortation to King Nebuchadnezzar**

1. The primary reason that Daniel exhorts the King (v. 24) is to bring the King to repentance.

2. He exhorts the King to “break off your sins...practice righteousness...showing mercy to the oppressed.





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### **E. Nebuchadnezzar's Dream is Fulfilled: (28-37)**

1. As Nebuchadnezzar was admiring the kingdom that he built, God speaks to Him in “a voice from heaven” declaring that his kingdom has departed from him and that he would be driven out to the beasts of the field. He will become one with the beasts.

2. This takes place immediately. Daniel's interpretation finds reality.

3. “Immediately the word was fulfilled...” Again, indicating the Lord's hand in this.

4. After the seven times had passed, Nebuchadnezzar is restored as King. (v. 34-36).

5. While Nebuchadnezzar praises God, there is no evidence that He embraced or had saving faith in God.

a. In the first three chapters he had at least 3 major encounters with God, but then reverted back to his sinful ways

1. Praising God after Daniel tells him his first dream and interprets it, but then builds the statue to himself following his praise of God.

2. The Fiery Furnace- where he praises the God of Shadrach, Meshach and Abed-Nego, but then is faced with this exile.

3. This exile- where he ends with a doxology to God.

4. More to follow.

Excursus:

Some see a Messianic “type” in Nebuchadnezzar. A “type” is a prophecy that uses person, place, and event rather than words. It in no way “compares”, but rather points forward.



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Ye watchers and ye holy ones,  
Bright seraphs, cherubim, and thrones,

Raise the glad strain:

“Alleluia!”

Cry out, dominions, principedoms, pow'rs,  
Virtues, archangels, angel's choirs:

Alleluia! Alleluia!

Alleluia! Alleluia!

Alleluia!

Notes on Chapter 4



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## CLASS 5: DANIEL CHAPTER 5

### A. History of the Kings of Babylon after Nebuchadnezzar and Babylon's Fall:

1. Amel-marduk (562-560)
2. Neriglissar (560-556)
3. Labashi-marduk (556)
4. Nabonidus, with co-regent Belshazzar (550-539)

a. While the text calls Belshazzar the son of Nebuchadnezzar (cf. 5:11, 5:18) King Nebuchadnezzar is not the biological father of Belshazzar. "Father" is used in a thematic way, as in a preceding King. This was common usage at this time. (As Pastors, for instance, we often refer to those who trained and molded us as "Fathers in the Faith").

b. We have learned from extra-Biblical history that there were three kings that followed Nebuchadnezzar's reign prior to Belshazzar.

c. History records that Belshazzar was the biological son of Nabonidus.

d. Babylon fell to the Medes and Persians in 539 BC.

### B. Belshazzar's sin (v.2-4)

1. Sacrilege – Belshazzar along with his lords, wives, and concubines were drinking from the Holy Vessels that were plundered from the Temple in Jerusalem when Jerusalem fell in 586 BC.

2. Idolatry- In drinking from the Holy Vessels, they worshiped the "gods" of gold, silver, bronze, iron, wood and stone.

3. Daniel calls out Belshazzar in his interpretation of the writing on the wall (v. 22-23).



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#### C. The Hand (v.5-9)

1. Immediately after Belshazzar's sin, a human hand appears writing on the plaster.
2. The king was terrified: (v.6).
3. He does not know what to make of this so he calls in "loudly" those who may be able to help him:
  - a. The enchanters, the Chaldeans, and the astrologers.
  - b. Once again, they are unable to help the King.
4. The Queen overheard the consternation of the King , and she tells him about Daniel and his relationship to King Nebuchadnezzar (v. 10-11)
5. King Belshazzar calls upon Daniel to interpret this.

#### D. Daniel's interpretation:

1. Daniel begins by discussing the Kingship of Nebuchadnezzar: (v. 17-21).
  - a. God gave him the kingship, all peoples, nations, and languages, who trembled and feared him.
  - b. His spirit became hardened.
    - 1). Pride
    - 2). His glory was taken from him.
    - 3). He was driven from among the children of mankind into the wilderness where he lived as an animal.
    - 4). His glory was returned to him before his end.



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2. Daniel points out Belshazzar's sin (v. 22-23)

- a. He has not humbled his heart.
- b. They drank from the Vessels of the Temple.
- c. They praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know. (Idolatry).
- d. Belshazzar did not honor God who gave him life and breath.

3. The Words Written by the Hand and their meaning:

- a. Four words appeared on the wall: MENE, MENE, TEKEL and PARSIN
- b. The Interpretation
  - 1). MENE – God has numbered your days.
  - 2). MENE- The repetition of this word shows that God has severely numbered Belshazzar's days.
  - 3). TEKEL- you have been weighed. The scale is tipped against Belshazzar.
  - 4. PARSIN (Some Bibles have PERES) – your Kingdom is divided and given to the Medes and the Persians. (539 BC)

4. Daniel is clothed in purple (sign of citizenship) and a gold chain placed upon his neck.

- a. Daniel did not desire this from Belshazzar (v. 17)
  - b. He received it anyway.
5. The words written by the hand on the wall had immediate fulfillment



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*Handwriting On The Wall*

4^3771

peres

"Divided"

L P T

tekel

"Weighed"

K S 4

mene

"Numbered"

K S 4

mene

"Numbered"

NOTES ON CHAPTER 5



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### Class 6: Daniel Chapter 6

A. Enter Darius the Mede- the Restructuring of Babylon under the Medes and Persians.

1. Daniel was kept on staff by the new king.

a. He was appointed as one of the three “presidents” or “presiders” over the satraps.

b. The king saw Daniel’s qualities and sought to set him over the entire kingdom. This was the reaction of the last two Babylonian kings as well.

c. The satraps had the same jealousy against Daniel as those in chapter 3 against Shadrach, Meshach, and Abed-Nego. He was an exile, not a citizen. They felt he had no right to rule as an outsider. This begins to develop in verse 4.

2. The Satrap Set-up

a. The jealous Satraps convince the king to write an edict and “enforce an injunction” that whoever “makes petition to any god or man for thirty days.... except [the] king shall be cast into the den of lions.

b. Note the difference between this decree and that of Nebuchadnezzar.

1). Nebuchadnezzar ordered that people worship the statue, a violation of the First Commandment.

2). Darius, following their suggestion, forbids worship altogether (except of himself), violating the Third Commandment.

a). Compare this with COVID mandates against worship in Churches, when liquor stores, big box stores, adult stores, etc. were allowed to remain open. In retrospect, what does this say to the Church now? Is this the same error as Darius’ edict?

b). Note here that the edict is driven by the Satraps, not by Darius. He did not do this to single anyone out, and his regard for Daniel remained very high.



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## B. The Lions' Den

1. Notice that the first thing Daniel does after hearing the edict was to go home, open his window, facing East, and prayed three times a day.

a. Excursus on facing East

b. The Satraps came "by agreement" (think "Conspiracy") and caught Daniel in the act of praying.

c. Notice they say absolutely *nothing* to Daniel, but immediately go to the King.

d. A Christian can never do this. Read Matthew 18: 15-20

## 2. King Darius' response

a. The King was distressed.

b. The King wanted to break his own edict but could not legally do it.

c. The King labored all night to find the "loophole." He is unable to do it.

1). The Satraps are holding him to it.

2). The King cannot change the edict or save Daniel.

3). Note that unlike Nebuchadnezzar, the King had no anger toward Daniel, and did not see him rebelling.

d. Darius is forced to follow through with the law and has Daniel cast into the Den of Lions.

## 3. The Lions' Den

a. The King offers a blessing out of love and fear (v. 16).

b. After being cast in a stone was placed over the top. The den must have been an underground cave/well. There would be no escaping this.

c. Darius seals the stone with his insignia.

1). Think about Jesus' tomb being sealed.

2). This shows his approval (like a death warrant). This does not mean that he wants Daniel's death to happen.





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4. Darius' reaction

- a. Darius would not sleep.
- b. Darius would not eat.
- c. Darius had no interaction with anyone that night.
- d. One commentator puts it thus "Darius fasted as he prayed that the lions fasted.

5. The next morning:

- a. Darius rushes to the tomb at break of day. Note parallel with Jesus' resurrection. Typology at work here, folks!
- b. He cries out in anguish, not knowing what he will find.
- c. Imagine the King's surprise when Daniel answers and tells him that the angel of the Lord shut the mouths of the lions. He was still alive.
- d. The King has Daniel removed from the Den.
- e. Those who set Daniel up meet their end. Being thrown to the lions they are devoured before they hit the floor. Note that it is not just the accusers but their families.

6. Darius' decree

- a. He makes a law that people "fear and tremble before the God of Daniel.
- b. Note the similarity to the decrees of Nebuchadnezzar



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NOTES ON DANIEL CHAPTER 6



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## Daniel Chapter 7 – Class 7

### **Excursus on Apocalyptic Literature**

1. The Bible has several books that are Apocalyptic or contain Apocalyptic passages:

- Ezekiel
- Daniel
- The Revelation
- Some within the Gospels (c.f. Matthew 24, Mark 13, Luke 17:20ff)
- Much extra-Biblical writing

2. There are characteristics of Apocalyptic Literature

- a. It speaks of the End of Time
- b. It is always symbolic and cannot be translated literally

1). Symbolism is much *richer* than literal meaning. Often there is more than one meaning to the symbols.

2). In order to understand Apocalyptic writing, you must be familiar with the entire Old Testament. Even The Revelation relies on the Old Testament.

3. There can be multiple fulfilments of Apocalyptic literature:

- a. The Fall of Jerusalem in AD 70.
- b. The First Coming of Jesus/ the Incarnation.
- c. Many more.

4. Jesus forbids us to “date set” or view the Bible as an end-times riddle to be solved.

- a. Matthew 24:36
- b. Mark 13:32-33
- c. Some “famous” date setters”

1). (1901) the Apostolic Catholic Church; (1914) Charles Taze Russell (Jehovah’s Witnesses); (1936) Herbert W. Armstrong; (1941, 1975) Jehovah’s Witnesses; (1967) Jim Jones; (1981) Chuck Smith/ Calvary Chapel; (1982) Pat Robertson; (1994, 2022) Harold Camping/ Family Radio.

2). Gnosticism



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#### A. The Vision of the Four Beasts

1. Old Testament writers often do not follow “time lines” as we do. Daniel now speaks of a vision that he had in the past, during the reign of Belshazzar in Babylon prior to its fall in 539 BC.

- a. This vision came at night like a dream
- b. Daniel writes it down and interprets it.

#### 2. The Vision

- a. The four winds stirring up the sea
- b. Four great beasts came out of the sea, “different from one another.”

##### 1). The First: “like a lion and had eagles wings)

- a). Wings were plucked off
- b). Lifted up from the ground
- c). Made to stand on two feet like a man
- d). The Mind of the man was given to him

(1). Compare this with Nebuchadnezzar (Daniel 3)

(2). Just the opposite

##### 2). The Second: “like a bear, it was raised up on one side.”

- a). “three ribs in its mouth between its teeth”
- b). “It was told ‘Arise, devour much flesh.’”

##### 3). The Third: “...another, like a leopard, with four wings of a bird on its

back.

- a). This beast has four heads
- b). Dominion given to it.



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4). The Fourth: “terrifying and dreadful and exceedingly strong.

a). Great iron teeth

b). “Devoured and broke in pieces...”

c). Different from other beasts

d). It had ten horns

e). another horn comes up among them- a little horn.

(1). Causes three of the first horns to be plucked up by roots.

(2). Eyes like a man

(3). Speaking “great” things.

(4). Traditionally, this little horn has been seen as “antichrist.” (“in place of Christ”).

#### B. The Ancient of Days

1. The Ancient of Days is the Lord Himself.

2. The “thousand” and “ten thousand” refer to His angels.

3. The Little horn speaks “great words.” (As Jesus says in Mt 24, “To deceive even the elect if that were possible.” (It is).

4. This last beast is killed and burned up. The other Beasts had their dominion removed.

5. Again, this Ancient of Days is Jesus. (v. 13-14)

#### C. Daniel Interprets the Vision

1. The Four Beasts are the Four Kingdoms that will arise out of earth. We do not know what 3 of them are.

2. The Fourth Vision is often understood to be Rome.



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3. The Little Horn overpowers the other horns.

4. The Little Horn makes war with the Saints. This is Antichrist *and prevailed over them* **until** the Ancient of Days comes, and judgment was given for the Saints of the Most High.

a. Read 2 Thessalonians 2:3-8

b. What is the relationship between this man of lawlessness and the little horn?

c. Historically, there was a Apocryphal<sup>5</sup> figure that fulfilled much of this named **Antiochus Epiphanes IV**.

1). *When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.*

2 Maccabees 5:11-14

2). Antiochus Epiphanes IV killed a pig at the High Altar in the Temple, desecrating the Temple.

3). Antiochus Epiphanes is a “type” of the Antichrist.

4). “Abomination of Desolation” (Mt. 24:15)

5. This Little Horn will brought to an end with the coming of Jesus on the Last Day.

6. The Kingdom of the Saints will be an everlasting Kingdom.

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<sup>5</sup> Do not confuse *Apocryphal* (Meaning coming from the extra Books of the Old Testament) with *Apocalypse* (“revealing”). They are two unrelated words that appear to be similar.



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### Daniel Chapter 8 – Class 8

#### A. The Vision of Daniel

1. This vision takes place two years after Chapter 7. Belshazzar was still reigning. As we learned last week, Daniel does not follow western chronology. Timing “bounces around.” This places the vision in history at a specific time. This goes to the credibility of the vision.

2. Location: Susa- which became the summer capital of Persia after Babylon would fall in 539 BC.

3. “It’s all about power!” The Ram had Two horns. The Goat had one horn. As in previous chapters, animals stood for different kingdoms. Horns often stand for power. The Ram normally is the most powerful with its two horns. But the goat, more aggressive than sheep, overtakes the Ram.

#### B. The Interpretation of the Vision (15-27)

1. The Angel Gabriel makes an appearance. Gabriel (means “God is my strength”). A voice (God) commands the angel to interpret the vision.

##### 2. The meaning of the vision: (8:15-25)

a. This vision is the first time that the “End” is mentioned (meaning *Parousia*).

b. Ram with two horns- the Medes and Persians. The horns are their kings.

c. The Goat is the King of Greece. The single horn is their “first king.”

d. The horn is broken and becomes four horns

1). The four horns become four nations.

2). They do not possess the power of the first horn.

3). A king of bold face will arise, one who understands riddles

a). A wicked king.

b). Antiochus Epiphanes IV

(1). He shall destroy mighty men

(2). He shall destroy the saints.

(3). Without warning he will destroy many.



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(4). He will make deceit prosper.

(5). He shall become great in his own mind.

(6). He will rise up against the Prince of Princes (Jesus)

(7). Coins have been found with his name that state, “god manifest.”

(8). Once again, this speaks of antichrist.

### 3. Gabriel’s command (8:26)

a. Seal up the vision.

b. “It refers to many days from now”. This vision will take place at the end of time, not at Daniel’s time. Apocalyptic in nature.

### 4. Daniel’s response (8:27)

a. This vision troubled him greatly

b. This vision made Daniel sick.

c. Daniel was appalled by this vision.

d. Daniel did not understand this vision.

## Notes on Daniel 8





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### Daniel Chapter 9 – Class

#### A. Setting

1. We have now moved into the era of the rule of the Medes and Persians.

a. King Darius is now king. Babylon has fallen at this point.

b. Darius—who was the one who put Daniel in the Lion's Den—also uses the name Cyrus.

2. This places Daniel in the same time frame as Jeremiah the Prophet, and confirms the canonicity of the Book of Jeremiah in the Bible.

3. The Seventy Years- referring to the length of the exile in Babylon, from the time of the destruction of Jerusalem and the Temple until the time that Israel is released from bondage.

#### B. Daniel's Prayer

1. The prayer is a confession of Israel's sin that led to their exile.

2. From Jeremiah, Daniel determines that this time of exile is almost up.

3. Daniel turns to the Lord for mercy.

4. Israel's sins elicited by Daniel in the prayer:

1. Israel had turned aside from God's Commandments

2. Israel had not listened to the warnings of the Prophets

3. What Israel had done before the Lord was shameful.

4. Israel was treacherous

5. Israel rebelled against the Lord

6. In doing so they did not obey the voice of the Lord.

7. Because of their sin, the Lord brought calamity upon Israel in this exile.



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5. Daniel's Plea to the Lord for mercy

- a. Let your anger and wrath turn away from Jerusalem and the Israelites.
- b. Make Your face shine upon the sanctuary (Temple) which is desolate.
- c. "We do not present our pleas before You because of our righteousness, but because of Your great mercy."
  - 1). How does this prayer relate to your confession of sins before the Lord?
  - 2). What is our prayer?

6. The Angel Gabriel

- a. The same Angel Gabriel that appeared in Chapter 8.
- b. The same Angel Gabriel that announced Jesus conception to Mary.
- c. Gabriel's message from God: "I have come out to give you insight and understanding. At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved."

C. The Message of Gabriel

1. The Seventy Weeks

- a. Not meant as an eschatological calculator as many use this today.
- b. Figurative language.
- c. God, through Gabriel uses the number seventy as a motif to explain a future desolation that will occur during the seventy weeks instead of a desolation lasting seventy years.
- d. The Meaning of the Seventy Weeks
  - 1). A Week is a symbolic Period of Time.
  - 2). The Messiah (v. 25-26) is Jesus
  - 3). The Seventy Weeks culminate in Jesus' First Coming.



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2. A Week does not mean 70 years.

a. Some modern critical scholars see the seventy weeks (x7) as a prediction of the 490 years between Jeremiah's prophecies of a seventy-year captivity and the defilement of the temple by Antiochus Epiphanes.

b. This is only 438 years, however. Not 490.

c. These weeks do not to the oppression of Antiochus Epiphanes IV.

3. The Purpose of the Seventy Weeks:

a. Arranged in two groups of three:

1). To end transgression, to finish sin, and to atone for iniquity.

2). To bring everlasting righteousness, to seal up vision and prophet, and to anoint a Most Holy One.

b. The righteousness that Messiah will bring will be everlasting.

4. The Events Predicted by Gabriel.<sup>6</sup>

| <i>Gabriel's Words</i>   | <i>Fulfillment</i>   |
|--|--|
| Seven Weeks (9:25)   | Rebuilding of Jerusalem (538-445BC)  |
| Sixty-Two Weeks (9:25)   | From Nehemiah to Jesus (445-2BC)   |
| Troubled Times (9:25)  | The Hellenistic Era (Daniel 11) especially the persecution of Antiochus (167-164 AD)   |
| Messiah will be cut off (after the sixty-ninth week and during the seventieth week; 9:26)                            | Jesus' Crucifixion, 33AD   |
| "The city and the holy place will be destroyed with a Leader who is coming" the risen Messiah who will return (9:26) | Roman devastations of Jerusalem under Titus (AD 70) and Hadrian (AD 135), which portend the end of the world at the return of Christ |

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<sup>6</sup> Chart from Andrew E. Steinmann, *Concordia Commentary: Daniel*. (CPH, 2008). Pages 472-473



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Notes on Chapter 9



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### Daniel Chapter 10, Class 10

#### A. Setting:

##### 1. Third Year of Cyrus the King

a. Remember that Cyrus and Darius are the same King

b. The Third Year- Remember that it was Cyrus who released the Children of Israel from their bondage in Babylon/Persia.

c. This is the date when Chapters 10-12 Occur. In a sense the three chapters are a continuation of this.

d. The Children of Israel released, some return to Israel and some disperse through the world (*Diaspora*).

##### e. The Reign of Cyrus

1). Begins in 538BC (One year after the fall of Babylon).

2). This vision (Chapters 10-12) takes place shortly before Israel begins rebuilding the Temple. This is the end of the exile to which the prophets testify.

#### B. The Vision of Daniel

##### 1. The Divine Man

a. Not identified.

b. Remarkably close to Revelation 1:9-18 (To be read in class).

c. Is this a pre-Incarnate Jesus?

d. Daniel does not give details on this vision.

##### 2 . His hand touched Daniel and sets him “trembling on my hands and knees,”

a. See Isaiah 6:1-7

b. He tells Daniel that he is greatly loved. This is an assurance that the Lord hears Daniel’s plea to Him.



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3. “One in the likeness of the *children* of men”-

- a. Most likely another angelic being there.
- b. Some see this as one and the same with the first man.
- c. As Michael is mentioned, it could be him. He will appear again and goes to war against the Dragon.

4. “Prince”

- a. Often in apocalyptic literature it refers to someone evil. (e.g. Prince of Persia)
  - b. Sometimes it is used to describe Michael, the Arch Angel.
  - c. This has led some to erroneously believe that Michael is Jesus. He is not.
- (Harold Camping, Seventh Day Adventism, and others).

5. This vision continues into chapter 11

### Notes on Chapter 10



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### Daniel Chapter 11, Class 11

#### EXCURSUS: THE FOUR PARTS OF GOD'S WILL

1. God's Revealed Will
2. God's Hidden Will
3. God's Active Will
4. God's Permissive Will

#### EXCURSUS: APOCALYPTIC LITERATURE

1. Always symbolic, never literal.
  - a. Symbolism represents something that is true
  - b. Symbolism is much deeper than literal writing.
2. Always speaks of the *Parousia*. (End Times).

3. Unclear is always interpreted in light of the clear. (i.e. in the Revelation 20 it speaks of a reign of Christ that lasts 1000 years. However, when one reads the clear words of Jesus and Paul, absolutely no mention is made of this. The 1000 years is 10<sup>3</sup>. It represents Christ reigning on earth *now* in and through His Church, through the forgiveness of sins).

4. Apocalyptic writing is not limited to the Scriptures but is a genre that can be found in non-Biblical sources.

### CHAPTER 11

A. Three Kings will arise after Cyrus:

1. Cambyses (530-522)
2. Smerdis (522 BC)
3. Darius I Hystaspes (522-486)

B. Then a Fourth King, richer, more powerful, and would fight against Greece

1. This is Xerxes



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2. He would be defeated at the Battle of Salamis (480).

C. After Xerxes' defeat Alexander the Great arose- the "Mighty King" (11:3)

1. His rule, though most powerful, did not last.

2. His Kingdom is broken and divided (11:4)

3. His generals became the four rulers, none of whom were his posterity.

D. Geographically, those returning to Judea after the Edict of Cyrus, were wedged in the middle of this struggle both to the North and to the South. These battles brought about the desecration of the Second Temple by Antiochus Epiphanes IV. (11:31) This led to the Maccabean victory.

E. As history continued, the leaders in this line bring us up to Quirinius, who was the governor of Syria, and Herod the Great, which are both a part of the Christmas Gospel, Luke 2.

F. Because of the accuracy of the Prophecies revealed to Daniel, liberal scholars often conclude that this was written after the fact. However, it was not. This shows the power of the Holy Spirit to reveal the deeper things of God. This places Daniel into the context of the History of Jesus.

G. For reference sake, Israel was taken over by the Romans in 63 BC.

H. This text describes a time of great turmoil of God's people. This will meet its pinnacle in Chapter 12.

Notes on Daniel 11:





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### Daniel Chapter 12, Class 12

A. "At that time"- the fulfilment of Chapter 11, when the Anti-Christ is revealed.

1. This clearly is speaking about the end of time, culminating in Judgment Day.
2. Michael will arise.
3. God's people will not be left alone during the time of Tribulation.
4. Michael = the arch angel, not Jesus.

B. Time of Trouble such as never has been...

1. Speaks about the Great Tribulation.
2. Jesus tells us the same.
  - a. See Matthew 24: 9-28
  - b. The Abomination that Causes desolation, Matthew 15 (quoting Daniel) v. 15
    - 1). Refers to the desecration of the Temple, Antiochus Epiphanes IV
    - 2). God's people rebounded.
  - c. Matthew 10:34-39
  - d. Signs in the heavens- 24:29

B. "Your people will be delivered".

1. A promise from God that those in Christ will be protected during this time.
2. We are delivered through our Lord Jesus Christ.

C. "Everyone whose name is found in the Book"

1. See Revelation 20:12
2. This is the Book of Life.



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D. “Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

1. This is the Great Resurrection.

a. 1 Corinthians 15: 12 ff

b. This is the first time that such detail is given about the Last Day.

2. The word “Many” does not mean “many, not all.” It means “many as opposed to a few.” A Biblical way of saying “all” or “every one.”

E. Judgment occurs:

1. Some to everlasting life: Believers in Jesus, those whose names are found written in the Book.

2. Some to shame and everlasting contempt.

a. Notice the word “everlasting.”

b. This eliminates the false doctrine of “annihilationism” (the idea that those who do not go to heaven simply stop existing, with no eternal punishment in hell).

c. “Hell is hot and time is short!” – Jerry Kieschnick

F. The White Robed Man

1. It would be for a “time, times, and half time” (3 ½ years)

2. This is not to be taken literally. Many more years have passed after this prophecy.

G. I heard but I did not understand

1. Daniel does not know what this time means.

2. This passage is a comfort for us- we hear many things in God’s Word that we do not rightly understand. We pray that the Holy Spirit grants us understanding. Still some things remain as mystery.



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H. What shall be the outcome of these things?

1. Daniel wants to know more.

2. The White Robed Man replies, “Go your way, Daniel, for the words are shut up and sealed until the time of the end.

3. We are not given to know God’s timetable.

a. Read Matthew 24:36.

b. It is extreme arrogance to say that one can figure out the Day that the Father has set by His own authority.

1). Many have used the numbers in Daniel to attempt to do just that.

2). Many also use the period of 3 ½ years in false timelines, particularly with regard to the Tribulation. There are three false views common in Christianity today:

a). Some Christians believe that the Tribulation will last 7 years. This also corresponds to the numbers that follow, the “1290 Days” and the “1330 Days” which both correspond to 3 ½ years. Numbers are not exact.

b). Some believe that the Church will be raptured from the earth prior to the Tribulation. This does not ring true with Matthew 24 that tells us that the persecution is not against the world, but the Church. The Church will be here during the Tribulation period because they bear the Name Christ, whom the world detests. They are called “Pre-Trib Dispensationalists.”

c). Some believe that the Church will be raptured half way through the Tribulation (based on the 3 ½ years spoken of by Daniel. They are called “Mid-Trib Dispensationalists.

d). Some believe that the Church will be present during the Tribulation (the only true Biblical View). While we reject Dispensationalism as something that “Reads into the texts”, this view would be correct. There is no such thing as true Dispensationalism. It is not Scriptural.

c. Jesus tells us that the end-times schema is simple. Things will get worse and worse, the church will come under tremendous persecution, and then Jesus will descend from on high, the resurrection of the dead takes place, every eye will see Him, the Judgment will take place and we and all believers will be taken to live with Him in heaven. The unbelievers, wicked, and sinful people not under the Blood of Jesus will be cast into



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hell. This earth and everything on it will be burned. Then Jesus creates the New Heavens and the New earth where we will live with Him forever.

I. Go Your way

1. a Command to Daniel to continue living.

2. A Command to us to do the same.

a. Worship God

b. Witness to Jesus Christ as “the way, the truth, and the life”. No one can come to the Father except through Him.

Notes on Daniel 12: